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The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—MAY 12, 1917

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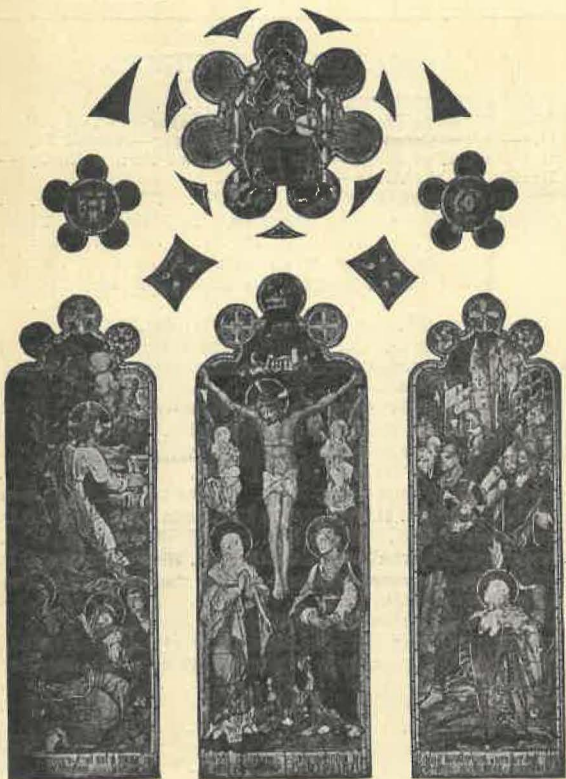
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O CHILD-LIKE simplicity! How often in a few words dost thou open up to us a paradise of innocence and pure piety!—*Reinick.*



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 12, 1917

NO. 2



What Progress Has Been Made in Prayer Book Revision?

I

IN this time of great national stress we shall desire not unnecessarily to introduce ecclesiastical perplexities for discussion. The publication of the official Journal of General Convention, however, reveals a condition with respect to attempted legislation on the subject of Prayer Book Revision that urgently demands careful thought and that must be presented in order that grave constitutional difficulties may somehow be surmounted.

At the close of the late General Convention it was impossible to give an officially certified list of Prayer Book amendments such as had then been adopted, to be made known to the several dioceses and to be finally acted upon in 1919. In *THE LIVING CHURCH* of November 25th there was printed a list of such amendments as they had been recorded by our own correspondent in the House of Deputies, but, much to our regret, without the opportunity of comparing them with the official records. As thus printed the amendments covered revision of the pages "Concerning the Services of the Church" and "The Use of the Psalter", Morning Prayer, Evening Prayer, Prayers and Thanksgivings, Burial of the Dead, and A Penitential Office. We were aware that some variations would be found in details when the official Journal should be published, but hoped that they were inconsiderable and felt that we could not delay giving publicity to the changes even though some subsequent minor corrections should become necessary.

In the late winter it came to our notice that the official record left some doubt as to the technical sufficiency of the concurrent action between the two Houses with respect to the amendments of some of these sections. Much hasty consultation resulted between those who had kept notes in the House of Deputies somewhat fully, and at one time an appeal to the presiding officers for interpretation of the record seemed imminent. However, no formal appeal was taken; but the publication of the Journal, involving, as it must, the interpretation which the secretaries of the two Houses had placed upon the minutes, has been awaited with much interest coupled with severe misgivings.

For some extraordinary circumstances appear to have arisen. The Journal is now at hand and it is possible to write of the matter, with the record before us, as we could not have done before. The death of the lamented secretary of the House of Bishops has removed one whose interpretation would have been singularly helpful, but the secretary of the House of Deputies has very kindly written the explanatory article which will be found in this issue.

The facts revealed are such as to be far from creditable to the Church. The rules of order in both Houses require

the reading of each day's minutes at the beginning of the session of the following day. But in the House of Deputies they were never read throughout the session. At the beginning of the second day's record it is, indeed, stated that "The reading of the Minutes was, on motion, dispensed with" (p. 211); but that this resolution was intended to apply only to the single day, the previous day's session having been largely formal, seems evident upon the face of it. Moreover the requirement, "I. Reading the Minutes," which stands at the head of the rules of order, could not be permanently set aside without being formally repealed. It was a grave error not to require the observance of this first step in the daily order of business at the beginning of every day's session.

And the minutes, as now printed in the Journal, show the gravest sort of condition with respect to the record in the matter of Prayer Book revision. We have only to compare the record here printed with that contained in the Journals of 1886 and 1889 to contrast the formality of the legislation of those years with the grave informality of the language of the record in the Journal for 1916. Indeed the question in our mind, after carefully reading the latter, is whether any at all of the amendments to the Prayer Book were lawfully adopted. The House of Deputies having been, throughout the session, ignorant of its own minutes, and having at no time listened to them nor adopted them, must find that this irregularity is as nothing compared with the irregularities revealed in the form of the resolutions themselves as they are recorded in the Journal.

In Appendix XXV (pp. 552-561), we have a list of the "Amendments to the Book of Common Prayer Proposed at the Convention of 1916 and to be Finally Acted Upon at the Convention of 1919". This means the list of amendments construed by the secretaries to have been legally adopted at the Convention of 1916—ratification being required at the next Convention. These cover the amendments to Morning Prayer, Evening Prayer, Prayers and Thanksgivings, and the Use of the Psalter. Some variations in these from the list printed in *THE LIVING CHURCH* are no doubt accurately recorded, and after diligent comparison we shall take occasion later to note the corrections to our list. But it appears that the amendments to the preliminary pages, the Burial of the Dead, and the Penitential Office are held not to have been passed, as had been supposed. We shall treat of these more in detail later. But worse than that, the record leaves at least grave doubt as to whether the resolutions passed in either House, or the language expressed in the Messages from either House to the other, constitute, in fact, a constitutional enactment in any single case. So important do we

conceive this to be that we shall examine the matter somewhat fully.

AT THE OUTSET we have the extraordinary condition that the language of the proposed amendments nowhere appears in the record of the House of Deputies. Thus the following record, from the minutes of the eighth day's session (pp. 280-282), is typical of other similar entries:

"On reassembling, the House went into Committee of the Whole, Mr. Packard in the Chair.

"The Committee rose, reported that they had completed the work on Resolutions II, III, IV, and VI, of Part I, and Resolution I of Part II of the Report of the Commission on the Prayer Book, and the Chairman requested leave to make their report through the Chairman of the Commission, which leave was granted.

"The Rev. Dr. Parsons, Chairman, moved that Resolution II of Part I, as reported by the Committee of the Whole, be adopted. . . .

"Resolution II was declared adopted.

"Resolution III was adopted.

"Resolution IV was adopted. . . .

"Resolution VI was adopted.

"Resolution I of Part II of the Report of the Commission on the Revision of the Prayer Book was adopted.

"[Communicated to the House of Bishops in Message No. 44.]"

But the contents of these several numbered resolutions do not appear in the record. In the first instance those numbers refer to the Report of the Joint Commission on Enrichment and Revision that was separately printed in advance of the Convention, but appears not to be a part of the minutes. It is not contained in the Journal. But each of these resolutions embraced great numbers of separate amendments. For instance, Resolution II covered all the changes proposed in the Office of Morning Prayer. There were twenty-one of these in the report presented by the commission. But the resolutions were considered and greatly amended in committee of the whole during the session. The record neither contains the text of the resolutions as proposed by the commission nor the text as offered to the House for its action after amendment in committee of the whole. Neither does the record show any form of enacting clause whatever.

Happily we are saved from absolute chaos by the fact that summaries of the resolutions as passed by the House of Deputies are contained in the Messages from that House to the House of Bishops and may be discovered by reference to the minutes of the latter House. But unhappily the proposed amendments thus ambiguously treated in the Journal of the House of Deputies are not recited in full in the Messages to the House of Bishops. The manner of communication will appear from the following reprint of the first part of a lengthy Message (44) from the House of Deputies to the House of Bishops, printed in their Journal, pages 103-105.

"The House of Deputies informs the House of Bishops

"(A) That, the House of Bishops concurring, it has adopted Resolution II of Part I of the Report of the Joint Commission on the Revision and Enrichment of the Book of Common Prayer, with the following amendments:

"a. In (4) insert as the third sentence:

"Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer. *Psalm 19: 14, 15.*

"b. Substitute for (8) the following:

"(8) Amend the second rubric on page 5 by omitting the words, 'both here, and wheresoever else it is used in Divine Service.'

"c. Omit (13).

"d. In (15) omit 'Transpose verses 2 and 3 of *Benedicite*.'

"e. Make the first two lines of (16) read:

"Insert before *Benedicite*, as follows: [*Or this Canticle, Benedictus es Domine.*]

"f. In (17), for 'after' substitute 'before.'" [And much more of like import.]

At first sight one would assume that the proposition was to amend the present Book of Common Prayer in the manner stated. In fact, however, this Message means that the House of Deputies passed a considerable series of amendments to a printed report, not reprinted in the Journal or in the Message, the variations recited in the Message being variations from that report. Thus, not only is the text of the proposed amendments to the Prayer Book not incorpo-

rated in the minutes of the House of Deputies but it is not even included in the Message to the House of Bishops. In order that the Message may become intelligible it is necessary that one should hold the printed Report in his hand and read into it these several changes as recited in the Message. Moreover the Message entirely lacks the enacting clause printed in the committee's report and which, according to all precedents, should carefully have been embodied in the resolution adopted in H. D. and in its message to H. B. We need hardly say that the adoption of a resolution lacking an enacting clause, not reciting the text of the alterations proposed, and depending for its intelligibility upon a separate report that is not even printed in the minutes, raises very grave questions indeed.

And this is inexcusable. When "Resolution II was declared adopted", it is clear that the exact language of Resolution II as it had been presented by the Joint Commission and amended by the vote of the committee of the whole, with its enacting clause and with every word scrupulously exact, was adopted. In exactly that form, without the change or omission of a word, it should have been recorded in the minutes and transmitted to the House of Bishops. There was no authority on the part of anybody to alter that language by a single word. But the message to the House of Bishops bears not even a faint resemblance to Resolution II. The latter is an amendment to the Book of Common Prayer, specific in every detail, with an adequate enacting clause. The Message is cast in the form, rather, of an amendment to the report of the Joint Commission. Between "Resolution II", which the record shows to have been adopted, and the communication sent to the House of Bishops as Message 44, the first portion of which is printed above, there is not even a remote resemblance.

The same is to be said of Resolutions III, IV, VI, and Resolution I of Part II, each of which is shown by the record of the House of Deputies to have been adopted, and no one of which was transmitted in form even resembling the language of those resolutions to the House of Bishops.

BUT UNHAPPILY—continuing this study of the typical resolution—the House of Bishops proceeded, according to its record, to make a bad matter worse. Message 44 is printed on pages 103-105. It is only intelligible, as we have shown, by referring to the committee report, separately printed, reading the H. D. corrections into the text, and assuming the enacting clause to be implied in the resolution. The minutes of the House of Bishops proceed to state:

"On motion, the foregoing Message was referred to the Commission on the Revision of the Prayer Book. [See p. 162.]"

Reference to the page noted shows no report from the commission, but presumably the report must have been made, for the record states:

"On motion of the Bishop of Atlanta, the Secretary was instructed to communicate to the House of Deputies the action of this House upon Message No. 44 from the House of Deputies as to the revision of Morning and Evening Prayer [see p. 103].

"This action was communicated to the House of Deputies by Message No. 132, as follows [see p. 168].

"The House of Bishops informs the House of Deputies that it has received its Message No. 44, in reference to the Report of the Commission on the Revision and Enrichment of the Prayer Book, and herewith indicates its action on said Message.

"In Resolution II of Part I, the House of Bishops concurs with the House of Deputies in adoption of clauses (1), (2), and (3), and of (4) as amended. It concurs in the adoption of clauses (5), (6), and (7), and of (8) as amended. It concurs in the adoption of clause (9), joining thereto from clause (10) the words: 'and insert in place thereof, but Note, That on Ash Wednesday and Good Friday the Venite may be omitted.'" [And much more of like import.]

But unhappily this form of concurrence varies so greatly from the precedents as—even if there had been no irregularities in the House of Deputies—to leave grave doubts of its constitutional sufficiency. There is no precedent for the adoption or rejection of "clauses" in a message. The precedents would call for a message from the House of Bishops in language somewhat as follows: "The House of Bishops informs the House of Deputies that it concurs in its Message No. 44 relating to amendments in the Book of Common

Prayer with amendments as follows" (stating them in detail). To treat each clause as a separate resolution, concurring, amending, or non-concurring severally, is to break with all the constitutional precedents. The action seems to us wholly invalid.

When, finally, this remarkable Message was reported to the House of Deputies (p. 373), relating a long list of separate and varying actions on each clause of four different Resolutions, the latter House, it is recorded, "concurred". It made no attempt to explore the labyrinth of parliamentary chaos. On the strength of that concurrence, carrying with it a long list of changes in Morning Prayer, Evening Prayer, and Prayers and Thanksgivings—the changes not being printed in detail in the minutes of either House, the resolutions containing no enacting clauses, the concurrence of the House of Bishops being framed in most unusual form and mixed with an abundance of non-concurrences—the secretaries are certifying to the several dioceses that the changes have been constitutionally made, subject to ratification in 1919.

We have based this comment on a single resolution, which we have stated to be typical of similar irregularity in the entire legislation relating to Prayer Book revision as it is recorded in the Journal. As the resultant difficulties involve such serious consequences we shall recur to the subject next week, and shall trace each of the resolutions relating to revision through the minutes of both Houses; not, indeed, expressing an opinion for ourselves as to whether the conclusions of the secretaries as to which resolutions have or have not been constitutionally adopted are accurate, but seeking to present the precise facts in each case, so that some conclusion may be reached by the parliamentary experts of the Church.

THE article on Religious Work in the Canal Zone, by the Rev. H. R. Carson, which is printed in this issue, should be carefully read by Churchmen. We are confident that the articles that have appeared in various sectarian periodicals were not intended to misrepresent facts.

In the
Canal Zone

They are based apparently on information sent out by the press bureau of the Federal Council of the Churches of Christ in America, and those responsible for the articles are above any sort of suspicion of intentional misrepresentation. Yet there are some facts that these have not taken into consideration. The realization of the work now being done in the Zone such as Mr. Carson has outlined, which the Federal Council is pleased to treat as negligible, and in rivalry with which they propose to establish a new work, must certainly lead these eminent Christian men to demand that the appeal for the \$275,000 which they desire to raise shall be differently expressed. They cannot possibly be willing that the misconception of fact which would be inevitable by one who read their articles and who has no other information on the subject should continue.

If the Federal Council will frankly avow that it intends simply to establish a rival church called "Union", after first inviting the Episcopal Church to retire from the field and receiving its indignant refusal, the facts would seem to be more accurately stated. In that manner those who wish to establish a Pan-Protestant church in rivalry with the existing work in the Canal Zone will then have the opportunity of contributing to the purpose. The explanation has been made to us that "Episcopalians", and not "the Episcopal Church", were alleged in these articles to be parties, with other Protestants, to the "Union" movement. If there are any such Episcopalians they are, obviously, acting in direct defiance to their own official authorities, and it seems hardly adequate for the statement on behalf of the Federal Council to have cited "Episcopalians" as parties to the affair without telling all the facts. Any complicity in the movement is emphatically denied by the authorities of the Episcopal Church.

It is not pleasant to say this, and we are confident that misrepresentation is wholly unintended, yet the attention of the Federal Council, and of the authorities of the Panama Congress who have interested themselves in the matter, may well be directed to the necessity for a more adequate statement on their behalf. We may even add that their own good faith demands such a statement.

While if any further vindication were needed on behalf

of those who have so consistently, but not always successfully, striven to retain the autonomy of the American Church, free from compromising alliances, whether with the Federal Council or with the Panama Congress, this incident clearly affords it in striking manner.

WE have remarked more than once that secret and unchristian diplomacy such as disgraces most nations is a chief cause of this, as of every, war, and that it is the especial duty of America to promote a diplomacy whose standards of honor shall be of the very

Secret Diplomacy highest. May we suggest one detail, comparatively small, in which such a reform may now be made?

The etiquette of war requires diplomats from hostile countries accredited to a neutral court or nation to be hostile to each other. No matter how close their friendship may have been before the war, they must now rigidly decline to speak to each other, must avoid one another, and, if by any mischance they are thrown together, they must show hostility in every look.

We should be glad if our State department might feel at liberty to notify its diplomatic representatives that the United States lays no such requirement upon them; that, rather, they are justified in seeking to remain on terms of personal friendship with the diplomats of the central powers if that be possible. In many cases it may not be possible; but let the impossibility not be due to any desire for such on the part of the United States.

There are now, or have recently been, in this country, as gentlemen and as free agents, Mr. Balfour, M. Viviani, and Count Tarnowsky. The first two, quite naturally, did not meet the third. But what a hopeful thing it would have been if these three gentlemen, with Mr. Lansing, in a wholly unofficial manner, binding nobody, might have spent an evening in conversation together! We venture to believe that it would have been a conversation of momentous import, such as might have changed history. Why was it impossible? No one of these gentlemen is suspected of having started the war. No one of them has ever been *persona non grata* to the others. Each one could have been trusted to be the gentleman in his relation with the others. How pathetic, how unutterably stupid, is the convention that kept them apart!

The American people are not adepts at hating. Their diplomats can take the initiative in ending the absurd requirement that they should hate the representatives of the enemy nations.

PROBABLY nowhere else has the downfall of the Czar had quite the significance that it has had to Japan. Undoubtedly the Russo-Japanese alliance boded ill to the future peace of the world. It was one of those international intrigues that are mischievous and dangerous, and it was bound to create distrust in America. Now it falls to the ground, with the fall of the Czar who was a party to it.

This is, of all times, the opportunity of America to strengthen her relations with Japan. We cannot offer a formal alliance, such as that which has just been broken. But informally we may be able to offer the equivalent in strengthened friendship.

To do this the states of the Pacific coast may well take the initiative, since if they embarrass the nation the latter becomes powerless. It is incomprehensible that California and her neighbors should not rise to a national perspective in dealing with Asiatic questions and leave the United States to deal wholly with those questions. Indeed, since the constitution raises treaties to a level with the paramount law of the nation it would seem that treaties could be negotiated such as would give jurisdiction wholly to the nation and to the federal courts in these questions.

Japan is now our ally and a very welcome ally. Let us seize the opportunity and make the most of it.

HOW welcome are the English and French official visitors in this country the people have testified with enthusiasm wherever they have been. They are more than special envoys

ASCENSION DAY

BY THE REV. WILLIAM H. BOWN

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

CALENDAR FOR EIGHT DAYS

Fifth Sunday (Rogation) after Easter	Numbers 27, 12-end Isa. 33, 5-22	Hebrews 1 & 2	Daniel 10, 1-14	Revelation 1, 1-18
Monday (Rogation)	Deut. 8	Mark 4, 26-end	Deut. 28, 1-14	James 1, 1-17
Tuesday (Rogation)	1 Kings 8, 22-41	Luke 11, 1-13	Isaiah 64	James 4
Wednesday (Rogation)	Jeremiah 14	Luke 12, 16-31	Genesis 5, 18-24	Luke 24, 44-end
Ascension Day	Leviticus 16	Hebrews 8 & 9	Zechariah 14	Ephesians 4, 1-10
Friday	Deut. 31, 14-26	Hebrews 10, 1-18	Deut. 28, 1-14	Ephesians 4, 11-24
Saturday	Deut. 32, 45-end	Hebrews 10, 19-end	Deut. 28, 15-48	1 Peter 3, 8-end
Sunday after Ascension	Deut. 34 Isaiah 43, 16-44, 5	Colossians 2, 8-3, 17	Zephaniah 3, 8-end	Acts 1

AS the highest range of mountains has its loftiest peaks, so the life of our Lord has at least three great elevations, namely, the Incarnation, the Resurrection, and the Ascension.

Ascension Day is one of the chief days set apart in honor of our Lord—being preceded by the three Rogation Days, and having not only its special collect, epistle, and gospel, but also a proper Preface in the Communion office.

Authority for the proper celebration of the day may be found in the prophetic language used by the Psalmists; in the types of the Ascension which are to be found among the men of the Old Testament; in the Creeds of the Church; in the general teaching of the day, and in a very comprehensive way throughout the whole Bible.

The forty days between Easter and Ascension Day were spent by our Lord in instructing and strengthening the Apostles in the doctrines of the Church; in the demonstration of His Resurrection; in the preparation of His Apostles and disciples for the work which lay before them.

On the day itself, our Lord led His disciples out as far as Bethany, and while He blessed them He was taken up from them, and they returned to Jerusalem with great joy.

The collect certifies to our belief in our Lord's Ascension, and offers the petition that "we may also in heart and mind thither ascend, and with Him continually dwell"; the assumption being on the part of the Church that "it was in His very and true Body and Soul, now immortally conjoined to His Divinity, by which He hath entered into the Holiest," that He assumed universal possession of all power in heaven and on earth.

The portion of Scripture appointed for the epistle recalls to our minds the prophecies and types of the Ascension, the forty days between Easter and Ascension, the historic events of our Lord's life, and the patient waiting of the early disciples for the descent of the Holy Spirit; and the Second Coming of the "Son of Man".

Our Lord's appearance and commission to His Apostles, as set forth in the gospel, His words about believing and being baptized, the transmission of His own power to the Apostles, and His Ascension into heaven, embody a theory of life and facts which assumes order, and harmony, and consistency only upon the hypothesis of His Godhead.

The proper observance of the day, then, will bring eternal things very near to us, for the grand sequence of Christian truth ever holds up to view the Ascended Lord, who also shall come again in glory, to judge the world.

Briefly, we see that the true association of our humanity with the vastness of the universe is a fact; that the end of our regeneration on earth is our exaltation into heaven; that we are one with our Lord, and that in Him we find our perfect end.

