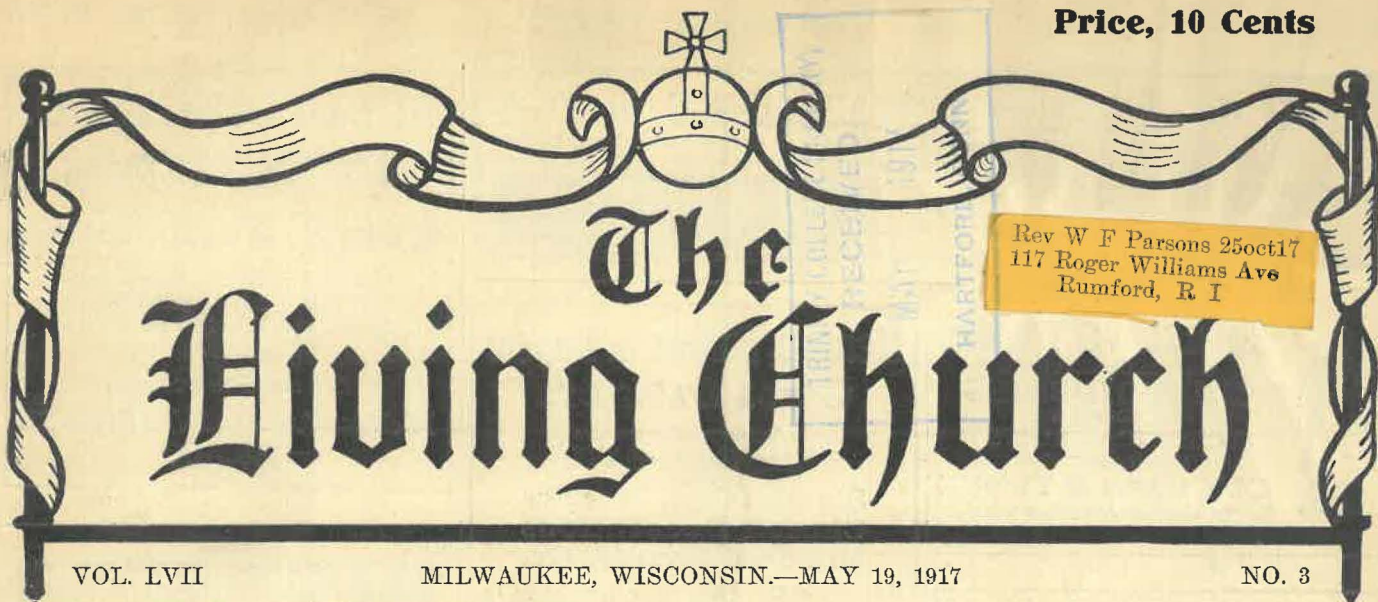


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The Living Church

Rev W F Parsons 25 Oct 17
117 Roger Williams Ave
Rumford, R I

VOL. LVII

MILWAUKEE, WISCONSIN.—MAY 19, 1917

NO. 3

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THE CURSING of the fig tree on the road from Bethany to Jerusalem was not a spurt of anger or a spasm of disappointment, but the working of a righteous law as deep as life and as wide as the world. The fruit-bearing tree that does not bear fruit is a cumberer of the ground and is entitled neither to the strength of soil nor the vitality of sunshine that support it. The individual who does not bear fruit to the glory of God is good for nothing but to be hewn down and cast into the fire.—*Biblical Recorder*.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 19, 1917

NO. 3



What Progress Has Been Made in Prayer Book Revision?

II

IN reviewing the course of Prayer Book revision in the General Convention of 1916 as narrated in the Journal which has just been published, we have presented several irregularities in form which seemed sufficient to raise serious doubts as to the legality of the various changes proposed. We presented the subject by means of the typical instance of the legislation relating to the amendments to Morning Prayer, which we traced through both Houses, showing irregularities in the action of each. We promised to proceed further with the subject this week in order to trace each of the resolutions through both Houses and so to give opportunity for others to determine whether any of them had been enacted in accordance with law and precedents.

When we say at the outset that each proposed resolution as reported by the Joint Commission contains a great number of separate clauses or enactments, we intend no criticism upon the Joint Commission which reported its recommendations in that manner. On the contrary, it is the best course they could have adopted. The proposed changes for an entire office are invariably incorporated in a single resolution as proposed by the Joint Commission. Thus there were twenty-one separate changes proposed by the Joint Commission in Morning Prayer, all of which were incorporated in the proposed Resolution II; nine for Evening Prayer incorporated in Resolution III; twenty-one in Prayers and Thanksgivings incorporated in Resolution IV; etc.

This, indeed, makes the legislation on each resolution somewhat involved, but it presents no insuperable difficulties and it has the advantage that after the details have been thoroughly worked out in committee of the whole, where there is the opportunity only for a *viva voce* vote, the final vote in the House itself is taken singly upon the entire number of propositions incorporated in a single resolution, thus very materially saving the time of the House. Indeed if each separate clause required a separate vote in the House itself after being considered and tentatively adopted in the committee of the whole, the possibility that a vote by dioceses and orders might frequently be demanded in the first convention and is constitutionally required in the second would result in an incalculable number of hours being devoted to the mere matter of calling the roll and recording the votes of dioceses. The Joint Commission was, in our judgment, very wise to combine propositions in this manner so that a single resolution covered the entire number of proposed changes in any office. Concurrence with some of the clauses and not with others would present no difficulties if the House concurring would frame its resolutions after the style suggested last week: "The House of [Bishops] informs the House of

[Deputies] that it has concurred in its Message No. — relating to changes in the Book of Common Prayer with certain amendments as follows."

But, as we have shown, this style of concurrence was not chosen in the House of Bishops, while the Messages from both Houses stated the proposed changes in exceedingly ambiguous and irregular form, disregarding altogether the language of the resolutions said to have been adopted.

We now proceed to present the details of the legislation in both Houses on each of the resolutions relating to Prayer Book amendments as shown in the minutes of the two Houses incorporated in the Journal.

RESOLUTION I—PRELIMINARY PAGES

Page 168. H. B. adopted clauses 3, 4, and 5 of the report and communicated them to the House of Deputies by Message No. 133. Neither the record in the House of Bishops nor the message as printed in the record of the House of Deputies contains the language of the clauses adopted. The same is to be understood of each resolution noted hereafter unless otherwise stated.

Page 374. H. D. concurred in the foregoing resolution