The Ascension is a full proof of our immortality, the confirmation of the God-implanted idea of a future life, the mainspring of the splendid aspirations which leap like angels from the temples of our hearts. Infinite Wisdom speaks to our souls, and says, "We shall not die, but live!"

It is a full proof of the divine origin of our religion.

The Apostles did not have to search for its beginnings among the records and inscriptions of the past, nor in myths and traditions, for its origin. They knew the facts in the case, and "they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

To LOVE TRUTH for truth's sake is the principal part of perfection in this world, and the seed plot of all other virtues.—*John Locke.*

WE are now within a few days of the commemoration of the Ascension of our Lord and are approaching Pentecost. The collect, epistle, and gospel have to do with both. In the gospel, our Lord declares, summing up His whole life: "I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

The Holy Spirit is only implicitly involved in gospel and also in epistle, but in a remarkable manner. Without the regenerating influence of the Holy Spirit, belief in the Christ is unavailing. "Ye shall be scattered every man to his own"; and the mirror of consciousness in which the unregenerated man beholds himself does not carry with it true self-knowledge; nor is such a man able to see into or abide in "the perfect law of

liberty". The collect supplements this negative implication of the need of the Spirit by a positive petition for inspiration.

How, now, does the new lectionary at this point fit in with these fundamental and timely teachings? In the life of Christ (Sunday evening) we anticipate the Ascension by a message from the ascended and glorified Lord, "the first begotten of the dead and Prince of the kings of the earth", who "has the keys of death and the unseen world". This message comes fittingly through one who was "in the Spirit on the Lord's day". The accompanying Old Testament selection is from the book of Daniel, which occupies the same relative place in the Old Testament that Revelation does in the New.

In the Old Testament historical course (Sunday morning) we have the account of Moses' going up into Mount Abarim and appointing Joshua as his successor—a man in whom was the Spirit, anticipatory of the higher Pentecostal gift of the Indwelling Christ. The second lesson covers the life of the Lord, as does His declaration above quoted from the gospel; His coming into the world and at last sitting at the right hand of the Majesty on High. The Old Testament alternative is a vision of Jehovah as exalted and dwelling on high; a state to be shared by every one that walketh righteously; whose eyes shall see the King in His beauty and the land that is far off; from whence also He will save us.

The principal week-day, of course, is Ascension, on which we employ in the Old Testament historical course the Levitical law of the High Priest's entering into the Holy Place to make atonement there by offering the blood of the slain, the life that has passed through death; and this is explained in its Christian fulfilment by the second lesson; the Christ fulfilling and abolishing the levitical priesthood. In the evening, we give St. Paul's treatment of the Ascension backed by Zechariah's vision of the complete triumph of holiness, so that "every pot in Judah shall be holy".

NATURAL LIFE is but a small fragment of the life which is eternal.—*Luther.*

THE FIFTH SUNDAY AFTER EASTER

O Lord! from whom proceedeth every good,
Grant us Thy servants that most holy mood
Of inspiration, that, our hearts being pure,
Thy mercy still may guide them, to ensure
Good thoughts with just performance of the same,
And this we ask in Christ our Saviour's name.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Immons

NOT infrequently, I get a letter from some good brother, who points out to me, as if it were a new discovery, that people can abuse mince-pie, or roast beef, or any other article of food or drink, by excess, and that therefore it is unfair to put the abuse of alcoholic drink in a class

by itself, as if requiring special treatment. No one questions that gluttony is a sin, and that it has many evil consequences; but I do not know of any cases wherein excess in apple-pie or over-indulgence in coffee has moved men to parricide. On March 10, 1917, Michael Hannigan entered a saloon in Roxbury, Mass., and casually remarked that he had just killed his mother. The police went to his home and found the dead body of Mrs. Mary Hannigan, 76 years old. Hannigan told the police that he struck his mother with a chair. Her body bore the marks of kicks. It is said he became enraged when refused money by his mother. He is 36 years old. I need scarcely add that he had been drinking when he killed her.

Some one may perhaps urge that it was a good thing there was a saloon there for him to go to, since it was easier for the police to find him. That plea has seriously been made in Chicago lately, that it is a distinct advantage to the police to have criminal saloons where the drag-net is almost certain to bring up criminals who are much wanted. I was talking last week with one of my brethren, who said:

"You know, up to a year or so ago, I had always maintained that I had an entire right to take a glass of beer whenever I wanted it, and I lived up to my principles. Moving out to a suburban parish, however, I saw so much abominable drunkenness and disorder in the late trains from the city, that it came home to me with a start that every five cents I paid for a glass of beer was helping to perpetuate the system which made all that filthiness possible. Since then, I have dissociated myself entirely from the evil business."

In this connection, I note with interest an editorial in a great metropolitan daily paper, which is conscientiously opposed, so it says, to prohibitory legislation aimed at the liquor trade, on the ground that it does not solve the problem, and that it cannot be enforced. The editorial is entitled "A Chinese Victory", and refers to the expiration of the time within which any trading in opium in China is possible. On March 31st, says the paper, the Shanghai Opium Combine will close up shop, and on June 1st the legal smoking of opium will cease throughout the parts of the vast Empire where any of the drug remains. I quote the last paragraph:

"This is a victory that means much to Asia. There will be opium smuggling there, as here, but the big fight has been won, and it is probably not too much to say that the opium habit is now a more serious matter in our own country than it is in China."

I wonder whether the editor really supposes that Americans are more lawless than Chinese, and that it would be impossible to enforce a prohibitory law against alcoholic beverages here, as completely as the prohibitory law against opium is to be enforced in China. I have more confidence in Americanism than that.

SPEAKING OF NEWSPAPERS, I had a letter the other day from a country editor, who has shut up shop, and ended the publication of his paper. He gives the reasons for it.

"The district attorney, who was chairman of the party county committee, flushed with victory and drunk as a lord, grabbed me by the hand and said, 'You'd better come in, Joe.' After that a local lawyer said, 'Joe, this is your chance. All you have to do is to ally yourself with our lot, and your nest will be feathered. You can have all the patronage that comes to town from the party, and in three months you can run the other paper out of business.' I said, 'All you ask me to do is to sell out, body, soul,

and breeches, to the whiskey gang, and go right plumb back on every decent thing I ever did or said along temperance or religious lines. If I should accept the offers that you fellows are making me, my old Methodist father would roll over in his grave. I can't do it.' He looked me in the eye, and said, 'Joe, you are a — fool.' Said I, 'From your standpoint, I agree with you perfectly, but when I die, if my folks think enough of me to put up an oak slab with my name on, and the year I was born and died, if they want to put on an inscription at the bottom, I would a great deal rather they put down 'He was a — fool' than that 'He was a — rascal.' That is why I am not in the newspaper business any more. But, when I look in the mirror, I can still look and not be ashamed of the fellow I see there; and some time after that my oldest son said to me, 'Dad, if you should happen to die, it would be a lot more satisfaction for us kids to know that you left such a good, clean record, than to know that you left us a lot of money, and we didn't know where you got it.' A number of the editors of our county have told me frankly that they couldn't make a living if it were not for the handouts they received for county printing, and the politicians hold that as a club over their heads to pound the newspapers into line for whiskey. It is a question of doing their bidding implicitly or having their supplies cut off until they do get into line."

I am afraid it is not only the country weeklies that find themselves affected for injury by whiskey and political influences through their advertising department and elsewhere.

DECEMBER 11, 1915, I reprinted here, as anonymous, a poem from the Dardanelles, whose strength and audacity of figure commanded attention: perhaps you remember the ending:

"Then clear, unburdened, careless, cool,
I'll saunter down from the grim pool
And join my friends. Then You'll come by,
The Captain of our company,
Call me out, look me up and down,
And pass me through without a frown,
With half a smile, but never a word:
And so—I shall have met my Lord!"

Dr. Scott Holland, in the current *Commonwealth*, identifies the author as William Brinton, a Christ-Church man, a barrister. "He was a noble fellow, of fine ability, and very stern with himself. He was always in training; and always carried with him Aristotle's *De Anima*, on which to exercise his mind. The poem is a little grim, and rather too proud to be perfectly of our Lord's mind; but it is wholly unforgettable. It is a strong and wholesome tonic, and comes from the heart of just such a man as Christ would have loved as He loved the chivalrous ambitions of Simon Peter and the fiery promises of the two Sons of Thunder."

WHO WROTE THIS splendid poem for a war-time Easter? It sounds like R. L. Gales, of *David in Heaven*.

"EASTER 1917

"Ours is a dark Easter, and a scarlet spring,
But high up at Heaven's gate all the angels sing,
Glad of the great companies returning to their King.

"For in youth the dawn's a rose, dusk an amethyst;
All the roads from dawn to dusk gaily wind and twist;
The old road to Paradise easily is missed.

"But down on the wet battlefield, few roads wind,
One to grief, one to death, no road that's kind;
The old road to Paradise easy is to find.

"St. Martin in his colonel's cloak, Joan in her mail,
David with his sword and crown, none there be that fail;
Down the road to Paradise, stand they and hail.

"Souls that would have withered in the world's hot glare,
Blown and gone like shrivelled things, dusty on the air,
Rank on rank they follow in, young and strong and fair.

"Ours is a dark Easter, and a woeful day,
But high up at Heaven's gate all the saints are gay;
The old road to Paradise is a crowded way."

CONTROVERSY IN EXETER CONCERNING RESERVATION

New Bishop Differs with Clergy as to Doctrine

DEATH OF THE REV. JOHN GWYNN, D.D.

The Living Church News Bureau)
London, April 9, 1917)

THE new Bishop of Exeter is trying to put down the use of the Reserved Sacrament for private devotion at churches in the diocese. In this he seems to be giving a lead even to the Bishop of Oxford as an *intransigent*. Against those priests who claim for themselves and for their faithful laity the liberty and right of free access to the Reserved Sacrament, for prayer and spiritual communion, his Lordship has, in a most public manner, in the *Diocesan Gazette*, gone so far as to charge them with "the three sins of dishonor, disloyalty, and disobedience". The Bishop of Exeter's contention, that Reservation for the sick and dying is unlawful and unpermissible without the express sanction of the diocesan and his metropolitan, tends to increase the anxiety of the situation at Exeter.

The Bishop of Exeter's grave and arbitrary charges in the *Diocesan Gazette* against the priests in the diocese, in whose churches the Blessed Sacrament is reserved, have drawn forth from them (or some of them) a solemn protest against such charges. Addressing the Bishop, the signatories say:

"Your Lordship has impugned our honor as priests and Christian men by implying that we gained institution to our cures under false pretences, swearing obedience to the rubrics of the Book of Common Prayer and to the Bishop, and then, after institution, deliberately repudiating our obligations. Your Lordship has charged us with reserving the Blessed Sacrament in our churches without your predecessor's sanction, and you have further given us to understand that our only honorable course under the circumstances is to resign our cures and seek work in another diocese."

They solemnly declare that in no case has the Blessed Sacrament been reserved in their churches except with the knowledge and sanction, expressed or tacit, of his Lordship's late predecessor in office. Into the wider question of discipline, or the meaning of rubrics, and articles, as regards Reservation, they are not prepared at present to follow his Lordship, "except to express our entire dissent from the interpretation which your Lordship has placed upon some of them". They conclude by saying that, although his Lordship does not see fit to give them a place among his "loyal" clergy, they yield to none "in our loyalty to our Holy Mother the Church and in our readiness to give you the canonical obedience due from us as priests of this province."

The Bishop, in a lengthy reply, reiterates his condemnation of Reservation for extra-liturgical purposes of any kind. He attributes to these priests a grossly materialistic conception of the Sacramental Presence of our Lord Jesus Christ.

A very prominent Irish Churchman and noted divinity and Syriac scholar has just departed this life in the person of the Rev. John Gwynn, D.D., who since 1888 had held the office of Regius Professor of Divinity at Dublin University, where he gained added distinction.

He was born so long ago as in the year 1827, and was elected to a scholarship in classics at Trinity College, Dublin, in 1848, winning a fellowship four years later. He was ordained and acted as assistant lecturer in the divinity school, over which he was eventually to preside, and also as assistant to the regius professor of Greek. A few years later he became warden of St. Columba's College, near Dublin. After eight years' work there, he accepted from his old College the benefice of Tullyaughnish or Ramelton, in County Donegal, resigning his fellowship. Here he lived and worked, says the *Times* obituary article, as a country parson in a remote corner of Ireland for eighteen years:

"With the disestablishment of the Church he came into prominence as a man of affairs, and the admirable financial scheme which was drawn up for the dioceses of Derry and Raphoe was largely of his devising. He was one of the earliest members of the General Synod. It was due to a small knot of moderate High Churchmen, of whom Gwynn was one, that the Prayer Book was preserved for the Irish Church practically intact, though many drastic changes were proposed."

Dr. Gwynn was appointed Dean of Raphoe in 1873, and in 1882 he exchanged the deanery for that of Derry, though only remaining there one year. He then returned to Trinity College

as Archbishop King's lecturer in the divinity school, while on Dr. Salmon's appointment to the provostship he was advanced to the regius professorship of Divinity. His publications of chief importance were his edition of the Epistle to the Philippians in the *Speaker's Commentary*, his edition of the Apocalypse in a hitherto unknown Syriac Version, and his *magnum opus*, in his edition of the Book of Armagh, a Latin manuscript of the entire New Testament, with additional parts relating to St. Patrick and St. Martin, upon which he was over twenty years engaged. *Requiescat in pace.*

J. G. HALL.

WAR PROHIBITION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF
MASSACHUSETTS]

THE gigantic forces of the nation are quickly but surely gathering themselves together. Most of us have little to do with these, but we have a no less clear duty which is so to adjust our lives and habits as to enable each one of us to make his or her best contribution to the whole.

When a battleship has come in touch with the enemy, she is already stripped for battle. Before this nation can come into effective touch with the enemy, we must have stripped ourselves of everything, every luxury, every habit, which will weaken our powers or waste the moral or material resources of the country. A sound body and a sane mind, a capacity for self-restraint and an alertness to meet the hardest conditions, are the first essentials of a patriot.

May I suggest only one of the many ways by which these conditions may be secured? Science and the experience of nations in the last ten years and during this war have demonstrated that though a very moderate use of fermented or distilled liquor may not be appreciably harmful, to some persons, yet when we come to deal with men and women in the mass they are not only harmful but probably the cause of the greatest moral and physical waste in a nation. To the use and abuse of these is due a large part of the expense of sustaining our poorhouses, our insane asylums, our jails, and our police force. The revenue gained by the government, state and city, from the liquor interests bears no comparison to the enormous expenditure for the effects of these interests.

Hence I affirm that, without a change in the letter of the law, it is the duty of every patriot to abstain from the use of these liquors and thus to conserve his strength and lead others to conserve their strength and money for the country.

I go further. There lies before me, as I write, the report, not yet published, of a committee of economists and food experts, Professors of Harvard College and Medical School and of Yale College, which reads as follows: "We have reviewed the statistics submitted in regard to the quantity of foodstuffs used in the manufacture of malt and distilled liquors in the United States. It is probable that as much as one-sixth of the total may be necessary to the production of denatured alcohol. At a low estimate of its calorific or fuel value, the remaining five-sixths would supply the energy requirements of 7,000,000 men for a year."

Can there be any question in the minds of the citizens that simply on the ground of economic conservation, when our men, women, and children are bending their energies to the increase of crops, when a shortage of food throughout the world is facing us, that this waste should, if it is possible, be stopped?

When, however, we add to this economic waste the waste of a certain proportion of our soldiers' and sailors' strength, the waste in the support of almshouses, asylums, and jails, the waste in moral degeneracy and feeble-minded children, is it not time for this whole people to ask themselves the question whether simply as a war measure and for the war the making of malted and distilled liquors for drink be stopped?

As we enter the deep shadow of war and gird ourselves for the conflict, we commend ourselves, our Church, and our country to a merciful and loving Father.

IN GARRISON

A bleak, dun coast upon a cold grey sea,
Where sullenly long waves come crowding in,
And thro' the boisterous tumult of their din
You hear afar the deep-bass'd symphony
Of distant guns baying on Victory;
As when the Judgment trumpets first begin
To loose upon the shattering ranks of sin
The awful thunders of God's armory.
Then hearken, hearken cheerly, O my soul!
Beneath the imminent threat of evil power,
Behind the crashing onset of its hour,
Above the foaming of its furious roll,
Yet thou shalt hear, tho' faint and distant far,
The coming triumphs of the heavenly war!

H. BUCHANAN RYLEY.

Italy Our Ally

By the Rev. WALTER LOWRIE

Rector of St. Paul's American Church, Rome

IF I had been "blue" and "discouraged"—they are your words, and doubtless my letter must have given such an impression—I must have been roused from so shameful a state by your sympathetic reply in the same number of *THE LIVING CHURCH*, in which you published my complaint, as well as by your personal letter of the same time, and by Mr. Stetson's telegram published in the succeeding number, and by the quick and generous response which I note in the subscription list of the number next following that. All of this material reaches me at the same time, and it is indeed cheering. I am even thankful to the disorder of the mails which brings me all this at once. And there has been much else to bring cheer in these last days: above all the emancipation of Russia and the decision of the United States. Both of these events have served to illuminate broadly the fundamental issues of this war and to make it evident that this is not a vain waste of lives and treasure, referable only to a colossal instance of collective mania. The prayer which for three years we have been making here in darkness—that God will overrule all this evil for good—we can now make in the light of a reasoned faith.

This does not seem to me a time to be "blue" or "discouraged", and I am piqued at the application of those words to me, even while I am appreciative of the sympathy which such application expresses. For, though I am not often much elated, I am as rarely blue, and I cannot remember when I was discouraged. It would be more just to say (and such an imputation I should be less ashamed to accept) that I wrote my letter in anger. But I cannot be too precise in reiterating that my complaint was not at all against you. *THE LIVING CHURCH WAR RELIEF FUND* is the only institution of the sort which has been administered with due regard to the needs of Italy.

In making my complaint I was not thinking at all of the needs of our Church here, for up to that date we were not obliged to appropriate any of your gifts to our support. Nor was I thinking of any "burden" that rests upon me here as rector—the obligation of providing in some measure for the poor who are not of our parish or of our nation. I cannot concede to you even that I am overburdened. One would like to be carrying heavy burdens at this time. My hardship is that I have no occasion to suffer. My labors in behalf of our diminished American colony are so slight that I am tempted to wonder if I am useful enough in that field to pay for my keep, and I have had to comfort myself with the consideration that, if not largely useful, I am at all events indispensable. It is true that I have found other things to do, some of them involving hard labor for a time—as ministering to the sufferers from earthquake two years ago, or the visitation of Austrian prisoners last year; but for some of these duties there was ample reward in the doing of them, and for all of them I have had, sooner or later, in one way or another, more praise and reward than I deserved. Just lately the Italian Government has recognized my services to the earthquake sufferers by bestowing upon me a gold medal. It is proper to mention that fact here, for I count that in some measure I receive that honor vicariously for you and *THE LIVING CHURCH* family, which provided a substantial part of the funds I administered.

I cannot complain that my duty as a member of the executive committee of the American Relief Clearing House for Italy has been a burden. It has been, however, until lately, a humiliation. Here was this pompously organized institution, with the King for its patron, and with the most prominent names in Italy figuring among its officers—and this, which was assumed to be the principal if not the only channel for all American gifts which might flow to Italy, received inconsiderable gifts in material, and in money next to nothing. All of us on the committee were humiliated and angry. I cite one striking justification for such a feeling. There was a much proclaimed bazaar held in New York last June. Italy has as yet received nothing from it. It is stated now that the

net profits, though below what was expected, amount to \$490,000 and that this amount has been distributed among forty organizations. I have lately received a list of them and note that not one represents the interests of Italy. That is not proportionally fair. What proportion is there between zero and half a million dollars? I have recently received an elaborate and costly pamphlet of more than fifty pages which purports to give an account of all the American organizations which are working in behalf of the allied nations. Its cover is adorned with the flags of Great Britain, France, Belgium, and Russia. The Italian flag is absent, and only one organization is named which interests itself expressly with Italy.

I am not now disposed to complain again of this. The time is past, I am sure, when our gifts to the Allies can be expressed disparagingly as a fraction of our expenditure for chewing-gum. Our intervention in the war must change all that. And now, too, our voluntary gifts will no longer be the only way in which we cooperate with the Allies. But just because we have now become one of the Allies it is the more important that we learn to think (I do not now say give) in due proportion. Having read the last number of *THE LIVING CHURCH* that has reached me here, it seems as if the martyr Christians of the Turkish Empire ought to have all our gifts. When I speak of Italy's need I think not so much of her material wants as of her desire for our sympathy and her right to it. Of this our gifts in kind might have been a substantial and kindly proof. But it was first of all our sympathy that was lacking—and when that lack was felt, our gifts, such as they were, were coldly received.

All that must be changed—for our own interest, as well as in the interest of justice. You say that you will look with interest in the *North American Review* for my article on *Italy's Relation to the War*. But you must look back for it, for it was published in the January number. I am told, by a newspaper man who has been obliged to keep track of all that has been published, that this is the only article published in America which gives a just and adequate notion of Italy's position. I am no judge of its worth; I merely note the fact that it is unique—and that is a great pity. We owe it to Italy to recognize that her resolution to enter into this war was determined by a popular democratic movement and was prompted by the same motives which have led us to follow her tardily. Moreover, she entered this war under enormous difficulties and in the face of the gravest apprehensions.

In appealing for the supply of Italy's material needs I have always been hampered by the fact that the needs of her civil population and of the wounded in her hospitals were relatively not so great as those of other of her allies. It has been a surprise to all that she has been able to so great a degree to help herself. So much for the objects of private aid. But now is the time to recognize that with a view to the aid which can be rendered by our Government and out of our collective national resources Italy is the most needy of all the great nations which are allied against Germany in this war. In all the talk there has lately been in America about enormous loans to the Allies at a low rate of interest, Italy, it seems, has not been specifically mentioned. It has been proposed, and most rightly, that vast sums should be given to France outright. But France is to-day much richer than Italy. Italy, having maintained four million soldiers in the field for nearly three years, is at the end of her resources, and she can borrow only at ruinous rates. It will bring the situation sharply before you when I say that the money which I have received from *THE LIVING CHURCH* this winter has been exchanged here at the rate of nearly eight lire to the dollar. We must learn to weigh these things now that we are one of the Allies.

The last check you sent me (to the amount of \$200) arrived just after America's intervention was practically assured, and thereby I lose 200 lire (about), for the exchange at once dropped to below seven lire for the dollar. This is an index which helps us to realize the extent to which we are now

involuntarily helping Italy by our mere intervention in the war. The financial aid which we have thus rendered within the few days past amounts to many thousands of times more than all our voluntary gifts.

Our financial aid, whatever it may in the end amount to, is not the foremost benefit we have conferred upon Italy by our intervention. It is only to-day that our formal declaration of war was announced here, but the practical assurance of this outcome has already given here a moral boost which is equivalent at least to the conquest of Trieste. In itself the President's message is worth to us here as much as a great victory. It has been proposed by one of Italy's greatest statesmen that this message be posted by the Government in all the communes of the realm, as an expression of what Italy is fighting for and as a potent means of dispelling all doubts about the essential righteousness of our cause. The emigrants who have returned from over seas have imbued every commune of Italy with the notion that the government of the United States of America is the best on earth; they have in some measure imbued them with the ideals of our people; and the common people all over Italy are now inspired with a new confidence by the fact that they now find themselves (as I may express it) on our side.

St. Paul's, Rome,
Easter Even, 1917.

DEATH OF BISHOP WALKER

THE diocese of Western New York learned on May 2nd with great shock and sorrow of the death of the Rt. Rev. Dr. William David Walker, its Bishop, who had passed away suddenly that morning after an attack of angina pectoris.

The Bishop had been ill several months, and confined to his house for part of the time; but of late he had seemed to recover, and was resuming his duties in the diocese. He presided at two large archdeaconry meetings the previous week, and spent the first day of this month in Rochester, to which place he motored, returning in the evening to the see house in Buffalo. He rested comfortably through the night, apparently, but about five o'clock in the morning of the 2nd he awoke, complaining of an irritation in the throat and then of a choking sensation. He lapsed speedily into unconsciousness, and died at about six o'clock.

Bishop Walker was born in New York in 1839, the son of James and Mary (Lahey) Walker, and received his bachelor's degree in arts from Columbia in 1859, three years before his graduation from the General Theological Seminary. His academic honors were numerous, including degrees from Racine (D.D., 1884), Oxford (D.D., 1894), Columbia (S.T.D., 1884), Trinity College, Dublin (LL.D., 1894), King's College, N. S. (D.C.L., 1892). He received his deacon's and priest's orders at the hands of Bishop Horatio Potter in 1862 and 1863, and from the beginning of his ministry until his consecration as Missionary Bishop of North Dakota in 1883 he served as vicar of Calvary Chapel, New York. After a missionary episcopate in North Dakota in the years from 1883 till 1896, Bishop Walker was translated to Western New York. In 1887 he was appointed by President Cleveland a member of the United States Board of Indian Commissioners. In

1897 he was select preacher at the University of Cambridge, England.

Bishop Walker kept in close touch with the diocese and the organizations within it. He was a wise and safe counsellor, and has given to the diocese a vigorous administration. Sturdy and pronounced in his conservative and Churchly convictions, he never left his clergy or others in embarrassing doubt as to his position in matters of principle or policy. Even those who might differ with him would none the less admire his staunch firmness.

The funeral services were held in St. Paul's Church, Buffalo, Friday afternoon. The body had lain in state from ten o'clock until three, when the casket was closed and removed from the chancel steps to the vestibule, where four vested clergymen watched until the service should begin. The rector of St. Paul's, the Rev. Dr. Charles A. Jessup, was

in charge of the service. Bishop Whitehead read the early part of the burial office. Bishop C. S. Olmsted of Colorado, Bishop C. T. Olmsted of Central New York, and Bishop Leonard of Ohio also took part.

The Rev. T. B. Berry, D.D., conducted a private memorial service at the house before the body of the dead Bishop was removed to the church. This service was attended only by the Bishop's wife, his sister and brother, and the Rev. G. S. Burrows, the secretary of the diocese. Bishop Whitehead arrived in time to pronounce the benediction.

At a memorial Eucharist in St. Paul's Church Friday morning the Bishop of Colorado was the celebrant, being assisted by the Rev. Drs. Jessup, C. M. Sills, and W. A. R. Goodwin, and the Rev. Messrs. Arthur F. Lowe and Cameron J. Davis.

The active pallbearers were the eight clergymen last ordained by Bishop Walker: The Rev. Messrs. John L. Sagar, Jerome Kates, W. C. Compton, D. L. Leach, Paul B. Hoff-

man, John L. Short, W. T. Sherwood, and W. G. Raines.

The body of Bishop Walker was accompanied to New York by Mrs. Walker, the Bishop's brother and sister, the Rev. Walter North, and the Rev. G. S. Burrows. The burial was at Kensico cemetery, New York City, Saturday morning at 11 o'clock. Bishop Greer's health did not allow of his presence, but Bishop Burch and Dr. Manning officiated at a service in the cemetery chapel and Bishop Olmsted of Colorado read the committal.

Bishop Walker had been able to meet his clergy in Buffalo and Rochester at the archdeaconry meetings a week ago, and confirmed two classes on the Third Sunday after Easter while in Rochester. His last class—at St. James', Rochester—was in the same church in which he had made his first visitation as a Bishop, while assisting Bishop Coxe. At Clifton Springs on Monday he had visited some of his clergy who were ill.

FIRST, KEEP thyself in peace, and then shalt thou be able to make peace among others.—*Thomas à Kempis.*

ENVY IS blind, and has no other quality but that of detracting from virtue.—*Livy.*



THE RT. REV. WILLIAM DAVID WALKER, D.D.
Late Bishop of Western New York

Religious Work in the Canal Zone

By the Rev. H. R. CARSON

Chaplain of Ancon Hospital

AN editorial in the *Outlook*, April 11th, gives a wide circulation to certain misleading articles touching religious conditions in the Canal Zone that have been appearing in American sectarian magazines. All these articles, not excepting that in the *Outlook*, bear a striking resemblance in phraseology, and one is justified in concluding that they have a common origin. In the New York *Christian Work*, March 17th, there is a signed contribution and also an editorial in what is substantially identical phrase. The purpose of these articles is to inform the religious public in the States of that which should be their concern, and also to secure a large sum of money for the prosecution of the work of what is called the Union Church of the Canal Zone. \$275,000 is the sum that is sought.

At the present writing, the Rev. S. G. Inman, secretary of the Panama Congress held in Ancon a year ago, is upon the Isthmus, for the purpose of further carrying into effect the work that was there begun for closer inter-denominational work in Latin America.

A very wide interest has been secured for this field by reason of the mission study classes of the past winter both within and without our communion. The visit of the Rev. Dr. Gray, of the Board of Missions, in company with Bishop Knight, both to the Canal Zone and also to certain parts of the jurisdiction of the Church of England, will cause undoubtedly an intensified interest.

This, then, is a part of my excuse for asking that you open your columns again to a fresh presentation of the touch which our Church has with movements to which no little publicity has been given; first, in order to correct erroneous impressions, and second, that that which has already been stated accurately in your columns may be emphasized.

Referring to the *Outlook* editorial, I am frank to say that I believe—from the way in which the problem is stated—there is an impression left upon the uninformed mind that this Union Church movement is burdened with the responsibility of shepherding a vast and otherwise neglected population. This population is said to be distributed as follows:

Panama	over 60,000
Ancon	about 1,800
Balboa	some 3,400
Pedro Miguel	say 1,400
Gatun	say 1,100
Cristobal	about 2,500
Colon	about 30,000

These figures are substantially correct. Now, the work of the three ministers identified with the Union Church movement might properly be characterized as herculean were there no other religious influences at work save theirs and were the above exclusively American populations. In Panama and Colon the population is, save for a negligible part, Latin and West Indian negro, and this work has never been touched by and is frankly stated to be outside the sphere of influence of the Union Church. Thus, there is left for the zone of work for this Union movement a population of less than 10,000. Gatun is fast becoming, and will soon be exclusively, a military post, and the number is reduced accordingly to less than 9,000. At Ancon, services of the Episcopal Church have been held in the hospital chapel since the beginning of Canal operations. At Balboa, there is a large Baptist church. The field is thus further reduced. And then there is a very considerable Roman Catholic element among the Americans that still further narrows the field.

For this small field the huge sum of \$275,000 is asked, to build, according to official statement, as follows:

Ancon	\$30,000 to \$50,000
Balboa	70,000 to 90,000
Pedro Miguel	30,000 to 50,000
Gatun	30,000 to 50,000
Cristobal	50,000 to 70,000

After coolly stating these needs, the official statement further proceeds: "What we offer is an investment for the

Kingdom of God and the well being of the great Republic." One questions the eulogistic words of the writer in the *Christian Work*, "Those figures are estimated by thoroughly competent and conservative men."

With apparent authority, it is frequently emphasized that the "Southern Baptist Church is the only one which has a distinctively denominational work." At no time in the course of its history of more than fifty years has the work of the Episcopal Church been other than independent of every other Christian body. Whether under the administration of bishops of the Church of England or under Bishop Knight, the Episcopal Church has always preserved its independence of all other methods of carrying on the work here on the Isthmus of Panama. An erroneous impression has been entertained by reason of the articles above referred to, and for their assertions there is no vestige of justification.

The looseness of statement is again seen when Christ Church, Colon, is referred to as a hospital chapel and, by inference, the property of the United States Government. Christ Church, Colon, possibly the handsomest church structure in Central America, was consecrated by Bishop Alonzo Potter in 1865, and for Churchmen it is further consecrated by the recollection that it was his last official act, for he died on reaching San Francisco Bay, July 4, 1865.

To illustrate further this boldness and exuberance of statement it may be recalled that when the movement along the lines of the Union Church was first begun, three or four years ago, the Episcopal Church, with others, was invited to withdraw from the field and leave it to the ministrations of union pastors. During the past nine months, at St. Paul's Church, Panama, I have personally baptized just a few less than five hundred souls; on a certain Sunday, six weeks ago, fifty-eight at one service. And work of this character is depreciated or ignored and it is suggested that we retire from it!

To illustrate the interest of those backing this movement for unity, it is enough to recall that they did not hesitate to organize a Sunday school within a stone's throw of St. Luke's Chapel, Ancon, amply able and willing to care for a larger number of children than are enrolled; and now it is planned to build a church. Protesting against it, I am told it is simply a matter of mathematics. Yes, mathematics; two Sunday schools where there was one, two churches where there is one. But it is in the interest of unity. I cannot, however, believe that Dr. Speer or Dr. Mott, men justly honored in our Church as in their own communion, can possibly countenance the continuation of the work of the Panama Congress along such lines. What a contrast it presents to the policy of Bishop Knight who, without formal agreement or expression of intention, declines to encourage the building of an Episcopal church in Balboa, for instance, for the reason that the religious needs of the people are provided for by St. Luke's Church, Ancon, being within easy reach.

For the information of those who are interested in the extent of the work of the Episcopal Church on the Isthmus of Panama, I may be permitted to state in conclusion that it is as follows:

Cana, in the province of Panama, close to the border of the Republic of Colombia, where it alone ministers to a mountain community of some two hundred souls.

Panama, where every Sunday there is a congregation of one thousand West Indians, the number being limited solely by the capacity of the building. The title of the church is in the Board of Missions.

Palo Seco Leper Asylum, where for more than three years the Church has pursued its work among the poor unfortunates there sheltered.

Ancon, where the chaplaincy of the great hospital makes possible our use of St. Luke's Chapel.

La Boca, where there is a large West Indian congregation worshipping in a splendid building which is the property of the Board of Missions.

Red Tank, where mission services are being held for a

time in the basements of private houses, until a proper church can be built later in the year.

Paraiso, where again the Board owns the church building.

Empire and Culebra, where arrangements have been made for regular celebrations of the Holy Communion on week days, each being a military post with its own chaplain; and at Empire there is also a congregation of West Indian negroes worshipping in a building placed at our disposition by the commanding officer of the regiment.

Gatun, where there is another West Indian congregation.

Christ Church, Colon, where the work has been carried on among Americans and West Indians for many years past.

There is no reason why any Churchman should hesitate to commend the character of the work on the Canal Zone, as administered by Bishop Knight. There is room for great development along lines not as yet touched, and growth will come with the organization which will result from the transfer of English jurisdiction and increase of funds at the disposal of the Bishop. But the Church at home need have no fear that there will be a compromise with a conception of the Christian Church foreign to our interpretation of the Kingdom of Christ.

REMINISCENCES OF DR. HART

BY THE REV. JOHN H. DE VRIES, D.D.

IT is nearly two months since Dr. Samuel Hart was translated from the scenes of earth, but it almost seems that he never lived more truly in the hearts of those who knew him than he does now. This morning's mail brought me his excellent photograph. It bears a long and lingering look. There is that about it which makes one think of "the light that never was on sea or land". He is not dead. Men such as he do not die.

From early youth he was a Christian. Born in Old Saybrook, Conn., he was throughout his life as an epistle written in the heart of that community, known and read of all men. When it was reported there that Sam. Hart had taken holy orders, a townsman remarked, quite as significantly as humorously: "What should he take holy orders for? I thought he always had them." In after years he was long the custodian of the Prayer Book. In company one day someone said: "Dr. Hart's is the only name in the Prayer Book which is not that of a Church Saint." The rejoinder was: "If it is not, it should be." And no one demurred. Straws even show the way of the wind.

As a man of broad and exact learning he held for many years that sincere admiration of the intellectual world which only such marked attainments as his could command. Many academic honors were conferred upon him. And classic distinctions fitted him well. They were his as by right of nature. He was—

"A scholar who with Plato often trod
The academic groves in quest of light,
Yet with a full, clear vision of the God
Great Plato dimly saw."

And that is it. He was learned. He was honored. As bearer of high offices in the Church, in the world of learning, and elsewhere, he was distinguished above many of his fellows. He was sought eagerly on every side as speaker, preacher, and wise counsellor. Yet in it all, and towering high above it all, Dr. Hart was great in his simplicity of bearing and in his humble discipleship of Jesus.

He never married. But his venerable mother was spared to him longer than falls to the lot of many. His devotion to her was very beautiful until the end. As certainly as the weeks in their rounds brought Saturday, his filial love brought him to Saybrook on that day. His stately figure was then a familiar sight in the streets of that old town. And everyone who saw him knew he had come to see "mother". As rector of Grace Church at the time—the church of his childhood days and manhood years—it was my sad privilege to stand by his side as the form of the sainted mother was laid in its last resting place. On leaving the hallowed spot, he said to me: "I have no one now with whom to talk over old times." But it was not for long; ". . . lovely and pleasant in their lives, in their death they are not divided." And now Old Saybrook treasures their memory among its chiefest possessions.

At his funeral I overheard the following conversation in

the vestibule of Holy Trinity Church. One man said to another: "Middletown has lost a good citizen." And the answer was: "The best of the whole town." This is what Old Saybrook feels. Its greatest of sons is gone.

Dr. Hart told this story on himself. On entering a trolley car one day he found some difficulty—owing to the sudden motion of the car in starting—to gain sure footing, which made him stagger. Of course it was only momentarily, but it attracted the notice of a little girl who happened to be standing by. For looking up to him she said: "Let me hold your hand. I often hold up my papa when he is drunker than you." The doctor replied: "I am not drunk, little girl, but will be very glad to have you hold my hand." And the way in which he told it—the little twinkle in his eye, the grave expression of his mouth—fully indicated how keenly he appreciated the humor and the pathos of the incident.

He was preëminently a doctor in the Church. As Dean at Berkeley Divinity School he rendered incalculable service. To those who knew him there Old Berkeley without Dean Hart will never be again what it was. He was a father to the students and used to bid them good-night with the words: "Don't forget to say your prayers."

Dr. Hart took no vacations. With rare exceptions every Sunday found him serving at some altar and preaching in some pulpit of the home diocese or elsewhere. Hospital wards knew his step. At the bedside of the sick he ministered the comfortings of the peace which Jesus brings. The pillows of the dying were made softer, and parting with the world made easier, by his presence and his prayers. So he lived, sparing not himself but serving the brethren for the dear Master's sake, until when it began to dawn on Sunday, February 25th, he joined the worship of the better sanctuary above.

As the grave was filling up above his remains, some one who had known him well whispered: "It is right. It is right. He is gone to God."

April 23rd.

THE IDEAL COMMUNITY

BY THE REV. C. F. SCOFIELD

WHAT makes the ideal community? Is it a collection of luxurious residences, surrounded by elaborate lawns and full of gay society? No. Is it the village of neat homes amidst scenes of great natural beauty and enjoying an unusual degree of healthfulness as well as the spiritual atmosphere of a moral, intelligent citizenship? These are important elements, it is true, but something else must be added.

The ideal community is that in which all the people are coöperating, heartily, to make the conditions and surroundings of life better. It is where each individual feels the pride of citizenship and is contributing, in some way, to the common welfare. There the community spirit animates old and young alike to lift life to a higher plane.

Such ideal conditions cannot be reached in a day. The first step is team work or coöperation as opposed to individual effort. There is no limit to what can be done in the way of betterment by intelligent, united public spirit, working through the school and the Church.

Life, at best, has its difficulties and its struggles. In a community like this, where everyone works and there are no drones, the problem of earning the daily bread requires constant effort. Yet even this condition has its advantages. There is no leisure class. A spirit of thrift, independence, and industry animates every individual. It breeds a spirit of mutual respect also, and there are no artificial distinctions of social "sets". Now these are all valuable elements to work into the ideal community.

So far, however, these are qualities of the individual and they must be woven into the social fabric. Take these self-same elements of thrift, industry, independence, and mutual respect and infuse them with the community spirit, and the product will be the ideal community.

It is not alone the natural advantages of location and resources that make one place more prominent than another, but rather the community pride and loyalty of citizenship which make the best possible use of what advantages are possessed. It is the community spirit that makes the ideal community, and no matter what its location or surroundings people will flock there to live.—*The Rural Church.*

REVISION OF THE PRAYER BOOK

BY THE REV. HENRY ANSTICE, D.D.,
Secretary of the House of Deputies

THE widespread interest which is felt in the initial action of the General Convention in the matter of the Revision of the Book of Common Prayer suggests the opportuneness of a succinct statement of just what has been accomplished.

The able and scholarly report of the Joint Commission on Revision has been received by the Church with the deepest appreciation of its value, as a well-considered basis for the Church's deliberations and ultimate conclusions in this vital matter. Part I of the report embodies the results of the commission's labors, arrived at in most instances by a unanimous agreement, and in the other cases by a majority of not less than three-fourths. A few decisions reached by a smaller majority than this are contained in the four resolutions of Part II. As it was evidently impossible more than to touch upon much of the matter thus presented during one convention, action was taken early in the session recommitting certain resolutions to the Joint Commission—those on the Catechism, Holy Matrimony, and the Setting Apart of Deaconesses—assigning to the House of Bishops others for first consideration and the remainder to the House of Deputies.

Of those assigned to the House of Bishops, the resolutions covering the Litany, the Collects, Epistles, and Gospels, the Baptismal Offices, Confirmation, the Communion of the Sick, the Ordinal, Consecration of a Church, and the Institution Office, remained unacted on. Of those which were considered, conclusions were arrived at on the resolutions dealing with the Order of the Holy Communion in Parts I and II and communicated to the House of Deputies, but these were later re-committed by that house to the Joint Commission. In the resolution on the Prefatory Matter, clauses (3), (4), and (5) were adopted by the bishops, concurred in by the deputies with amendments, and the message embodying this action was sent to the bishops, who, however, disposed of it by reference to the Commission on Revision.

Of the resolutions assigned for first consideration to the House of Deputies, those on the Visitation of the Sick and the Penitential Office were adopted by the house, but were unacted upon by the bishops. That on Family Prayer was re-committed to the commission with approval of the principle in clauses (1) and (2), which transfer the office under a new separate title to a position in the Prayer Book following the Articles of Religion. The proposed Office for the Burial of the Dead was slightly amended and then adopted by the deputies. The bishops, however, inserted certain amendments in their action of concurrence. Through misunderstanding that the phrase in their message, "amendments indicated", referred to these new amendments by the bishops, which there had not been time to detail in the message itself, but which required a new resolution of concurrence, no such resolution was offered in the House of Deputies, and the office thus failed of adoption. It is much to be regretted that this message was received so late—in fact, just upon the eve of adjournment—that there was no time to discover what at the moment was unsuspected in the House of Deputies, that the "amendments indicated" did not mean those already adopted by that house, and the impression therefore prevailed that the action of the bishops had completed concurrent action on this resolution. The remaining resolutions, covering the wide field both of Morning and Evening Prayer, the Psalter, the Prayers and Thanksgivings, and the resolution authorizing the saying of the General Thanksgiving by the congregation with the minister, were duly considered by the deputies; and, after amendments in each House, in which both concurred, all these resolutions were adopted. The detailed changes as proposed by the commission, as thus amended and finally adopted, to be sent down to the dioceses, to be made known at the next diocesan conventions, will be found in Appendix XXV of the forthcoming Journal.

It may seem to some that more might have been accomplished at this session. But liturgical revision is a matter of too momentous consequence to be effected hurriedly, and it may be well to recall that the last revision in which the Church engaged covered the period from 1880 to 1892, and that the duration of the sessions in which the actual work was done, in 1883, 1886, and 1889, was either twenty or

twenty-one days. The session of 1916 was limited to fifteen working days, and much other important legislation demanded attention, while the joint sessions in the interest of Missions, Religious Education, Social Service, and the significant commemoration of the fiftieth year of the Presiding Bishop's episcopate consumed a large amount of time. An encouraging beginning, however, has certainly been made, and with a large degree of painstaking care and harmony of action which augurs well for a successful prosecution and satisfactory completion of the great work of Prayer Book Revision.

A PROVINCIAL DEMONSTRATION SCHOOL

BY THE REV. SELDEN PEABODY DELANY, D.D.

THE Province of New York and New Jersey has wisely addressed itself to the task of solving the problem of the religious education of the children within its jurisdiction.

This problem is five-fold.

1. The Children. There are only 35,000 children in the Sunday schools of the diocese of New York, with 93,902 communicants. The registration is decreasing annually by 1,300 children.

Remedy: Surveys are to be made frequently to find the children with no Church home, and those who are lost sight of by removal from one parish to another.

2. The Teachers. There are 3,700 in the diocese of New York. They are often unreliable, unpunctual, irresponsible, and untrained.

Remedy: Adequate courses in teacher-training, and the enlistment of trained educators, both men and women, in the work of religious education.

3. Time. There is insufficient time on Sundays, and the children are too irregular, to train them adequately in the principles of religion, in service and worship.

Remedy: Week-day sessions, one grade coming on Monday, another on Tuesday, and so forth, for an hour of religious instruction after public school hours.

4. Coöperation. The parishes are each pulling in its own way, without any well-considered programme of united action.

Remedy: A diocesan director of religious education to develop teacher-training classes, to organize week-day centers, to conduct surveys, to standardize methods, and so forth.

5. Method. There is at present too little application to Church schools of the best modern educational methods of teaching and administration, with which the children are familiar in their public and private schools.

Remedy: The demonstration school, conducted at St. Michael's Church, New York City, where the regular Sunday school has been taken over and is being conducted under the direction of the demonstration school committee.

The demonstration school has been trying to apply to religious education the principles that have been tested and approved in general education. This application has thus far been made along the following lines:

1. Technique of instruction.
2. Supervision of teaching by the chairman.
3. Curriculum.
4. Development of the spiritual life of the children.
5. Week-day sessions from 4 to 5 every day except Saturday.
6. Teacher-training in theory and practice.
7. Visiting teacher to visit children in their homes.
8. Coöperation with parish organization.
9. Parents' organization, and parents' class in home instruction.

The headworker at the Demonstration School is Miss Dorothy Blondel, and Miss Abby Porter Leland is chairman of the executive committee.

Thomas S. McLane, of 9 East Forty-fourth street, New York, is treasurer of the advisory board, whose other members are the Rev. Hughell E. W. Fosbroke, D.D., Nicholas Murray Butler, George Gorden Battle, William Edmond Curtis, Haley Fiske, Robert L. Harrison, W. W. Skiddy, and Francis Lynde Stetson.

FAITH IN GOD and faith in our fellow-men, in my opinion, go hand in hand.—*Giusti*.



CLINTON ROGERS WOODRUFF, EDITOR

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

SAN FRANCISCO'S VICE CRUSADE

HERE has been a great deal of natural and justifiable interest in the remarkable vice crusade which has recently been conducted in San Francisco. Judging from a letter appearing in the *Survey* for April 21st, it would appear as if those who were reporting the events that occurred there had overlooked the coöperation of certain factors and the splendid work which had previously been done by men like Franklin Hichborn, our own Rev. C. N. Lathrop, now Dean of the Cathedral at Milwaukee, and others. Thomas D. Eliot, in a letter to the *Survey*, had this to say:

"In fact, the first paragraph of the article would almost seem to cast a slur upon any former attempts, especially those in connection with the legislative campaign carried out by the campaign committees for the Redlight Abatement Law, the Women's Christian Temperance Union, and other organizations. The Law Enforcement League is barely mentioned, and the wonderful pioneer work of Franklin Hichborn, Rev. Charles N. Lathrop, and others, is ignored. In the account of the publicity campaign and mass meeting (which, by the way, were relatively much more important than the more picturesque gathering of women of the underworld at the Central Methodist church which was so fully reported) the name of Bishop Walter Sumner of Oregon is not even mentioned. If it had not been for Bishop Sumner's presence in the city, his activity there, and especially his ringing address at this mass meeting, it is doubtful whether the results, even such as they are, would have been possible. Bishop Sumner, in spite of the rather conservative attitude of his denomination in California, spoke frequently on the subject while in attendance at a convention there, and had a two-hour interview with Mayor Rolph, solicited by the latter. Mayor Rolph later attended one of his lectures on the subject at the local seminary. I feel that the names of Mrs. May Cheney, Julia George, Rudolph Spreckels, Warren Olney, and Bascom Johnson should also be mentioned in any such report."

SPECIFIC SERVICE IN SPRINGFIELD

Here are some interesting items from the latest report of the Social Service Commission of the diocese of Springfield:

"The Orphanage of the Holy Child is saving children from evil and training them in the Christian life.

"St. John's Church in North Springfield is doing a useful work among poor people, Miss Bloomfield giving her time to mothers' meetings and other duties.

"The new parish house of Christ Church, Springfield, has its attractions in moving pictures and other entertainments which keep many from places of evil.

"Alton has its parish house also, adding to the usefulness of the work of the Church.

"At Glen Carbon, a mining town of 1,200 inhabitants in Madison county, the basement of the chapel is used as a room for reading, games, and entertainments.

"The superintendent of the Corn Products Company, Granite City, a Churchman, is interesting himself in leading foreigners to become good Americans. Another member of the Church in this same town, a school teacher, is giving part of her time to teaching the children of foreigners. The same young lady rescued a little girl, nine years of age, from degradation; and, taking the child to her own home, after a few weeks had her ready for the Orphanage of the Holy Child, where she is now well and happy."

LOUISVILLE'S CATHEDRAL WORK

Christ Church Cathedral, in Louisville, is a big, rich parish in the very heart of a cheap boarding house, rooming house, and redlight district. The Rev. Henry Jerome Simpson, who has assumed temporary charge of the social work, has arranged for classes in literature, current events, dancing, and sewing for a club of working girls; organized a Guild of Friendly Visitors and is giving them now weekly instructions in the causes and relief of poverty, after which he assigns a

case to each person belonging to the guild. The aim is, of course, to establish a sound and deep friendship between the Churchwoman and the poor family. He has also started a plain "gospel" service Sunday nights, with the intention of reaching the neighborhood. Now that Lent is over, he wants "to do some street-corner preaching in order to get the service built up." One of the guilds is taking charge of the matter of visiting and cheering all the old and infirm and shut-in in the parish. A Boy Scouts' troop has been started and the Sunday school has been reorganized.

PREPAREDNESS WORK FOR WOMEN AND CHILDREN

As a measure of preparedness for the present National crisis, the Social Service Commission of the diocese of Southern Virginia has made the following suggestions to its constituents:

"1. Where there is a parish house, let this be thrown open to the women of the community, irrespective of church connection, for Red Cross work.

"2. Let our women be encouraged to form Red Cross working circles of ten each. Directions can be had from the American Red Cross.

"3. Promote planting of garden and field food crops.

"4. Let Boy Scout troops offer their services to their communities for any service for which they are trained, as messengers, first aid, aids to the police on the occasion of patriotic assemblies, etc., aids to gardening work, etc. Let them increase their own efficiency in these things and also in signalling, etc."

PROTECTION OF CAMPS AGAINST IMMORAL INFLUENCES

The Social Service Commission of the diocese of Pennsylvania has forwarded to the Secretary of War and to the Secretary of the Navy the following resolution:

"Resolved that this commission, realizing the great temptations to which large numbers of men are subjected when congregated in camps and other military establishments, call upon the President of the United States and the military and naval authorities to use the most drastic means for protecting our soldiers and sailors from the evil influences which will inevitably surround them in the training camps and stations. Also resolved that this commission earnestly urges the parochial authorities of those parishes in which such camps or stations may be placed, to do all in their power to provide healthful and elevating places of resort and recreation for all whom they can reach."

It has also brought this to the attention of the Mayor of Philadelphia for such action as may be within his power.

MASSACHUSETTS CIVIC LEAGUE

The aim of the Massachusetts Civic League is to improve as far as possible the methods of remedial and custodial work such as have to do with people who are in trouble, but gradually as far as possible to give itself to constructive activities. "Perhaps," its secretary tells me, "I could call this the healthology of the commonwealth. Did it ever occur to you that we have no word for the science of health, although we have pathology and all sorts of words applying to the study of disease? Health promotion, efficiency promotion, civic promotion, whatever you might call it, is the spirit of what we have in mind. You will find it paraphrased in one of the leaflets, 'Don't tie on the flowers; water the plant.'"

ST. JOHN CHRYSOSTOM'S wonderful sermon on Alms, delivered at Antioch after passing through the marketplace in the winter time and seeing the paupers and beggars lying neglected there, has been translated by Margaret M. Sherwood and published by the New York School of Philanthropy, United Charities Building, New York City. It is well worth republication and rereading.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Ind.

DAYS grow longer, sunbeams stronger", and these strong sunbeams for which some of us have waited so long have come with their ever-welcome wonder and magic. Even as the writer is at her typewriter she can let her rejoicing eyes rest on the beautiful old cherry tree—sometime talked about on this page—which now, towering fifty feet, is loaded with thick-set blossoms. And its branches, now weak and much thinner than ever, are joyfully moving in the breeze, now this way and now that, as though to say: "Behold me! I am growing old—but I still bear blossoms and I may bear fruit." A lesson to us all, the old cherry-tree, to keep on flowering as long as we can! Not only have the fowls of the air found lovely lodgment among those stalwart limbs, but the children of the earth have done likewise. Those cozy angles have furnished secluded and often forbidden retreats for five children to whom it is the dearest of inanimate things (almost an insult to call it such names!) and who have had, at times, to be driven from its fascinating branches—where the clusters of the rich black-heart cherries hung right at hand—with the garden hose. Memory recalls that once when the house was on fire, the neighbors massed around, the premises surrounded by engines and busy firemen and the giant hose flinging its contents in at an attic window, a weeping lad was found flung in the abandon of grief upon the floor, whose inquiry amid his sobs was: "Oh, Mother! Will the cherry-tree burn?" A great old tree this, tossing white against the blue spring sky. "Eastertide makes all things new."

GENEROUS RESPONSE CONTINUES to meet the request for "Days grow longer". Besides the number mentioned in our last letter, copies have come from Mrs. Kenyon, Chatham, Va.; Mr. William Morgan, New York, who refers to the carol music as sung at St. Thomas' Church; Mrs. Egbert, Springfield, Mass., who says that the song is in a little Sunday school book published in New Haven years ago; while Mrs. W. C. Wheeler, Burlington Flats, N. Y., kindly tears the leaf out of the book and sends it. And in its yellowed page and general appearance we recognize the self-same music that we played years ago for Sunday school under the rectorship of the late Rev. Samuel Edson, then a young deacon. Miss Emery, too, spared the time out of her busy life to write off the words for us. Miss Hinman, Brooklyn, sends from memory two stanzas and thinks there are but two, while some copies contain four. Miss English, Chicago, in sending a copy refers to the line, "Easter story crowns with glory Him *whom* earthly foes o'ercame". She says: "I hesitate to accept 'whom' in this stanza, but so it is printed." Referring to several printed copies sent, this is found to be "who", which is undoubtedly correct. A misinterpretation of the meaning is evinced in the use of "whom".

And we are going to distribute these numerous and much-appreciated copies in a certain Sunday school and with the music of that little yellowed page this Easter carol is going to be introduced and perhaps sung before this Easter season is ended.

IN CONNECTION with the above paragraph, it may be recalled that a hope was voiced on this page that the carols of the Church—those joyous songs written especially for the Church's children—might be brought together and preserved. Quite by accident, since then it has been learned that one very complete compilation of such Christmas carols has been made by the Rev. John H. Houghton, D.D., rector of St. Mark's, Denver, Colo., and head of St. Mark's Church school. "This book of carols is gotten up just for parish use," says our informant, "the rector carefully guarding it from being used elsewhere. Dr. Houghton told me, in 1915, that it was the most complete collection of such carols and that he made it himself. On the first inside page is this title, *Christmas Carols at St. Mark's, Denver*. Luther's Christmas Hymn, of which you speak ('Away in a manger, no crib for a bed'), is among these over two hundred carols." Examination of the index of this book shows the presence of some old and quaint songs, such as "God rest you, Merry Gentlemen", "Minstrels and Maids, stand forth on the floor", and a number which are for general use. This Church school which has been built up by Dr. Houghton in his twenty-five years' rectorship has unusual features. His church is often called the "Kids' Church" on account of the large number



DR. HOUGHTON AND HIS WATER-LILIES

of children whose church home it is. "We had 305 last week in our Church school: you should hear our school choir, some thirty-nine at 9:15 A. M. and 147 in the church before Sunday school. Dr. Houghton has his Church school observe the full fourteen days, from Christmas to Epiphany, inclusive, with pageants and plays, in costume. The climax comes on Epiphany night when, for one time in the year, incense is so appropriately used. So during the service the Three Wise Men, in gorgeous apparel, were in the solemn procession, and Father Brown, the colored priest of Denver, in his elegant cloth-of-gold cope and wearing his biretta, attended by his acolyte in red cassock and lace surplice, was very prominent. At the close of the first lesson, Dr. Houghton announced to the congregation that, following an ancient custom, those in the sanctuary would gather around the altar, and so they did; and in came Father Brown, in cope and biretta, and censed the altar with great dignity and solemnity. So for practically thirteen nights after Christmas are these services kept up, either in Denver or in adjoining towns.

This Church school, so well attended, does not "draw" because it is easy. "St. Mark's School has hard lessons, long

hours, and strict discipline," writes its rector. "Our system, like a college, takes children at three years old and keeps educating them until they are seventy-five. We graduate teachers at twenty that know how to carry on a Sunday school as a normal teacher does a public school. We have departments of Missions, of Music, of Athletics, of Sociability, just the same as an institute. We have 250 of the finest boys and girls in Denver that have the happiest times imaginable and yet know and practise a great deal of religion at the same time." This sounds like a fairy Sunday school, and it is not surprising—though it is sorrowful—to learn that Dr. Houghton, having given of himself so freely in this work, is tired enough to resign by May. He is going to live in Cherrylyn, where he founded a mission some years ago, and give a part of his time to the commercial growing of water-lilies. A friend, calling on Dr. Houghton in the winter, says that he showed him in a closet a large turtle kept in a box of sawdust covered by a blanket, not to awake till the warmer weather came. This will probably be transferred to his lily-ponds at Rexleigh.

THIS STORY OF A TURTLE in the "minister's" closet recalls one told of the late Bishop Upfold, first Bishop of Indiana. While the tidal wave of the Oxford Movement was being felt here, a friend, calling on the Bishop, was taken cautiously to a closet and shown a mother cat and a litter of new kittens, the Bishop regarding them with much solicitude and care. "Ah," said his friend, "I heard you were a great *Pussy-ite* and now I know it's true."

MISS ANNA R. BISBING, Philadelphia, and Mrs. W. J. Capron, Oneida, N. Y., also send words, while Mrs. Edith Ayrault Rose, Geneva, N. Y., writes that in her childhood her father, the Rev. Dr. Ayrault, found the carol in an English publication and taught it to his Sunday school in Oxford, N. Y. She has never seen it in print. Thanks are due to all of those who have been so solicitous to grant the request for the words and music.

MRS. MALLORY TAYLOR, treasurer of the U. O. for the diocese of Atlanta, never flags in her effort to keep up and to increase the interest in this offering. She writes:

"In our diocesan council, which was held last week—in Macon, Ga.—we had a new departure in the presentation of our United Offering. Heretofore it has been sent to me just before the council and I have made a report to the Auxiliary at that time. But last week, at the early corporate Communion, this offering was made. The parishes in the diocese put their offerings in envelopes, bearing the parish names with the amount written on it, and it was placed on the alms basin, which was passed by one of the clergy, who, after it was offered on the altar, took it into the vestry and counted it while the service was going on. As our Auxiliary meeting had ended the afternoon before, I reported the amount at the breakfast which followed the service. It made a beautiful and impressive meeting and I think cannot fail to increase the interest in this great offering."

THE GIRLS' FRIENDLY goes on its active way, finding fresh friends, making itself a place, being received into favor as its manifold energies are known and admired. This seems to be our best "general utility" Church society. Through Mrs. Robert Matthews, diocesan president of the Western New York branch, are learned some of the activities of that flourishing society. Their Lenten work was inspired by an eloquent letter from Miss Mattie C. Peters of the San Juan Indian Mission, Farmington, N. Mex. The needs of this mission were so presented that working to supply them was the weekly Lenten interest of a number of branches. The Holiday House is one of the objects of work just now, and at the annual meeting of the G. F. S., to be held in Trinity Church, Rochester, on May 2nd, offerings for this House will be received. St. Michael's branch, Geneseo, has given a play, *Green Stockings*, the proceeds of which were used for hospital and war relief funds. The probationer class of this parish has met weekly and the admission service will be held in May. A class of twelve in St. Mark's Church, LeRoy, was lately admitted to membership, the Rev. D. L. Ferris, rector of Christ Church, Rochester, preaching the sermon from Romans 12: 1, of which one of his hearers writes: "I am sure no girl could ever forget it." In England the work goes on

perhaps more actively, if in somewhat different channels, than ever before. Mrs. Chaloner Chute, who has been president for fifteen years, has been obliged to resign, and has been succeeded by Lady Cecilie Cunliffe.

A NOTE FROM A Churchwoman of Chicago reads: "It has been in my mind to ask whether any movement is to be made toward pensioning the women mission workers? It would seem a work worthy of the Auxiliary, and they should not wait until they are sixty-eight, either." One of the specifications of the use of the United Offering is to care for women missionaries "when they are disabled", but this refers only to temporary disability. If interest in this offering can be increased by the accession of new Auxiliary members and by the gratitude and generosity of Churchwomen in general, this pensioning which our correspondent deems such a worthy object may not be improbable.

THE JUNIOR AUXILIARY of the diocese of Indianapolis, Miss Margery Ranger, head officer, has just held its seventh annual at St. Paul's, Indianapolis. The innovation of an entire and separate day for the Juniors has proved a successful one. A few years since they also adopted the plan of having a treasurer of their own, and now is being considered the possibility of an entire Junior Board which will be virtually independent of the Woman's Auxiliary.

THE RELIGIOUS OUTLOOK OF A BUSINESS WOMAN

By THE REV. A. L. MURRAY

A RECTOR, who was invited to a distant city as Lenten preacher for one week, wrote to a business woman of that city with the purpose of securing some estimate of the religious pulse of her city. The following are the questions and her replies:

"What aspect of Christianity needs a new emphasis?"

"Christian fellowship—partnership in citizenship, civic loyalty. Thousands of good, talented people, apparently silent, are lending themselves to the city's uplift. Our weakness lies in our putrid politics. We need a presentation of the personality of Jesus Christ and his programme."

"Is the sympathetic good will of the Church felt by your people?"

"Judging from church attendance as an appreciation of service, no."

"Has the Church emphasized her position on behalf of the working people?"

"Theoretically, yes. But the working people are to blame in that they do not take what they can get out of the Church."

"Do the people feel that their public men have a sense of God and high responsibility?"

"No doubt in cases where men higher up are living in appreciation of their responsibilities."

"The average crowd looks upon a religious campaign, and even on our Lenten theatre services, as an opportunity to be shocked or flattered, interested or amused. They do not take special religious programmes seriously enough partly because their taste has been indulged by such efforts in the past, and partly because the extraordinary earnestness of purpose exhibited by the Church in promoting these meetings is not consistently backed by the average temper of the Church toward the needs of the people."

"Would the Magi find Christ among the rank and file of the Church members?"

"I believe they would find a rather dormant state—since to know Christ is to love Him and mankind and live obedient to Christ's will. The wise men would look for and find Christ in the clouds above the city, not in our inhumane smoke, but among our idealists, our dreamers, in whom lie our hopes. We have no definite sense of the leadership of Christ, nor of how and where He leads."

EVERY DAY is a little life; and our whole life is but a day repeated.—*Bishop Hall.*

WE ARE OFTEN indebted to our imagination for three-fourths of our importance.—*Garrick.*

Church Kalendar



- May 1—Tuesday. SS. Philip and James.
 " 6—Fourth Sunday after Easter.
 " 13—Fifth (Rogation) Sunday after Easter.
 " 14, 15, 16. Monday, Tuesday, Wednesday. Rogation days.
 " 17—Ascension Day.
 " 20—Sunday after Ascension.
 " 27—Whitsunday.
 " 28—Whitsun Monday.
 " 29—Whitsun Tuesday.
 " 30—Wednesday. Ember Day.
 " 31—Thursday.

CALENDAR OF COMING EVENTS

- May 13—Nevada Dist. Conv., Trinity Church, Reno.
 " 14—North Carolina Dioc. Conv., St. Timothy's Church, Wilson.
 " 14—Indianapolis Dioc. Council, All Saints' Cathedral.
 " 15—East Carolina Dioc. Conv., Christ Church, Elizabeth City, N. C.
 " 15—Michigan City Dioc. Conv., Trinity Cathedral, Michigan City, Ind.
 " 15—Mississippi Dioc. Conv., St. Paul's Church, Columbus.
 " 15—Olympia Dioc. Conv., St. Clement's Church, Seattle, Wash.
 " 15—Rhode Island Dioc. Conv., St. Michael's Church, Bristol.
 " 15—Sacramento Dioc. Conv., Trinity Pro-Cathedral, Sacramento, Calif.
 " 15—Western New York Dioc. Council, Trinity Church, Buffalo.
 " 16—Eastern Oregon Dist. Conv., St. Peter's Church, LaGrande, Ore.
 " 16—Florida Dioc. Conv., Christ Church, Pensacola.
 " 16—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " 16—Southern Ohio Dioc. Conv., Christ Church, Dayton, Ohio.
 " 17—Arizona Dist. Conv., Prescott.
 " 18—National Conference of Church Clubs, Cincinnati, Ohio.
 " 20—Iowa Dioc. Conv., St. John's Church, Dubuque.
 " 20—North Dakota Dist. Conv., St. Paul's Church, Grand Forks.
 " 20—North Texas Dist. Conv., St. Mark's Church, Plainview, Texas.
 " 20—Spokane Dist. Conv.
 " 21—Kansas Dioc. Conv., Grace Cathedral, Topeka.
 " 22—Bethlehem Dioc. Conv., Church of the Good Shepherd, Scranton, Pa.
 " 22—Chicago Dioc. Conv., Cathedral of SS. Peter and Paul, Chicago.
 " 22—Kentucky Dioc. Conv., St. Paul's Church, Henderson.
 " 22—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
 " 22—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 22—Newark Dioc. Conv., Trinity Church, Newark, N. J.
 " 22—Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
 " 23—Erie Dioc. Conv., St. Paul's Cathedral, Erie, Pa.
 " 23—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.
 " 23—Michigan Dioc. Conv., Christ Church, Detroit.
 " 23—Minnesota Dioc. Conv., St. John's Church, Mankato.
 " 23—Oregon Dioc. Conv., Portland.
 " 23—Springfield Dioc. Conv., St. Paul's Church, Springfield, Ill.
 " 23—Virginia Dioc. Conv., St. George's Church, Fredericksburg.
 " 23—Washington Dioc. Conv., St. Andrew's Church, Washington, D. C.
 " 25—Western Colorado Dist. Council, Meeker, Colo.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. Guy H. Madara.

CHINA

HANKOW

Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Grace Hutchins (address direct 166 Beacon street, Boston).
 Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).
 Mr. J. A. Wilson, Jr. (in Third Province).

JAPAN

TOKYO

Rev. R. W. Andrews.
 Rev. C. H. Evans.
 Rev. J. A. Welbourn.

LIBERIA

Miss M. S. Ridgely.

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).
 Deaconess Hargreaves.

PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for appointments with the above should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. JOHN BODEN has been called to the rectorship of the Church of the Holy Communion, St. Louis, and will enter upon his duties June 1st.

THE Rev. THOMAS THEODORE BUTLER has accepted the unanimous call to become rector of St. Stephen's Memorial Church, Riverside, N. J. He will assume his new charge on Trinity Sunday, June 3rd, and should be addressed at Riverside after that date.

THE Rev. C. B. CRAWFORD of Biloxi, Miss., has retired from the active ministry under the provisions of the Church Pension Fund, after forty-one years' service, more than eleven of which were passed at Biloxi as rector of the Church of the Redeemer.

THE Rev. F. DU M. DEVAL was installed as Dean of St. Mary's Cathedral, Memphis, Tenn., on May 6th, by Bishop Gallor.

THE Rev. CHARLES H. EVANS requests that his mail be addressed, until August 1st, to 114 Grove street, Stamford, Conn., as his return to Japan has been delayed.

THE Rev. ALBERT GALE, rector of Trinity parish, Plattsburg, N. Y., suffering from a slight breakdown, has been sent by his parishioners to Lake Placid Club to recuperate his strength.

THE Rev. HENRY SWINTON HARTE should now be addressed at 52 Barker avenue, Hartford, Conn.

THE Rev. WILLIAM H. P. HATCH, Professor at the General Theological Seminary, has resigned and accepted a professorship in the Cambridge Theological School.

AFTER Ascension Day the address of the Rev. E. RUPERT NOEL will be care of the Rev. H. C. Thursby-Pelham, The Vicarage, Hednesford, Staffordshire, England.

THE Rev. WILLIAM P. REMINGTON, rector of St. Paul's Church, Minneapolis, has been appointed chaplain of Base Hospital No. 26, with headquarters at the University of Minnesota.

THE Rev. F. R. SANFORD has been appointed by the Bishop of Connecticut as examining chaplain in Hebrew at the Berkeley Divinity School.

THE Rev. THOMAS A. SCHOFIELD, formerly Archdeacon of Denver, is now rector of St. Luke's Church, Montclair, and should be addressed at 1256 Poplar street, Denver, Colo.

THE address of the Rev. WILLIAM SCHOULER will be 3507 Springdale avenue, Baltimore, Md.

THE Rev. JAMES SHEERIN has entered on his duties as vicar of St. Thomas' Chapel, New York.

THE Rev. WALLACE F. THOMPSON should now be addressed at 902 Webster street N. W., Washington, D. C.

THE Rev. CHARLES NOYES TYNDELL has been appointed a member of the public safety committee of Lycoming county, Pa., by action of Governor Brumbaugh.

THE Rev. GEORGE O. WATTS has accepted the rectorship of St. Peter's Church, Columbia, Tenn., entering upon his duties on May 1st.

THE Rev. WILLIAM WAY has been appointed by Governor Manning a member of the Commission on Civic Preparedness for the State of South Carolina. Mr. Way has just made a tour of the State, delivering twenty-five addresses on the protection and conservation of foodstuffs.

THE Rev. HAROLD G. WILLIS, rector of St. Ann's Church, Morrisania, the Bronx, New York City, should be addressed, The Rectory, St. Ann's avenue and One Hundred and Fortieth street, New York City.

QUIET DAY

CHICAGO.—The annual quiet day for business women, especially, will be held at the Cathedral of SS. Peter and Paul, Chicago, on Memorial Day, May 30th, beginning with Holy Eucharist at 10 A. M. The conductor will be the Rev. Professor Lewis of the Western Theological Seminary. Luncheon will be served by the Sisters of St. Mary at the mission house at noon, at a charge of 25 cents.

RETREAT

KEMPER HALL, KENOSHA, WIS.—The retreat for associates and other women at Kemper Hall, Kenosha, Wis., begins at Vespers, June 18th, and closes with the Eucharist, June the 22nd. The Rt. Rev. Bishop of Fond du Lac, conductor. For invitations write to the MOTHER SUPERIOR.

SOUTH BYFIELD, MASS.—The Society of the Companions of the Holy Cross offers a retreat for women at "Adelynrood", their summer home, South Byfield, Mass., Sunday, June 24th. Conductor, the Rev. Godfrey M. Brinley of St. Paul's School, Concord, N. H. Apply to Miss MACKINTOSH, Beaver street, Waltham, Mass.

ORDINATION

DEACON

NORTH DAKOTA.—On Tuesday, April 24th, at St. Mark's Church, Towner, N. Dak., Mr. LEONARD C. HURSH was ordered deacon by the Rt. Rev. John Poyntz Tyler, D.D. The Rev. J. Newnham MacKenzie presented the candidate and the Rev. C. P. Drew preached the sermon. The Very Rev. Dean Kloman and the Rev. N. E. Elsworth took part in the service. The Rev. Mr. Hursh studied at Nashotah, Wis., and was graduated from the Philadelphia Divinity School, following this with a year's post graduate work at Seabury Hall, Fairbault, Minn.

MEMORIAL

AMANDA HANNAH CRANDALL

Entered into rest, at Walworth, Wis., on Monday, April 30th, AMANDA HANNAH (Brace) CRANDALL, beloved wife of Oscar Crandall, in her eighty-sixth year.

A cousin of Frances Willard (founder of the W. C. T. U.), and for nearly twenty-five years wife of Oscar Crandall, one time senior warden of St. Bartholomew's, Chicago, and subsequently treasurer of the Church of the Epiphany, Chicago; a devoted communicant and Church worker, foremost in many noble enterprises of spiritual and social uplift. In her earlier years she was an efficient educator, having taught for sixteen years in the public schools of her native town, Janesville, Wis., serving for a time as principal. At a later date previous to her marriage she occupied a responsible business position in Chicago.

Her release came after years of increasing paralysis, often accompanied with great suffering, all primarily due to an accident of thirty years ago. Her cheerful, patient, uncomplaining spirit during these long years of invalidism sprang from her unquestioned faith in our God and Saviour, and will remain as a fragrant memory throughout the wide circle of her kinsfolk and friends. Her tired body rests in the cemetery at Walworth, Wis., not many miles from her birthplace.

Requiescat in pace!

IN MEMORIAM, MAY 14, 1886.

In loving memory of

JEANNE LA TOUCHE EARLE,
 wife of William Earle, M.D., Dublin.

"The day is aye fair in the land of the leal."

DIED

ABBEY.—Killed in action, in France, on Easter Monday, April 9, 1917, EDWIN AUSTIN ABBEY 2nd, only and well-beloved son of William Burling and Katharine Eleanor Abbey, great grandnephew of the first Bishop of Pittsburgh, graduate of St. Mark's School, Southborough, Mass., and the University of Pennsylvania, in the twenty-ninth year of his age.

"The victory of Life is won! Alleluia!"

DEMAREST.—Entered into rest, very early on the morning of the Third Sunday after Easter, at her residence in Buffalo, N. Y., AGNES BARTON, widow of James F. DEMAREST and daughter of the late Col. James L. Barton.

GREEN.—Entered into life eternal from her home at Sewanee, Tenn., on Sunday morning, April 22nd, ELIZABETH WATERS GREEN—or, as her family and friends always knew her, "Miss Lily" Green—daughter of the Rt. Rev. William Mercer Green, D.D., the first Bishop of Mississippi. After the reverent and beautiful service at Sewanee, her body was taken to Jackson, Miss., as she had requested, to be laid at the feet of her father's resting place.

"Morning joy did end the night of weeping,
And life's long shadows broke in cloudless love."

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

SUPPLY DESIRED for month of July in country parish, New Jersey, one hour from New York. Completely furnished rectory part consideration. One accustomed to devout celebration and vestments. Address JULY SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST (MARRIED) WANTED for chaplain of girls' school in Middle West. Daily services, mostly choral; two hours' teaching. Address, giving information about self and family, with references, PRINCIPAL, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT WANTED IN LARGE PARISH in the Middle West. Good salary to right man. Address JOHN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

RECTOR of large parish who for climatic reasons only is about to take leave of absence wishes suitable work as *locum-tenens*, or otherwise, for from three to six months. Thoroughly able, conscientious, and loyal Churchman. Excellent preacher and reader; musical; in every way dependable; personally and intellectually acceptable; desires opportunity during engagement for constructive spiritual work only; unexceptionable testimonials. Address OLLAR, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF A SOUTHERN PARISH would like supply work for the month of August and the first Sunday in September. Would prefer to be in the East, in or near one of the large cities. Address H. W., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORMERLY IN CHARGE of cathedral, young, highly educated, exceptionally good reader and speaker, hard worker, successful, desires parish. Rectory and small salary is sufficient. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RESIDING IN NEW YORK, will undertake work in suburban parish for the summer (3 or 4 months); the use of rectory being a consideration. Address PRESBYTEROS, care Mr. Crothers, 122 East Nineteenth street, New York.

PRIEST, EXPERIENCED, WOULD SUPPLY for Sundays in August, or August and two Sundays in September. Philadelphia and vicinity preferred. Address AOUT, care LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK WANTED for all or part of the period between September 1st and January 1st, by an experienced priest. References tip-top. Address C. M., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ACTIVE, (UNMARRIED), desires parish or assistantship on September 1st. Is good preacher and reader, and experienced. Address M. S., care W. S. SILVER, Bible House, New York City.

ENGAGEMENTS FOR THE LAST SUNDAY in June and also for September 1st to 17th can be made with the Rev. G. TAYLOR GRIFFITH, B.D., of Howe School, Howe, Ind. Correspondence invited.

PARISH WITH PLENTY OF WORK wanted by married priest, or assistantship in city parish; would accept temporary work. Address IOTA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST (CATHOLIC) WILL SUPPLY all or part of ten weeks, beginning July 1st. Lake or coast preferred. Address J. U., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, AVAILABLE FOR SUPPLY during July and August within diocese of Central New York. Address H. C. A., care LIVING CHURCH, Milwaukee, Wis.

PREACHING MISSION.—Trained and experienced priest, available for small or large parishes. Address EVANGELIST, care 281 Fourth avenue, New York.

ENERGETIC, CAPABLE PRIEST desires locum-tenency for the month of August. Musical. Address JAMES, care LIVING CHURCH, Milwaukee, Wis.

DEPENDABLE SUPPLY during July, August, or both; or locum-tenency for longer period. East. Address C. C., care LIVING CHURCH, Milwaukee, Wis.

REV. H. KAY COLEMAN, A.M., LL.B., D.D., would act as *locum-tenens*, supply, or tutor during the summer months. Address Lake Village, Ark.

THE REV. JOHN OLIPHANT is at liberty to take supply work or special services. Address BROOKWOOD, Vineland P. O., N. J.

POSITIONS OFFERED—MISCELLANEOUS

PRIMARY TEACHER FOR PRIVATE day school in New Jersey near New York. Church girl, cheerful, fond of children, under 30 preferred. Able to teach primary conversational French. Experience necessary. Also young woman for grammar grades. Similar requirements. Only graduate teachers or college graduates considered. Address DAX SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST WANTED FOR PARISH Church in southern tourist city. Mixed vested choir. Churchly service. Capable performer essential. Recitals in winter season. Excellent new three-manual organ. Salary moderate. Plenty of time for organ work or teaching. Good opportunity for ambitious man. Address TOURIST, care LIVING CHURCH, Milwaukee, Wis.

CHURCH BOARDING AND DAY SCHOOL for Girls wants teacher of Latin and German, and also a teacher for intermediate grades. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

OFFICE SECRETARY WANTED for missionary society, a man experienced, accurate, and systematic, and a rapid typist. Address SOCIETY, care LIVING CHURCH, Milwaukee, Wis.

WANTED. — SEVERAL COMPETENT TEACHERS for Church school. Moderate stipend. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

REFINED PROTESTANT WOMAN as assistant matron, wanted for small institution. Give reference. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EARNEST CHURCHWOMAN of education and refinement would like to secure a position as trained parish worker in a large active parish. One who is qualified to take the initiative in all parochial activities in the parish, Sunday school, and guilds. Have had several years' experience. Highest references. Address INITIATIVE, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY EXPERIENCED organist and choirmaster, graduate of the New England Conservatory, and director of music in a college for several years. Communicant. Address H. C. H., care LIVING CHURCH, Milwaukee, Wis.

SENIOR AT TRINITY COLLEGE, Hartford, desires position during coming school year in Catholic Church school. Has specialized in English and German, but could teach other subjects. Address DELTA, 50 Vine street, New Britain, Conn.

ORGANIST-CHOIRMASTER OF PROMINENT church desires change. Four years in present position. Expert trainer boy and adult choirs. Exceptional testimonials. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHMAN DESIRES teaching position in boys' school. Ten years' experience. Grammar or high school subjects, former preferred. Best references. Address HIGHMAR, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MEDICAL LIBRARIAN desires change to institutional library work, medical or general, for which her living expenses will be part payment. Address M. B. H., care LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST, A. R. C. O. (London, Eng.), desires post in California or Oregon, near sea, with good teaching connection. Excellent testimonials and references. Address W. H. PARKER, Vernon, B. C., Canada.

ORGANIST-CHOIRMASTER open for engagement. Great experience. Specialist, boy choir trainer. Diploma. Communicant. Highest references. Address PLOMA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; fine musician, capable, well-trained, well-recommended, sound Churchman; desires position near New York. Address MAESTRO, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER DESIRES position as teacher in Church school; primary or intermediate grades. Excellent references. Address E. J., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. Experienced. Splendid choir-trainer. Best credentials. Moderate salary, good teaching field. Address EFFICIENT, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, TRAINED, EXPERIENCED. and capable, desires active, spiritual, and practical parish work. East preferred. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE CHURCHWOMAN desires position for next September as housemother in boys' or girls' school. Best references. Address W. H. P., care LIVING CHURCH, Milwaukee, Wis.

PARISH OR MISSION (CATHOLIC) requiring a faithful, efficient Deaconess, for nominal stipend and maintenance, may address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, holding position in New York City, will make change May 1st. Address LIBER, care LIVING CHURCH, Milwaukee, Wis.

SOCIAL WORKER AND PARISH VISITOR of wide experience. Best references. Address J. P. G., The Wilton, Mt. Auburn, Cincinnati, Ohio.

PARISH AND CHURCH

"TITHING AND PROSPERITY" FREE. Until August 30, 1917, this 100-page volume, also enough of two tithing pamphlets to supply one to each family represented in any church or Sunday school, will be sent gratis to any address on very easy conditions. Write for samples and particulars, mentioning the name of this paper. THE LAYMAN COMPANY, 143 North Wabash, avenue, Chicago, Ill.

HALL ORGANS.—THREE AND FOUR manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seamen's Institute, New York. Write us for expert advice, specifications, and catalogue. THE HALL ORGAN COMPANY, New Haven, Conn.

AUSTIN ORGANS.—Large four-manual contract for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed, Troy, N. Y., has received extravagant praise. Our CHOROPHONE is a complete and ideal small pipe organ where money and space are limited. AUSTIN ORGAN Co., Hartford, Conn.

THE AMERICAN SOCIETY OF CHURCH Literature issues helpful cards and books for personal and parish use. List on application. Acting secretary, Rev. John S. Littell, D.D., Keene, N. H. The society has twenty directors nominated and elected by the members. Membership a dollar a year.

AKRON, OHIO. Many people, especially young men, are moving to Akron. The Church of Our Saviour extends a welcome. Marvin Parish House offers educational, recreational, and social advantages. We assist young men to find homes. Rev. GEORGE P. ATWATER, Rector.

LADIES! DON'T waste time and energy trying in the old-fashioned way of raising money for your church. Write me and I will tell you how you can make a large amount for your society with very little effort. Mrs. C. W. UPSON, 234 Park avenue, W., Mansfield, Ohio.

GUILD OF THE HOLY GHOST. Open to all communicants. Special object: To increase devotion to, and knowledge about, the Holy Ghost. Vice-presidents, Archbishop Hamilton, Bishops Darlington and Gailor. Particulars from B-W, 6935 Stewart avenue, Chicago.

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.

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

PEWS FOR SALE.—FORTY-FOUR PEWS, each seating seven persons, are for sale. Same are in very good condition. Address Rev. B. MORRIS, 231 Chelsea avenue, Long Branch, N. J.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, MT. KISCO, N. Y.—Priest's Hosts, 1 cent. People's: Plain, per 100, 15 cents; stamped, 25 cents. Postage extra.

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

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—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, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWERAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City.

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.

HEALTH RESORTS

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

WANTED—MISCELLANEOUS

COMFORTABLE, QUIET SUMMER RESORT wanted, at Northern lakes, farm in country preferred, where mother and three children can secure three rooms and good wholesome board with plenty of fresh vegetables, fruit, and milk. References asked. Write to 3741 Walnut street, Kansas City, Mo.

LITERARY

BEYOND"; A STUDY of the doctrine of the Intermediate State, by the Rev. WILLIAM R. POWELL. For sale by the author, 297 East Thirty-seventh street, Portland, Oreg. Price \$1.00.

MODERN PRISCILLA

MODERN PRISCILLA.—5 months for 45 cents; stamps. Address JAMES SENIOR, Lamar, Mo.

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.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE BOARD OF MISSIONS

Correspondence is invited from those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, \$1.00 a year.

DIOCESE OF LEXINGTON

The twenty-second annual diocesan council will be held in St. John's Mission, Corbin, Ky., June 6th, 7th, and 8th. An unusually large attendance is expected, as it will furnish an opportunity for those who wish to visit St. John's School and the Wentworth Agricultural Farm School, at reduced railroad rates.

Free entertainment will be furnished for all delegates and at reduced rates for visitors.

See interesting article on page 725 of issue of March 31st.

APPEALS

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY

In a short time many of the young men of our country, including a large number of our Church members, will be in training at the camps or on our battleships, and the chaplains appointed to look after the religious welfare of these men will be greatly handicapped if the service books of our Church are not forthcoming.

The record of this society has at all times been one of preparedness. After the earthquake and fires in California, the floods in the Middle West, and when the National Guard was sent to Texas, without question of any kind the Society gladly donated all the books asked for. To-day we offer to supply all the Testaments, Prayer Books, Hymnals, and service books that the chaplains may request. Our income is not sufficient to finance this undertaking, but this is no time to hesitate—the books must be supplied now.

Every \$100 contributed for the work means 500 books; every \$1,000 means 5,000 books.

We ask at this time for \$10,000.

Will you not help us in this important undertaking?

Contributions may be sent to FRANK T. WARBURTON, Treasurer, or to R. M. POTT, Agent, 214 East Twenty-third street, New York City.
R. M. POTT, Agent.

H. J. CAMMANN,
HENRY L. HOBART,
FRANK T. WARBURTON,
CHARLES A. CLARK,
APPLETON L. CLARK,
Business Committee.

CONSTRUCTIVE MISSION WORK IN THE MID-WEST

St. Peter's Mission, Fort Atkinson, Wis., stands in the midst of a live and growing community whose conception of religion and worship is modern liberalism of the most destructive type. A devoted priest is doing a small but splendid work in offering real worship to starved souls. The few loyal Churchmen are working people with small salaries and are unable to meet an unprecedented opportunity of developing the work further without a suitable church. Dr. Howard B. St. George, of the Prayer Book Revision Committee, says: "Here is a strategic point which the Church ought to seize."

A lot has been purchased in the best residential district. Will you help us at this critical time to establish the Church here? If every reader of this appeal will send \$1.00 the church could be built at once.

Contributions may be sent to the treasurer, Mrs. EDWARD COLE JONES, 416 Jones avenue, Fort Atkinson, Wis.

"I strongly commend this appeal. The little church is altogether too small and in a bad location. We have a great opportunity if we can only take advantage of it."

WILLIAM WALTER WEBB,
Bishop of Milwaukee.

The vicar has arranged for special intercessions for funds from Ascension Day to Whitsunday. Will the faithful pray with us and for us, and will the clergy offer the Holy Eucharist with special intention on one of the intervening days?

FOR BELGIAN CHILDREN

"Who for two years have not eaten a square meal."—Maurice Maeterlinck.

Who? One million, and still more, Belgian children.

Result: Malnutrition, directly resulting in tuberculosis.

The Need: One supplementary mid-day meal each day for each child.

Cost: One dollar a month for each child—\$1,250,000 a month for all these children.

Question: For how many children will you be responsible?

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. and East 27th St.,
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.

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept., Church House, 12th and
Walnut Sts.
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.:

Scranton Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

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

CHICAGO:

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

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

INFORMATION AND PURCHASING
BUREAU

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

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

BOOKS RECEIVED

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

Lothrop, Lee & Shepard Co. Boston.

Story Plays for Little Children with Music,
Finger Plays, and Rhythms. By Mary
Leora Hall and Sarah Elizabeth Palmer.
\$1.25 net.

The Polar-Hunters. By Francis Roit-Wheeler,
Author of *U. S. Service Series* and *The
Monster-Hunters*. With 34 illustrations,
mostly from photographs loaned by the
American Museum of Natural History. The
Museum Books. \$1.35 net.

The Fairy Housekeepers. By Norma Bright
Carson. With illustrations and decorations
by Hazeltime Fewsmith. \$1.00 net.

When I Was a Boy in Roumania. By Dr.
J. S. Van Teslar. Illustrated from photo-
graphs. 75 cts. net.

Russell Sage Foundation. New York.

Social Diagnosis. By Mary E. Richmond,
Director Charity Organization Department,
Russell Sage Foundation, Author of *The
Good Neighbor*, etc. \$2.00 net.

B. W. Huebsch. New York.

Misinforming a Nation. By Willard Hunting-
ton Wright. \$1.25 net.

Charles Scribner's Sons. New York.

Further Pages of My Life. By the Right
Rev. W. Boyd Carpenter, K.C.V.O., D.D.,
D.C.L., D.Litt., Sub-Dean and Canon of
Westminster, and Clerk of the Closet to
H. M. the King, and formerly Bishop of
Ripon. Author of *Some Pages of My Life*;
The Witness of Religious Experience, etc.
With portraits and illustrations.

The Prophecy of Micah. By Arthur J. Tait,
D.D., Principal of Ridley Hall, Cambridge,
Examining Chaplain to the Lord Bishop of
Liverpool. The Short Course Series edited
by Rev. John Adams, B.D. 75 cts. net.

The Expository Value of the Revised Version.
By George Milligan, D.D., Professor of Di-
vinity and Biblical Criticism in the Univer-
sity of Glasgow. The Short Course Series
edited by Rev. John Adams, B.D. 75 cts.
net.

Belief and Life. Studies in the Thought of
the Fourth Gospel. By W. B. Selbie, M.A.,
D.D., Principal of Mansfield College, Ox-
ford. The Short Course Series edited by
Rev. John Adams, B.D. 75 cts. net.

*The Social Teachings of the Prophets and
Jesus*. By Charles Foster Kent, Ph.D.,
Litt.D., Woolsey Professor of Biblical Lit-
erature in Yale University. \$1.50 net.

Macmillan Co. New York.

The Way of the Gate. By Carolyn Sherwin
Bailey in collaboration with E. Hershey
Sneath, Ph.D., LL.D., Professor of the
Philosophy of Religion and Religious Edu-
cation in Yale University, George Hodges,
D.D., LL.D., Dean of the Episcopal Theo-
logical School, Cambridge, and Henry Hal-
lam Tweedy, M.A., Professor of Practical
Theology in Yale University. The King's
Highway Series. 65 cts. net.

The Way of the Green Pastures. By E. Her-
shey Sneath, Ph.D., LL.D., Professor of the
Philosophy of Religion and Religious Edu-
cation in Yale University, George
Hodges, D.D., LL.D., Dean of the Episcopal
Theological School, Cambridge, and Henry
Hallam Tweedy, M.A., Professor of Prac-
tical Theology in Yale University. The
King's Highway Series. 65 cts. net.

An Introduction to the Old Testament.
Chronologically Arranged. By Harlan
Creelman, Ph.D., D.D., Professor of Hebrew
Language and Literature Auburn Theolog-
ical Seminary. With a Foreword by Frank
Knight Sanders, Ph.D., D.D., Director of
the Board of Missionary Preparation, some-
time Woolsey Professor of Biblical Litera-
ture in Yale University. \$2.75 net.

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

All-of-a-Sudden Carmen. By Gustav Kobbé,
Author of *Modern Women*. Illustrated.
\$1.35 net.

The Hundredth Chance. By Ethel M. Dell,
Author of *The Way of an Eagle*, *Bars of
Iron*, etc. \$1.50 net.

Sherman, French & Co. Boston.

The Validity of the Religious Experience.
A Preliminary Study in the Philosophy of
Religion. By George A. Barrow, Ph.D.
(Harv.). \$1.50 net.

E. P. Dutton & Co. New York.

Four Feet on a Fender. Quiet Hour Talks
with Women. By Edward Leigh Pell.
\$1.00 net.

PAMPHLETS

William Ives Rutter, Jr., Secretary, 525 41st St.,
Philadelphia.

Proceedings of the Church Historical Society.
Part II.

North American Student. 25 Madison Ave.,
New York.

The Christian Witness in War. (Including a
Prayer for use of Students in War Time.)
By Edward I. Bosworth. Reprinted from
the *North American Student* for May, 1917.

From the Author.

"That These May Eat". An Address by
Robert Withington, Ph.D., C.R.B., in Trin-
ity Church, Bloomington, Ind., on Sunday,
the Eighteenth of March, 1917.

*Ninth Annual Report of the State Fire Mar-
shal of the State of Wisconsin for the
Period from July 1, 1915, to Dec. 31, 1916*.
By M. J. Cleary, Insurance Commissioner
and Ex-officio State Fire Marshal, Madison,
Wis.

Plain Words About the Church. By Rev.
Geo. Backhurst, General Missionary, Dio-
cese of Duluth, Bemidji, Minn.

The Cross and the War. An Address de-
livered Good Friday, 1917, by John Wal-
lace Suter, Jr., Christ Church, Springfield,
Mass.

American Social Hygiene Association. 105 W.
40th St., New York.

*Prostitution in its Relation to the Army on
the Mexican Border*. M. J. Exner, M.D.
Publication No. 91. 5 cts. net.

World Peace Foundation. 40 Mt. Vernon St.,
Boston.

Annual Report 1916. Vol. vii., No. 2, April,
1917.

The W. H. Gray Co. 2 W. 54th St., New
York.

Hymns and Litanies for Use During the War.
Words by Rev. F. LeN. Bower, M.A. Music
by Hubert Lunn, A.R.C.O.

Longmans, Green, & Co. New York.

Raymond: A Rejoinder Questioning the valid-
ity of certain evidence and of Sir Oliver
Lodge's Conclusions regarding it. Written
by Paul Hookham. 36 cts. net.

Ye Cloister Press. Station M, Chicago, Ill.

Friendly Town. By Thomas Curtis Clark.
35 cts. net.

The Magazines

"AMERICA AND THE WAR", as usual, fur-
nishes the subject matter of one of the
articles in the *March Contemporary*. The
writer this month is Sir Charles Hobhouse,
whose prognostications have been borne out
almost completely in these crowded weeks
since his article was composed. For this
reason his concluding words deserve the
closer attention. "It should be our object,"
he says, "during any military convention
between the two nations (i. e., England and
America) to do our best to develop the
coöperation of both nations into a real
understanding of each other's mentality and
aims, that this in turn may lead to a formal
and even permanent alliance. On the basis
of such an understanding between peaceful
and powerful nations whose language, law,
and institutions are more respected and
imitated than those of any other single
country or alliance, it may be possible to
build up a world-system which shall assure
a peace whose permanency may be some
compensation to our descendants for the
horrors we ourselves are suffering." Various
schemes for making this a "war to end
wars" are discussed by Sir John Macdonell,
who has "received, chiefly from the United
States, descriptions and programmes of a
score of such." They are of three kinds.
First, those which depend upon the control
of foreign affairs, including peace and war,
by the people—that is, by the parliaments
of the world. But, questions Sir John, "can
one be so sure that democratic control would
be uniformly pacific?" He mentions wars,
not always just, that were undoubtedly popu-
lar. Yet "the United States have shown
how tenaciously a democracy may cling to
a policy of peace if it is early taken into
confidence or consulted before the hour for
decisive action has come." The second
group of schemes are those, such as the
League to Enforce Peace, which depend more
or less upon force to prevent war. In spite
(Continued on page 63)

ANNUAL CONVENTIONS

SUMMARY

PROCEEDINGS in Louisiana were largely routine. Resolutions of sympathy were presented and passed on the death of the Roman Catholic Archbishop, James H. Blenk, D.D. —WESTERN MASSACHUSETTS passed resolutions urging national prohibition in war time, urging the removal from military posts of temptations to intemperance, and urging upon Church members the duty of abstinence.

LOUISIANA

ON ST. MARK'S DAY, in Christ Church Cathedral, New Orleans, the seventy-ninth annual diocesan council began its sessions, which occupied portions of five days. Bishop Sessums was celebrant at the opening service, being assisted by the Rev. H. C. Duncan as epistoler, and the Very Rev. W. Alexander Barr as gospeler. The Rev. S. L. Vail preached the sermon, which was based on the epistle for the day.

The resignation of Judge Walter Guion as chancellor was accepted, and Mr. J. Zach Spearing of New Orleans was elected to succeed him. The Rev. Alfred R. Berkeley was elected registrar.

On Wednesday evening the Bishop delivered his annual address.

Resolutions of sympathy on the death of Archbishop James Hubert Blenk, D.D., were

sent to the administrator of the Roman Catholic diocese of New Orleans.

The Standing Committee was reelected, except that Mr. F. S. Shields succeeds Judge Guion. Other officers were reelected.

An address on missionary work in China was delivered by the Rev. T. R. Ludlow.

Mr. Warren Kearny presented the report of the committee on the Church Pension Fund.

The report of the diocesan Board of Missions showed that \$5,151.87 had been raised in the past conciliar year for work within the diocese as against \$4,626.51 of the last report.

On Sunday evening a united missionary service was held at the Cathedral. The speakers were Mr. R. P. Mead, treasurer of the Board of Missions in the diocese; the Rev. G. L. Tucker, the Rev. Matthew Brewster, D.D., and the Bishop.

WESTERN MASSACHUSETTS

BISHOP DAVIES delivered his annual address at a service in Christ Church, Fitchburg (Rev. A. J. Gammack, rector), on the evening before the sessions of annual convention began in that parish on May 2nd. It was a constructive discourse dealing with the needs, shortcomings, and failures of the Church corporate, the parish, and the individual communicant.

The convention was marked by excellent attendance, even to the last session, by earnest and enthusiastic speaking on the part of both clerical and lay members, and by its business ability to put through its routine work in quick fashion.

After organizing, the convention adjourned to the church, where there was a celebration of the Divine Liturgy. Resolutions were passed:

"1. That it is the sense of this convention that the manufacture and sale of beverage intoxicants be prohibited, during the war, by the national government.

"2. That wherever military posts are established the members of this Church should use their influence to prevent the sale or giving of beverage intoxicants to all soldiers and sailors of the United States.

"3. That all members of this Church be urged to abstain, during the war, from the use of beverage intoxicants, and use their influence with others to do the same."

The diocese memorialized the Secretary of the Navy and the Secretary of War, that in the matter of appointments, at the present time, to acting chaplaincies in the Navy and the Army, that the Episcopal Church be given representation, in view of the increased number of her members entering the service.

The Standing Committee was reelected. This was the sixteenth annual convention.

CORNERSTONE OF NEW CHURCH LAID IN NEW YORK CITY

For St. Bartholomew's Parish —
Return of Bishop Brent — Com-
mencement at General Seminary

New York Office of The Living Church }
11 West 45th Street }
New York, May 7, 1917 }

IN spite of very inclement weather, the officers and members of St. Bartholomew's Church attended the service at the laying of the cornerstone of the new church, on Tuesday afternoon, May 1st. Bishop Greer officiated.

The following legend is displayed on the stone:

"This foundation stone was laid on May 1 in the year of our Lord 1917, and in the year of the Reformation the four hundredth, by the Right Rev. David Hummell Greer, D.D., LL.D., Bishop of New York and sometime rector of this parish."

The Bishop was assisted by the Rev. Dr. Leighton Parks, rector of the church. The vestry and the vested choir were in the procession.

Mr. Bertram G. Goodhue, the architect, has announced that the structure, begun on the plat fronting on Park avenue, from Fiftieth to Fifty-first street, will be completed and ready for occupancy by October, 1918. Meanwhile services will continue in the present church on Madison avenue.

The new St. Bartholomew's Church will be constructed of Indiana limestone. It will

be cruciform with transepts, balconies, and a series of galleries, and will seat 1,488 persons, with additional accommodations in the chapel adjacent.

BISHOP BRENT REACHES NEW YORK

The Rt. Rev. Dr. Charles H. Brent, expected in New York City some weeks ago, returning from France and England, arrived this week.

* The following interview was published in the *Herald* on Friday, May 4th:

"Every ounce of heroism on the part of Americans and our most sustained efforts will be necessary to prevent a catastrophe," he said yesterday. "The United States will be the deciding factor in the war. Such proportions has the submarine warfare assumed that it is only a question of a short time till France and England will be almost helpless, as far as obtaining supplies is concerned. The seriousness of the situation must not be underestimated here."

The Bishop then referred to the mission of Mr. Herbert C. Hoover, who was on board the same vessel.

"Mr. Hoover's mission," he said, "is one of the most important, if not the most important, called forth by the entrance of the United States into the war, as it deals with the life and death of the European nations fighting against the Central Powers. The life of the Entente nations depends upon the United States, and the life of the United States depends on the life of the Entente nations."

COMMENCEMENT AT CHELSEA SQUARE

The schedule of events during Commencement Week at the General Theological Seminary is as follows:

Wednesday, May 23rd—4 to 6 P. M., faculty reception to the trustees, the alumni, and friends, in the gymnasium; 8 P. M., Evensong and baccalaureate sermon by the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York.

Thursday, May 24th—Alumni Day—7 A. M., celebration of Holy Communion; 10:30 A. M., business meeting of associate alumni in Sherred Hall; 12 M., reading of alumni essay in the chapel. Essayist: the Rev. Edmund Banks Smith, D.D.; report of necrologist; 1 P. M., alumni luncheon in the gymnasium (admission by card); 2 P. M., meeting of Board of Trustees in Sherred Hall.

Friday, May 25th—Commencement Day—7 A. M., celebration of Holy Communion; 11 A. M., commencement exercises; 1 P. M., senior class luncheon in Hoffman Hall (admission by card).

The bishops, trustees, faculty, alumni, and other clergy will meet in the library at 10:30 A. M. on Commencement Day.

SUNDAY SCHOOL LENTEN OFFERING SERVICE

The annual service for the presentation of the Sunday school Lenten offerings for missions was held in the Cathedral of St. John the Divine on Saturday afternoon, May 5th. The impending rain storm did not diminish the attendance, for there were 900 members of vested choirs in the procession and the Cathedral was crowded.

After a shortened form of Evening Prayer, the offerings were presented. The gross amount was \$10,500.

Bishop Burch spoke in greeting, and the

Rev. Dr. Robert W. Patton made a missionary address.

Two banners were offered—one for the school giving the largest offering, and one for the school giving the largest per-capita offering. Both were awarded to Calvary Church Sunday school, whose offering was \$1,102.

CHAPEL CONSECRATED

On Thursday afternoon, May 3rd, at the Home for Incurables, a new chapel was dedicated and formal acknowledgment made of a gift of property that will enlarge the grounds of an institution that for thirty-six years has cared for crippled children and women suffering from incurable diseases.

The chapel, dedicated by Bishop Burch, was made possible through a bequest of the late Mrs. John S. Barnes, the provisions of which were carried out by her children. The property gift is from Mr. and Mrs. James McLean, who have purchased fifty feet of land adjoining the institution to be improved and used as a patients' recreation ground.

\$1,000 BOND FOR TRINITY

An interesting item appears in the current issue of *Trinity Parish Record*.

"At the close of one of the mid-day Lenten services in Trinity Church a letter was brought to the rector by a special messenger containing a bond for \$1,000 as a gift for the work of the church from a friend of the

parish whose name was not made known. The rector has this bond safely in his possession and hereby expresses his sincere thanks to the thoughtful and generous giver.

"Certain stipulations were made, however, as to the use of this gift, which it may not be practicable to carry out precisely as suggested. The rector asks that he may be given opportunity to discuss this matter with the giver of the bond or with an authorized representative."

To aid the Rev. Dr. Manning in his quest, the daily press has reprinted the item.

ILLNESS OF DR. MARY V. GLENTON

The many friends in this diocese and elsewhere of Dr. Mary V. Glenton will be grieved to hear that she is now very ill at the Mary Thompson Hospital, Chicago, after a painful operation. Dr. Glenton served conspicuously for many years as a medical missionary in China.

CHURCH CLUB

At the annual meeting of the Church Club of New York, held at the Club Rooms, 53 East Fifty-sixth street, on Wednesday, April 25th, the special business was a discussion of the means by which the members could most effectually assist the government in the present food crisis. A resolution in favor of economy and the avoidance of waste was passed unanimously.

Divine Liturgy in the Church of the Advent, for the repose of the souls of those murdered on the *Lusitania* two years ago. The governor, the mayor, the consuls of our allies, and a number of naval and military officials were invited. The choir was augmented by twenty cellists from the New England Conservatory of Music. Dr. van Allen was preacher. The service was under the auspices of the Massachusetts Catholic Club.

RETREATS FOR MEN

Speaking of the third Cathedral week-end retreat for men, to be held in St. Michael's Church, Marblehead, from May 12th to 14th, Dean Rousmaniere says:

"I look forward very happily to conducting this retreat. Perhaps the word 'retreat' is not yet quite acclimated in New England, but we mean by it no strange services of devotion, or unnatural strain on the mind and conscience. A 'retreat', as we think of it, is an opportunity to be quiet in a busy life, to think of those things which we often do not make room for in the midst of our preoccupation with a multitude of pressing duties; namely, God and our relation to Him, His call upon us through the needs of our fellows, and our response. We try to learn some of the secrets of personal religion, and we hope to find the power to apply them to the problems of personal life."

ASCENSION DAY INTERCESSIONS

The Ascension will be observed at St. Paul's as a day of intercession for our country and our allies. The Holy Eucharist will be celebrated at 6:45, 8, and 11, and other services will be held. Prayers will be offered for all in civil authority, for our army and navy, the physicians, nurses, and chaplains, for the wounded, the suffering, the bereaved, and for all in anxiety or need.

MISCELLANY

Beginning on the Third Sunday after Easter and continuing for a week, the Rev. Floyd W. Tomkins, D.D., of Philadelphia, conducted a parochial mission in St. John's Church, Jamaica Plain.

On the Third Sunday in Lent the Bishop confirmed eighty-five persons in All Saints' Church, Ashmont, and six were formally received from the Roman obedience. During his rectorship Dr. Blunt has presented seven classes for confirmation, totaling 645 persons, or an average of 174 per year. The communicant list of All Saints' now numbers 1,234, making it the third largest in the diocese.

The Rev. Thatcher R. Kimball and Mrs. Kimball, who have been on a vacation in the Far East, had an audience with the Sultan of Sulu recently. They hope to return to this country in the present month.

J. H. CABOT.

CHURCH CONSECRATED AT VALPARAISO, IND.

ON MAY 1st, the twenty-second anniversary of his own consecration as Bishop, the Rt. Rev. John Hazen White, D.D., officiated at the consecration of St. Andrew's Church, Valparaiso, Ind., which had been the first mission organized after he became Bishop of the undivided diocese of Indiana.

Archdeacon Robert J. Long acted as the Bishop's chaplain, and also said the first half of Morning Prayer, being followed in the second half by the Rev. L. W. Applegate, who formerly was in charge of the mission. The Rev. Clinton B. Cromwell, the priest in charge, acted as deacon at the Holy Eucharist, and the Rev. Wilbur Dean Elliott was subdeacon. Bishop White was the preacher.

BOSTON MASS MEETING URGES PROHIBITION IN WAR CRISIS

To Conserve Food and Human Energy—Archdeaconry of Boston—Sunday School—"Lusitania" Commemoration

The Living Church News Bureau }
Boston, May 7, 1917 }

A GREAT mass meeting of 3,500 Bostonians on Sunday afternoon, April 29th, voted enthusiastically for prohibition during the war. The meeting lasted for two hours and was addressed by several prominent speakers, all of whom emphasized the vital need of war-time prohibition, in order to save the grain used in making liquor for food, and to increase efficiency. In fact it is encouraging to see how widespread the prohibition sentiment is. Just as Lloyd George said that Germany, Austria, and liquor were England's three greatest enemies and the greatest of the three was liquor, so here in America also liquor is our greatest enemy. Put succinctly as "a slogan" by former Governor Foss, the question is "Booze or bread". Of course the question comprehends really a great deal more than even that. As Bishop Lawrence has pointed out, it is very largely the question of success or failure. The meeting adopted the following resolution, unanimously:

"WHEREAS, Our President has said: 'The supreme need of our nation and the nations with which we are cooperating is an abundance of supplies, and especially of foodstuffs. The importance of adequate food supplies is superlative'; and

"WHEREAS, Nearly 6,000,000,000 pounds of foodstuffs go into liquor yearly in the United States—enough food value to feed 7,000,000 men for a year; and

"WHEREAS, David Lloyd George has said: 'We are fighting Germany, Austria, and drink; and, so far as I can see, the greatest of these three deadly foes is drink,' now, therefore

"Be it resolved, That at this crisis in our nation's history the conservation of food and of men is the supreme necessity, and so we confidently appeal to our President and our national government for prohibition throughout the nation during the period of the war."

A resolution was also passed asking the governor and state Legislature to urge Congress to act for prohibition. Among the speakers was Dr. van Allen, who praised the federal secret service for unearthing German conspiracies; but, he said, there are conspirators—the brewers and saloonkeepers—who are allowed to work in the open, with a license from the government.

ARCHDEACONRY OF BOSTON

The annual meeting of the archdeaconry of Boston and of the Episcopal City Mission is to be held in the Cathedral rooms on Tuesday, May 8th. Officers are to be elected and a set of by-laws adopted. After supper there is to be a public meeting in the Cathedral, when the speaker will be Thomas Mott Osborne, Esq., on Christianity and the Prison.

SUNDAY SCHOOL UNION

The spring meeting of the South Shore branch of the diocesan Sunday School Union is being held to-day in Braintree. At four o'clock there is an opening service, followed by a conference on the Junior Auxiliary and the Church School, led by Miss E. D. Corey, educational secretary of the Woman's Auxiliary. The Rev. H. K. Bartow of Cohasset and Mrs. Frank Wright of Hingham speak on Some Machinery Which Has Proved Useful in a Church School. In the evening there is a conference on the Christian Nurture lessons, with a series of short papers by teachers who have used the lessons this year.

"LUSITANIA" COMMEMORATION

This Monday morning there was a most impressive solemn high celebration of the

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, May 7, 1917 }

HOLY TRINITY CHURCH was filled with an enthusiastic congregation on Sunday afternoon, April 29th, for the presentation of the Sunday school Lenten offering. After Evening Prayer and addresses about \$38,000 was placed upon the altar for missions. The Bishop presided. The Rev. Phillips E. Osgood built and explained a fisherman's boat, for the instruction of the schools represented. The day of the week is a departure for this diocese. Heretofore the service was held on Saturday afternoon,

but it was felt that a larger number of schools could be represented on Sunday.

The sessions of the diocesan convention are being held this week in the Church of St. Luke and the Epiphany. The first service is the celebration at 9:30, to be followed by a light repast for those who attend.

On Thursday evening of last week the annual meeting of the Girls' Friendly Society was held in Holy Trinity Church, with a congregation which filled the church to its utmost capacity. The Rev. John Mockridge, D.D., was the preacher.

EDWARD JAMES MCHENRY.

CHICAGO CHURCHES WORKING IN PREPARATION FOR WAR

Patriotic Services — Enlistments —
Conference on Theological Edu-
cation — Sunday School Lenten
Offering

The Living Church News Bureau }
Chicago, May 7, 1917 }

SO FAR as we have heard, most of our parishes and missions and their clergy are actively interested in the work for the war. Many encouraging reports have come to us. Several congregations have already been depleted of young men who have volunteered for different branches of the service and of young women who have been mustered in for Red Cross and hospital work. All are enthusiastic in Red Cross work, some as parish units, some as a community. Many stirring patriotic services have been held. The Bishop has issued a pamphlet of special prayers. Many parishes are having days of special intercession. Bishop Anderson's son, C. Patrick Anderson, sailed from New York on May 5th to join the American ambulance field service in France. Mr. Anderson will drive an ambulance purchased and maintained by Christ Church, Waukegan. The ambulance was planned by W. Scott Kieth, senior warden of the church, and will be known as the Chicago diocese ambulance. Three of Dr. Rogers' four sons have gone from St. Mark's, Evanston. We shall probably hear of other sons of the clergy going to the front. The Church Club has given the use of its rooms during the summer for Red Cross work.

CONFERENCE ON THEOLOGICAL EDUCATION

On Wednesday and Thursday, May 2nd and 3rd, at the Western Theological Seminary, a conference on Theological Education met, having been called by the Theological Council of the General Board of Religious Education. Invitations had been extended to the bishops of the Fifth, Sixth, Seventh, and Eighth Provinces, together with an examining chaplain from each diocese and representatives from each of the theological seminaries. There were present six bishops, eighteen examining chaplains, representatives of three seminaries, and three members of the council, besides three officers of the G. B. R. E. Twenty dioceses were thus represented.

The conference met in the rose room of the Hotel Sherman on Tuesday morning, May 2nd, and elected the Bishop of South Dakota

as chairman, and the Rev. Wesley W. Barnes of Nebraska as secretary. Matters for consideration prepared by the officers of the council included subjects related to the curriculum leading to holy orders, and ways and means for making such curriculum effective. Two distinct ideas were presented, one being to make the present canon the basis for procedure, while the second was to take the curriculum entirely out of the canons and place it in the hands of the General Board of Examining Chaplains, thus leaving the canon free from the innumerable details which have always been a source of great annoyance and inconvenience, owing to the practical impossibility of securing adequate attention at the General Convention. Action taken favored the second proposal, which originated at this conference, being proposed by Dean De Witt of the Western Theological Seminary.

EDUCATION OF POSTULANTS AND CANDIDATES

The following day the Council on the Education of Postulants and Candidates for the Ministry met at the Western Theological Seminary. A large number of the members of the conference attended the meeting of the council. Most of the day was spent in discussing the very valuable suggestions made by the conference.

The council decided to prepare and put forth, for the information of those especially interested, a summary of its discussions and of those of the Chicago conference. This statement, presenting the outline of the plans involved and the discussions that have ensued, will be circulated from the central office of the General Board within a few weeks. The next meeting of the council will be held in the early autumn.

SUNDAY SCHOOL RALLIES

For some years now the after-Easter Sunday school rallies for the offering of the savings of the children in the Lenten mite-boxes have increased until now there are five rallies held on the different sides of the city and in the suburbs. The rallies this year gathered on the afternoon of the Second Sunday after Easter, and were well attended by a zealous crowd of teachers and children. Short, hearty services were held, fitting sermons preached, and announcement made of the amount of the offering given from each institute to date. The rallies were held under the auspices of the several institutes.

The North Side rally for the city schools of that district was held at St. Chrysostom's Church. About two hundred children were

there, and the Rev. Professor Lewis of the Western Theological Seminary preached.

The North Shore rally for the suburban schools was at St. Mark's, Evanston. The attendance was good, being about four hundred and fifty. The Rev. F. E. Wilson preached an opportune sermon on Preparedness. The combined offerings of the schools were about \$1,700.

The South Side rally was at St. Bartholomew's, Englewood, and the attendance was very large, being fully five hundred. The offering was nearly \$1,000, of which St. Paul's, Kenwood, gave \$413. The preacher was the Rev. W. B. Stoskopf.

The West Side rally, at Grace Church, Oak Park, had the largest attendance, 600. The sermon was preached by the Rev. R. T. McCutchen, one of our missionaries on leave from the Philippines. The offering amounted to \$772, of which Grace Church school (Oak Park) gave \$352.

The West Side Suburban rally was held at Emmanuel Church, La Grange. The attendance was nearly four hundred, and the offering \$444.68, of which Emmanuel Church school gave the largest share. The Suffragan Bishop preached.

The aggregate offerings from the institutes to date are about \$4,000, about the same as last year's offering. Several rural schools are to be heard from. It is interesting to know that the complete figures of the children's Advent offering, 1916, are \$774.16, an increase of \$204.63 over those of a year ago. This offering is used by the Bishop, principally for the education of candidates for the ministry.

WOMAN'S AUXILIARY

The last monthly meeting for this year of the Woman's Auxiliary was held on Thursday morning, May 3rd, in the Church Club, with an attendance that filled the rooms. The subject was a symposium on the United Offering, prepared by members of the Associated Guilds of Christ Church, Winnetka. After a short introduction by Mrs. Clinton P. Lampman, director in charge of the United Offering, the programme was presented in the form of six papers or addresses, covering briefly and graphically the history, scope, and purpose of the offering, the topics being: The Origin; the First-Fruits; The Increase; The Women Waiting; The Women Working; The Consummation. This arrangement was planned to show how any parish branch might present to a meeting of its members a comprehensive view of the United Offering.

RELIGIOUS EDUCATION

The primary council of the General Board of Religious Education held a four days' session at the Church Club about the middle of April for the revising of the books and stories for the kindergarten and primary grades. The junior courses are also being revised and will be published in their revised form early this summer.

AGAIN THE CORNERSTONE AT ELGIN

It appears that the report of the cornerstone laying in Elgin which was published April 14th was confused, the name of the aged acolyte being Mr. John Hobrough, who was one of the wardens when the first stone was laid in 1880. The present senior warden is Mr. George W. Hancock.

MISCELLANY

Mr. Robert R. Birch has succeeded Mr. Francis MacKay as organist and choirmaster of the Church of the Redeemer, Chicago. Mr. Birch was called from Emmanuel Church of La Grange.

Mr. John W. Wood, secretary of the

Board of Missions, spoke on Christian Education of Women in Japan, and of St. Agnes' School, Kyoto, at the home of Mr. Frederick T. West, on Wednesday afternoon, April 25th.

H. B. GWYN.

DEATH OF REV. C. L. FISCHER, D.D.

THE REV. CHARLES L. FISCHER, D.D., who was graduated from Trinity College, Hartford, in 1860, died at the home of his sister in Philadelphia on April 17th.

Ordered deacon in 1863 by Bishop Potter, he was advanced to the priesthood the following year by Bishop Stevens, and served in the Church of St. John the Evangelist, Philadelphia, from 1864 to 1871. He was at St. John's Church, Lower Merion, Pa., from the latter year till 1874, and in 1875 and 1876 he was at another St. John's, in Olympia, Wash. For about sixteen years, from 1877 till 1893, he served St. Paul's Church, Chillicothe, Ohio, going from that parish to Kenyon College as Bedell Professor of New Testament and instructor in Literature. Of late years he has officiated at various parishes in and around Philadelphia.

Funeral services were from the Church of the Saviour on April 21st, and interment was in Mount Moriah cemetery.

SPECIALIZATION IN PARISH WORK

THIS IS an age of specialization, by common consent. Under the old rule, while every man was expected to have a job if he could get it, no one was particularly interested in his getting the thing for which he was best suited. This resulted in great loss in human energy, and was a poor stimulus to genius. Under the new regime we stress, possibly unduly, the vocational idea, "every man for his job"; the accepted principle that the majority of men are better fitted for some particular employment than for any other.

The Cleveland Church Club, under the leadership of Mr. Francis R. Morrison, a trained and well-known business building counselor, is engaged in a campaign, in which the vocational idea is a fundamental principle of operation. When Mr. Morrison took over the Church Club, some six months ago, the membership numbered 163; this has been increased to 375. Out of these there have been formed seven efficiency committees, all laymen, covering every department of parochial administration; committees on Good Fellowship, Advertisement, Choir, Men's Clubs, Social Activities, Business and Finance; and Sunday School. Each man on each committee is chosen solely on the ground of his special experience and ability. The chairman of the Good Fellowship Committee was for a number of years at the head of a church ushers' organization in New York; the chairman of the Advertisement Committee is an experienced and expert salesman, while the chairman of the Choir Committee is one of the best Church organists in the city, and so on.

Upon invitation of the rector and vestry of a parish, and with their coöperation, these forces make a thorough, scientific, and expert investigation of the entire condition and needs of the parish, each committee taking up that particular department of parish work and life which it is appointed to investigate, and each reports back its findings to the executive committee of the Church Club. Here the reports are threshed out and digested and recommendations made to the parish accordingly—and the Church Club places itself behind the recommendations to help carry them out.

A parish needs improved business management, more and better trained Sunday

school teachers, a better or a different choir, better attendance of men at the services, a better parish house equipment, more social life in the congregation, higher and more active objectives for the men's clubs and the boys' organizations; all these are carefully investigated, remedies recommended, and assistance given, where it is needed, in applying them. So far, two of the smaller parishes of the city have been given this overhauling, with most interesting and encouraging results, breaking down parochialism, relieving the rector of parochial details, allowing him more time and heart for his spiritual and sermon work; building up attendance at the services, increasing interest in the Sunday school, and promoting general parish efficiency.

DR. COUPLAND DECLINES

THE REV. ROBERT SAUNDERS COUPLAND, D.D., rector of Trinity Church, New Orleans, La., has written the following letter declining his election as Bishop of Atlanta:

"Trinity Church, New Orleans, La.,

May 1, 1917.

"Rev. C. B. Wilmer, D.D.,

Chairman of the Notification Committee,
Atlanta, Ga.:

"My dear Sir:

"In replying to the invitation of the diocese of Atlanta, extended me through your committee, to become its Bishop, I wish to say that, while I fully realize the dignity and sacredness of the office to which you have called me, and deeply appreciate the great honor your diocese has conferred upon me, I feel obliged, after great heart-searchings, careful consideration, and earnest prayer, to decline. I pray that the Holy Spirit may abundantly bless your diocese in all of its undertakings.

Faithfully yours,

ROBT. S. COUPLAND."

DEATH OF REV. B. S. BRONSON

THE REV. BENJAMIN SWAN BRONSON, a retired clergyman of the diocese of North Carolina, died in Warrenton, in that state, on April 14th, having attained to his eighty-eighth year. For many years he served in that diocese, having been rector of churches in Charlotte, Wilson, and Warrenton, as well as other points. His name first appears in the *Church Almanac* of 1855.

PROVINCE OF WASHINGTON

THE SUNDAY SCHOOL COMMISSION and the Board of Religious Education of the Province of Washington held sessions in the parish hall of St. John's Church, Hagerstown, Md., on April 24th and 25th.

The Sunday School Commission met on the 24th, hearing reports and formulating recommendations. All dioceses were urged to secure wide observation of Education Week in October. Short teacher-training courses were recommended, to be based on the standard course of the General Board. Eight summer schools are to be held in the province this summer. At a public meeting in the church in the evening, Bishop Murray presided and addresses were made by Canon De Vries, the Rev. Dr. Mitman, and the Bishop of Erie.

At the meeting of the Board of Religious Education, among other reports presented was a syllabus of theological studies and examinations prepared by the provincial examining chaplains. This was accepted subject to revision and later approval. The board recommended the addition of courses in psychology, pedagogy, sociology, and business methods to the list of required studies

for ordinands. It also recommended that its officers devote more time to diocesan organization. The attention of bishops and conventions was called to the need of spiritual work in schools and colleges.

This board meets in Philadelphia on November 19th, preceding the meeting of the provincial synod.

CALIFORNIA EMMANUEL INSTITUTE IN COURT

SOME SIX months ago, the Rev. Thomas Parker Boyd, head of the Emmanuel Institute of Healing, under the informal auspices of the Church in the diocese of California, was charged with a violation of the law of the state which prohibits the practice of medicine without a proper license. It appears that a man and woman in the employ of the State Board of Health came into his office one day representing themselves to be man and wife. The man asked for treatment. Mr. Boyd took his blood pressure with proper instruments; advised him to eat less and to drink less coffee, and to come in again in a few days. No diagnosis was made or attempted; and nothing was said about medicine. Very soon the formal charge was made, and Mr. Boyd was taken before the police courts for preliminary examination.

The case dragged along after the manner of such cases, and did not finally come to trial until Monday, April 30th. In the meantime Mr. Boyd had taken charge of St. Paul's Church, San Francisco, and that church had become the local habitat of the Emmanuel treatment. Also in the meantime one of the chief witnesses for the prosecution had so thoroughly disqualified herself that the lawyers declined to call her. They called as a witness the Rev. Dr. Clampett, rector of Trinity Church, San Francisco, who testified that in his experience in the ministry he had never practised anything like this Emmanuel healing; but he also testified that it had a recognized place in the work and development of the Episcopal Church, even if the Church in its official capacity had never formally given it approval. This testimony was rather in the nature of a boomerang. When the case was called the Bishop of the diocese and the Dean of Grace Cathedral were present in court to give their silent support. After some hours of testimony, the case was referred to the jury, who took about five minutes to come to a unanimous agreement to acquit.

B. S. A. CONVENTION

THE ANNUAL convention of the Brotherhood of St. Andrew will be held this year in Philadelphia, beginning October 10th and continuing through Sunday the 14th. The sessions will be in Horticultural Hall, on South Broad street, where similar meetings were held in 1904.

BEQUEST

MRS. ELLEN S. JAMES, who died about a year ago, left approximately \$3,000,000 to various charities. St. Luke's Hospital, New York City, receives \$100,000.

MEMORIALS AND GIFTS

A NUMBER of memorials have recently been placed in St. Thomas' Church, Newark, Del. Among them are a new chancel with choir stalls, a processional cross, and a Litany desk.

A PROCESSIONAL CROSS, made by the Gorham Co. and presented by Mrs. W. M. Fisher, in memory of her mother, was used for the

first time on Easter Day at St. Mary's Church, Napa, Calif.

THE PARISH of The Evangelists, Oswego, N. Y. (Rev. J. W. Crowell, rector), has received a cope of white brocade from Mrs. Adèle B. Oliphant and her son, the Rev. John Oliphant, in memory of the late John Henry Oliphant.

CHRIST CHURCH, Austin, Minn. (Rev. G. H. Ten Broeck, rector), has received a brass altar desk and two three-branch candelabra, given by Mr. and Mrs. I. D. Fox, in memory of their daughter, Blanche Elizabeth, who died recently.

A CHANCEL window has been installed in St. John's Chapel, Forestville, Conn. The window is the gift of Mrs. J. Austin Wooster and Mrs. M. C. Hart, daughters of George Warren and Ellen Serina Fellows, for many years devoted members of the chapel.

AT THE Church of the Advent, Jeanette, Pa., on Easter Day, an alms basin of beaten brass was given by Mrs. Galer, in memory of her son. It bore the inscription:

"In Memoriam,
FRED GALER,
1881 1909."

A NEW pipe organ, the gift of Mr. Leland L. Gibbs, in memory of his wife, Ella Gibbs, was presented to St. Ambrose's Church, Antigo, Wis., and dedicated April 25th. The organ, built by the Kimballs', has two manuals and pedals, with all the latest mechanical conveniences.

AT ALL SAINTS' CHURCH, Minot, N. D. (Rev. J. Newnham MacKenzie, rector), a handsome processional cross was dedicated by Bishop Tyler on Sunday, April 22nd. The cross was given by Mrs. Grace Sanborn of Northfield, Minn., in memory of her husband, Robert Cooke Sanborn.

TWO SUBSTANTIAL oak alms basons, hand-carved, from the shop of Irving & Casson, were received and blessed by the Rev. Charles Taber Hall, rector of St. John's Church, Arlington, Mass. on Easter Day. They were given in memory of Kate Babson Elwell, a devout communicant, by her sons.

MR. HARRY ALTON RUSSELL, the organist and choirmaster of St. Peter's Church, West Chester, New York City, was presented with a loving cup by the choirs, on April 29th. The words on the cup are:

"To HARRY ALTON RUSSELL
in appreciation of twenty years of faithful service as organist and choirmaster of St. Peter's Church, West Chester, New York City, May 1, 1917."

GRACE CHURCH, Madison, Wis., has received from Miss Julia A. Hopkins, of New York, a former member of the parish, a set of sacred vessels, of silver, with altar linens, to be used at services for the sick and shut-in. The inscription reads:

"In loving memory of my mother,
MARY HAIGHT HOPKINS,
whose years of invalidism were borne with Christian courage and sweetness."

Mrs. Lucius Fairchild has also given a silver lavabo, in memory of her daughter, Sarah Blair Fairchild Bacon.

A LECTERN has been presented to St. James' Church, Vincennes, Ind., by the daughters of the late Mrs. Frances Boody, in memory of their mother. Mr. Heathcott Mellvaine, the senior warden, designed the lectern to harmonize with the splendid Gothic interior furnishings of the church. It was made in Vincennes, and is of quartered oak. There was recently placed in the pulpit of St. James' a small brass tablet announcing that the pulpit was made by the woodworkers who constructed the building.

ST. MARK'S CHURCH, North Tonawanda N. Y. (Rev. G. S. Burrows, rector), has recently received a processional cross, in memory of one of the younger communicants, Henry Wolf, who died a few years ago. He had been a faithful member of the choir and had wished very much to have a processional cross. The inscription reads as follows:

"In loving memory of
HENRY RINGS WOLF,
1900-1913. From his mother."

A bishop's chair of quartered oak was also given by Mrs. Lovejoy, a faithful parishioner.

CENTRAL NEW YORK

CHAS. T. OLMSTEAD, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Ep. Coadj.

Centennial—War Aid

THE CENTENNIAL of St. Paul's parish, Constableville, was observed on Saturday and Sunday, May 5th and 6th. The parish was organized on Easter Day, April 7, 1817, but the observance was held over until the visitation of Bishop Fiske. On Saturday, the 5th, there was a social followed by a special programme.

ST. PAUL'S parish house, Syracuse, is now given up to the work of the National League for Woman's Service and its various departments. One department is concerned with the State census, another is to do welfare work amongst the troops. There are also sewing rooms in connection with the Red Cross, and a gardening department, so that practically the whole parish house is being occupied by hundreds of women in connection with the wartime work. A room has been given to the Canadian Relief Committee, and their supplies are being sent regularly to the front.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Ep. Suffr.

Christ Church, Hartford

AT THE time of the regular evening service on Sunday, April 15th, eight young men and boys were added to the Guild of Servers at Christ Church, Hartford. A special form of service was used. There are at present twenty-one members in this guild.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Organ Dedicated

A NEW pipe organ, built by M. P. Möller, Hagerstown, Md., was recently installed in St. Thomas' Church, Newark, Del. (Rev. Walter G. Haupt, rector), and dedicated on Sunday, May 6th. Through the efforts of the rector and the women of the parish, a sufficient amount was raised to secure aid from the Carnegie Organ Fund, thereby making the new instrument possible. A vested choir was organized some weeks ago.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Patriotic Service

THE GREATEST patriotic service ever held in Duluth was conducted in St. Paul's Church on the Third Sunday after Easter. The offering, amounting to about \$200, was for the dependent children of France and Belgium. The Rev. George Craig Stewart, L.H.D., of Evanston, Ill., was the preacher, and hundreds of intending listeners were turned away from the crowded church. An orchestra accompanied the organ in a half-hour concert before the service, and trumpeters were stationed at two points in the long procession of one hundred and fifty people.

ERIE

ROGERS ISRAEL, D.D., Bishop

Bishop Israel a Chaplain

BISHOP ISRAEL was chosen chaplain of the Gridley Guards of Erie at drill exercises held April 26th.

FOND DU LAC

R. H. WELLES, D.D., Bishop

A Prayer Leaflet

DEAN BELL of St. Paul's Cathedral has compiled a leaflet of prayers to be used in services of intercession, which has been authorized by the Bishop and is being widely used throughout the diocese.

GEORGIA

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

Service for Greeks

ST. MARK'S CHURCH, Brunswick (Rev. R. E. Boykin, rector), does much work among the Greeks of the city. On the Sunday after Easter, the rector celebrated a Eucharist for them, which they attended in a body, bringing their children with them. At the close of the service the Greeks brought their children forward for a special blessing. The service followed the order prescribed by the Church, with the Easter salutation of the Greeks at the close.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Red Cross Work—Shortage of Clergy

RED CROSS work is being rapidly organized throughout the diocese.

THE DIOCESE is at present undermanned, four rectors and two vicars having resigned lately.

THE INTERIOR of Trinity Church, Connersville (Rev. Willis D. Engle, priest in charge), has been refinished.

KENTUCKY

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

Roll of Honor

THE CATHEDRAL has established a roll of honor of its members who have entered the United States service. At present it contains eight names.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in conjunction with the diocesan council, from April 24th to 28th, in New Orleans. Dean Barr conducted a quiet hour on the first day in Christ Church chapel, and on Tuesday evening in Trinity parish house the Rev. T. R. Ludlow delivered an address on the Church General Hospital at Wuchang. Saturday was junior day, and on that day the Little Helpers' annual service was held in the Cathedral chapel.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Rectory Provided for Greenfield

THE CHURCH CLUB of the diocese has arranged through its Reinforcement Fund for the purchase of a rectory for St. Paul's Church, Greenfield.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Parish Anniversary—Pilgrimage of Prayer

ST. JOHN'S CHURCH, Milwaukee (Rev. N. D. Bigelow, rector), will celebrate its

seventieth anniversary on Trinity Sunday, June 3rd. Bishop Webb will preach in the morning and in the evening the preacher will be the Rev. James Slidell of White-water, who was rector for twenty-one years. On Monday there will be a parish reception with short addresses. A commemorative booklet has been printed relating the history of the parish.

CAREFUL PREPARATION has been made for the week of the Pilgrimage of Prayer, which reaches Milwaukee on Whitsunday, continuing till June 2nd. While the Pilgrimage is under the special charge of the Woman's Auxiliary, the guilds and societies are asked to cooperate to secure a full and continuous intercession, and transmit the Pilgrimage to Chicago with an increase of fervor and strength.

MINNESOTA

FRANK A. McELWAIN, D.D., Bp. Suffr.

Installation of Pipe Organ—Seabury Hall

A NEW pipe organ has been installed in Christ Church, St. Paul. This mother church of the diocese is successfully grappling with the down-town problem under the rectorship of the Rev. W. S. Howard. The class presented this spring is the largest in the history of the parish.

PLANS HAVE been completed to enlarge Seabury Hall at Faribault. It is purposed to build the north wing and erect a memorial chapel at the end of the addition. The action has the endorsement of the trustees and the alumni, and a campaign will be made for funds this spring.

MISSOURI

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

Building—Girls' Friendly Society

EPIPHANY CHAPEL, St. Louis (Rev. William L. Essex, minister in charge), plans a new chapel and parish house combined on its present site. The building, covering the entire lot, will cost \$25,000. The committee from Epiphany pledged \$5,000 within five years and the committee from St. Peter's will raise \$20,000. The building will be two stories high. The ground floor will contain sewing room, kitchen, game room for boys and girls, lavatories, men's club room, etc. The first floor will contain kindergarten room, chapel, pastor's study, and other desired apartments.

THE UNORGANIZED mission at Illmo (Rev. J. J. Clopton, minister in charge), has just built a very attractive little chapel, at a cost of a little less than \$500.

THE GIRLS' FRIENDLY SOCIETY of the diocese recently met socially at the Church of the Holy Communion, St. Louis, with about two hundred members present. Each branch provided one number of the entertainment.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Sunday School Lenten Offerings—St. Paul's Church, Paterson

AT ST. LUKE'S CHURCH, Montclair, the Sunday schools of the diocese presented their Lenten offerings for missions on Saturday afternoon, May 5th. Bishop Lines presided and was assisted by the Rev. Luke M. White, rector of the parish, the Rev. James W. Van Ingen, and other clergy. The Rev. Dr. Donald M. Brookman made the address, stressing the worthy work of the missionaries and the obligations of the members of the Church to support their representatives on the frontiers of Christendom. The offerings

presented at this service amounted to \$7,640, with a number of schools yet to be heard from. It is believed that the amount this year will reach \$8,890, which is more than a thousand dollars in excess of last year.

TWO MORTGAGES, one of \$30,000 and one of \$6,000, were paid off for St. Paul's Church, Paterson, as a result of the Easter offering of \$17,000; \$14,000 of it being so applied. The church will therefore be consecrated on the occasion of its centennial anniversary, which occurs this month.

OHIO

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

Brotherhood of St. Andrew—Junior Auxiliary—Cornerstone Laid

SOME SIXTY men attended a session of the Cleveland local assembly of the Brotherhood of St. Andrew, at St. Mary's Church (Rev. Phil Porter, rector), on Monday evening, April 23rd. The evening was featured with an address, illustrated with lantern slides, by Mr. C. F. Kingsley, on the work of the Federated Charities of the city. By special resolution, the work of the Cleveland City Mission, under the direction of the Rev. Leslie E. Sunderland, was commended, and several men volunteered to do hospital visiting. Also, by special resolution adopted

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with much enthusiasm, President Wilson's military programme was commended.

SOME two hundred young people of the Junior Auxiliary of the diocese attended a meeting at the Cathedral, Cleveland, Saturday, April 21st, Miss Marietta E. Atwood, presiding. Dean Abbott made a happy address. Three barrels of clothing and toys, collections and gifts of the young people, were packed for the Whirlwind Indians of Oklahoma. The feature was "A meeting of the General Board of Missions". Deaconess Klemm of the Cathedral Staff impersonated Bishop Lloyd, and heard interesting and valuable reports from the various parts of the mission field, both domestic and foreign. The actors, chosen from among the young people, were prepared for their parts by Miss Grace Mickey of the Church of the Ascension, Lakewood.

THE SUNDAY SCHOOL of the rural mission of St. Anne's in-the-Field, Perry, under the supervision of the senior warden, Mr. Robert S. West, a member of the Standing Committee, has planted a vegetable garden for the benefit of the Church institutions of Cleveland, the Church Home, Holy Cross House, and St. John's Orphanage.

MR. FRANK E. ABBOTT, a member of the Board of Missions and secretary of the Church Pension Fund Committee of the diocese, has been appointed the Ohio Agent of the Red Cross Society.

ST. ANDREW'S CHURCH, Youngstown (Rev. Alfred Izon, priest in charge), a chapel of St. John's, will apply to the convention in May for admission as a parish. The Bishop has given his canonical consent.

ON THE afternoon of Easter Day, Bishop DuMoulin laid the cornerstone of the new church now being erected for the mission of St. Andrew's, Toledo (Rev. John E. Carhartt, priest in charge). The building will involve an expenditure of some \$15,000, and the probabilities are that it will be finished in the late autumn.

UPON THE occasion of his recent visitation of St. Paul's, Toledo (Rev. H. M. Laws, rector), Bishop DuMoulin blessed two new windows and a new organ of excellent tone and volume. The instrument, secured under the patient and efficient direction and leadership of the rector, is entirely paid for.

PITTSBURGH

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

Sunday School Rally

THE ANNUAL rally of the Sunday schools of the diocese was held on Sunday, April 29th, at Trinity Church, Pittsburgh. The edifice was crowded to its utmost capacity. The procession consisted of the Board of Religious Education and the Bishop of the diocese, followed by a long line of representatives from the various schools bearing their banners, pennants, and the National Flag. The Rev. Dr. Gardner, secretary of the General Board of Religious Education, made a very happy address on The Soldier. The offerings from the Lenten mite boxes were presented, and when all reported, will amount to about \$5,000. Pennants were awarded by the Bishop to several Sunday schools which had earned them. The rally was accounted one of the most successful in the history of the diocese.

THE DRILL CORPS, No. 1, Pittsburgh Commandery, No. 453, of the Knights of Malta, paid their first official visit to Grace Church on Sunday evening, April 29th, taxing the capacity of the church. The rector, the Rev. William Porkess, preached a special sermon.

RHODE ISLAND

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

Reception

ONE OF the happiest anniversaries being celebrated in the diocese at this time was that of the Rev. Henry Bassett of Providence, whose parish, that of the Epiphany, took in hand the commemoration of the thirty-fifth anniversary of his ordination and rectorship. Mr. Bassett has had but this one rectorship throughout his ministry. The ceremonies began on Sunday morning, April 29th, with a celebration of the Holy Communion. Morning Prayer was said at 10 and a choral celebration followed at 10:30, when the Rev. William Worthington assisted, the rector preaching an historical sermon with many interesting incidents in the life of the parish, started in 1868 under the name of Holy Cross. The Rev. Charles L. Newbold, now of Long Island and rector from 1876 to 1878, also assisted in the services of the day. At 1 P. M. the children of the Sunday school presented Mr. Bassett with a fine pectoral cross. At 7:30, many visiting clergy, including the Bishop, were present, the latter making the opening address of greeting. A sermon was preached by the Rev. Dr. Rousmaniere, Dean of the Cathedral at Boston. Monday evening a largely attended reception was held in the parish house. America was sung at the opening and several congratulatory addresses were made. Mrs. Albert C. Rider, on behalf of the parish, presented Mr. Bassett with a set of stoles and a purse of gold.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Parish Improvements—Mission Nurse

ST. LUKE'S PARISH, Woodlawn, during the past year has met its current expenses, and more than \$7,000 has been paid or pledged toward the debt.

ASCENSION CHURCH, Vallejo, has in-

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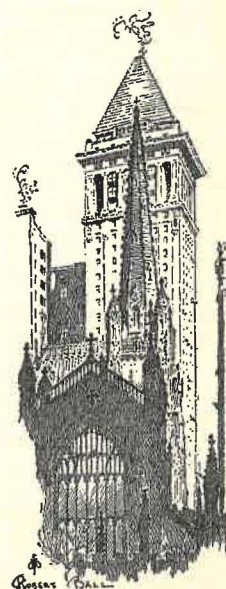
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creased the salary of the rector and is planning to build a new rectory.

MISS OLIVE M. DUNN has been appointed city mission nurse at Sacramento, under the direction of the mission. She receives her stipend from the United Offering.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Christ Church, Xenia—St. Paul's, Columbus—Anniversaries—Patriotic Services

CHRIST CHURCH, Xenia (Rev. E. T. Jilison, rector), has received a piece of property by the will of the late Mrs. George Fetz, of which the income, about \$300 annually, will be applied on the rector's salary. On Easter Day the mortgage on the church of \$2,200 was paid by Mr. Albert Francis Hagar, of New York. There was also an Easter offering of \$838.15.

ST. PAUL'S CHURCH, Columbus (Rev. H. H. D. Sterrett, rector), recently made a canvass to raise the indebtedness of \$13,000 on the church property. When the returns were all in it was found that a total of \$20,000 was pledged.

ON SUNDAY, April 15th, the Rev. Thomas Cooke, of St. Andrew's Church, Dayton, celebrated his tenth anniversary as rector. The parishioners showed their appreciation by pledging \$12,500 to pay the indebtedness on the new church.

SEVERAL PARISHES will commemorate their centennial this year. Sunday, April 22nd, St. Paul's, Chillicothe (Rev. George Johnson, rector), commenced its celebration. The preacher at the morning service was Bishop Vincent, and in the evening the Archdeacon. Monday night Bishop Reese preached and confirmed a class. A social gathering was held on Tuesday in the parish house.

A FEW DAYS ago Governor Cox issued a proclamation calling upon all the churches to hold a service of prayer and patriotism, and at once Bishop Reese issued a leaflet containing patriotic hymns and prayers, which was generally used. In Trinity Church, Columbus, April 11th, addresses were made by the Bishop and the governor, the latter leading the congregation in its vow of allegiance. Nearly a thousand people were turned away.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Wells Hall—Christ Church, Glenrose—Convocation

THE NEW Wells Hall at St. Paul's School for Girls, Walla Walla, will be ready for occupancy in the fall. The school has eighty-one boarding and day pupils, and an efficient principal and faculty are doing their utmost to keep it at a very high standard.

CHRIST CHURCH, Glenrose, opened for service by Bishop Page on Low Sunday, will begin its Sunday school this month. Apportionment and assessment for the year now ending have been paid. There is a choir of twelve voices.

SESSIONS of annual convocation will be held at All Saints' Cathedral from the 22nd to the 25th of May.

THE WORK of the Red Cross arouses much interest in the district. Mrs. Page, aided by an energetic staff of young women, reports progress everywhere.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
Improvements—An Automobile

ST. ANN'S CHURCH, Nashville (Rev. C. T. Wright, rector), is having its chancel en-

larged and improved to provide for the installation of a new pipe organ.

THE RECTORY of St. Peter's Church, Nashville (Rev. G. I. Hiller, rector), is being converted into a parish house with rooms for the rector, thus adapting the parish plant to its peculiar work.

THE PARISHIONERS of Dr. H. J. Mikell, rector of Christ Church, Nashville, have presented him with an automobile.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

St. Paul's, Burlington

AT ST. PAUL'S CHURCH, Burlington (Rev. George W. Davenport, rector), on Low Sunday, the Bishop of the diocese confirmed fifty-five persons and received three others confirmed in the Roman Church. This is one of the largest classes in the history of the parish. A beautiful silk flag presented to the parish now hangs on the epistle side of the choir. The organist and choirmaster and several young men of the parish, including the rector's older son, have enrolled in the Naval Coast Defense Reserve, and expect shortly to go into training. The Ladies' Society, composed of all the women of the parish, have offered themselves for Red Cross work and to serve on committees to promote gardening.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

All Souls' Parish

THE REV. J. MACBRIDE STERRETT, D.D., preached his last sermon as rector of All Souls' parish, Washington, at the morning service on Sunday, April 29th. Some weeks before the rector had spoken to his congregation on A Spiritual Pilgrimage, recounting some of his religious experiences and the religious growth of a long life from "youth up". This sermon stopped with the beginning of Dr. Sterrett's work in All Souls' mission, now All Souls' parish. The sermon of last Sunday took up the theme with the beginning of All Souls' mission six years ago and reviewed the principles which the rector had endeavored to inculcate in his parochial work. A large congregation was present. At the close of the service a handsome gold cross was presented to the

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retiring rector by the senior warden, Mr. Frederick A. Kendall, on behalf of the congregation.

The vestry accepted Dr. Sterrett's resignation only at his very earnest request and on the condition that he retain connection with the parish by accepting the post of associate minister. The new rector is his son, the Rev. H. H. D. Sterrett, who reached Washington from Columbus, Ohio, May 1st and assumed his pastoral duties at once.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Club of Clergymen's Wives

DURING THE recent sessions of the diocesan convention the wives of the clergy organized a permanent club to increase the social, intellectual, and religious life of the members, and to provide an official body capable of self-expression concerning the good of the diocese. This plan owes its inception to Mrs. A. J. Gammack of Fitchburg. A committee was appointed to prepare by-laws and report at a meeting to be held later.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Patriotic Service — Record Broken — Armenian Services — Men's Club

LARGE DELEGATIONS from the army, navy, and military and other societies at Grand Rapids attended a notable patriotic service at St. Mark's Church, Grand Rapids, on the Third Sunday after Easter, when Bishop McCormick preached, using the text employed by Bishop Brent for his sermon at St. Paul's Cathedral, London, ten days earlier.

THE LENTEN offering of Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector), was the largest in the history of the parish, and was due to the fact that the children practically earned all the money themselves. "Don't ask father; earn it yourself", was the slogan, and the children took it literally. The offering amounted to more than \$425.

THE REV. DR. P. I. NAZARETH, diocesan pastor of the Church of Armenia in Michigan, conducted his quarterly service in St. Paul's Church, Grand Rapids, on April 29th.

THE ANNUAL meeting of the diocesan men's club was held in St. Mark's parish house, Grand Rapids, Tuesday, May 1st. Bishop Griswold was the guest of honor at the dinner and Mr. William Hatton of Grand Haven presided.

WESTERN NEW YORK

Archdeaconry Meetings

THE ANNUAL meeting of the archdeaconry of Buffalo was held at the Church of the Ascension, on Tuesday, April 23rd, followed by the archdeaconry of Rochester, on April 27th, at St. Luke's Church. Bishop Walker presided at both meetings, which were marked by reports of healthy growth. The Rochester archdeaconry recommended that, subject to the approval of the missionary board of the archdeaconry, the stipends of the missionaries be increased ten per cent.

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erect a church, rectory, and parish house. The rector and a committee are now raising funds to clear the land of debt before beginning building operations.

CANADA

Anniversary—Votes for Women

Diocese of Caledonia

THE TENTH anniversary of the opening of the first church building in Prince Rupert was celebrated when Bishop Du Vernet was holding a service in St. Andrew's Church, Prince Rupert, recently. The first public celebration of the Holy Eucharist was held in Prince Rupert March 31, 1907.

Diocese of Huron

DEAN DAVIS, for forty-four years rector of St. James' Church, South London, will soon retire because of increasing infirmness. The financial report showed the church funds to be in a prosperous condition.

RESOLUTIONS favoring the extension to women of the right to vote at vestry meetings were adopted at St. Paul's Cathedral, London, and at St. James', Stratford. It was decided to make a recommendation to that effect to the diocesan synod.—THE STIPEND of the rector of Trinity Church, Galt (Rev. W. H. Snelgrove), has been increased by \$500.—THE RECTOR of St. James' Church, St. Mary's, has resigned after more than a quarter of a century's service. The vestry voted him an allowance of \$250 per annum.

Diocese of Montreal

PRINCIPAL REXFORD, of the Montreal Theological College, has been appointed chairman of a lesson committee of the International Sunday School Association, at its session in Cincinnati, Ohio.—THE BISHOP has invited the clergy of the diocese to meet with him for prayer and meditation each Friday, in view of the crisis to be faced by the Church at the close of the war. They will meet in the Church of St. John the Evangelist, Montreal.—THE MAY meeting of the Executive Committee will be held May 15th in the Synod Hall, Montreal. The financial reports of the vestry meetings, both in the city and country parishes, have been very satisfactory.

Educational

THE ANNOUNCEMENT is made with regret by the authorities of St. Mary's School, Raleigh, N. C., that the St. Mary's Conference, owing to various circumstances arising from war conditions, will be omitted this year.

THE SCHOOL of the Good Shepherd, Asbury Park, N. J., is to continue its work under the auspices of a board of trustees headed by Bishop Matthews and the Rev. F. H. Richey. The change in control is a consequence of the fact that Miss Jenckes, the principal, desires to devote herself exclusively to the care of Sister Ruth, whose health is failing. The school will be known hereafter as Ruth Hall.

FOUR NEW members of the permanent board of trustees of Trinity College were elected at the meeting of the corporation held on Saturday, April 28th. They are Robert Thomas of New York, the Rev. Dr. Ernest M. Stires of New York; the Rev. Samuel S. Drury of Concord, New Hampshire, and Shiras Morris, president of the Hart and Hegeman Company of Hartford. At this meeting Dr. Odell Shephard was appointed James J. Goodwin professor of English Literature. President Luther reported that his campaign for a million dollars had

yielded in subscriptions \$351,000, of which amount \$258,000 had been paid in.

MR. POWELL EVANS, chairman of the committee to revise the city charter of Philadelphia, and an alumnus and trustee of Hobart, has established two large scholarships at that college—one available to students coming from South Carolina and the other to students from Philadelphia. The committee of award will consist of Mr. Powell Evans, the Bishop of South Carolina, and the President of Hobart College, in the first case. With regard to the Philadelphia scholarship the committee will consist of Mr. Powell Evans, the Bishop of Pennsylvania, and the President of Hobart College. These scholarships will be at once available for students planning college courses for the coming academic year, and are among the most lucrative offered in any institution.

The Magazines

(Continued from page 53)

of the list of distinguished names which he adduces as supporters of this idea, Sir John's own verdict is that it would not work, that it ought not to work, and that we are not ripe for it. But the third remedy—simultaneous measures of real disarmament all round—seems to him likely to

be efficacious, and he quotes in its support Kant's famous peace programme, no standing armies, no public debts, republican form of government. Other really valuable contributions to the review are Mr. Ramsay Macdonald's report of the commission appointed by the British Parliament to enquire into the government of India (that the findings of the commission, composed, according to British usage, of members of all parties, could be supported by such a whole-hearted progressive as Mr. Macdonald shows how free it was from the bondage of the old imperialistic and conservative tradition); a discussion of the new scheme of electoral reform, which by the bye supports proportional representation; and an interesting account of the national guild system, that latest development of socialism, which is in rebellion against the unrestricted power of the state and favors, instead, control of industry by the trade unions. Principal Forsyth's argument in support of The Need of a Church Theory for Church Unity is too closely packed for quotation here. He deals, of course, with the movement for uniting the Protestant Churches and touches not at all upon the Anglican point of view. Yet his opinions are worth consideration by Churchmen, who may be glad to know that they will shortly be accessible in further detail in a volume entitled *The Church and the Sacraments*, to be published by Messrs. Longmans.

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In order to promote the use of the several special offices contained in the *Book of Offices* set forth by the House of Bishops in 1916, these have been reprinted in leaflet form [unchanged from the official plates] and are sold at a rate of 50 cts. per hundred for each four pages. They are as follows:

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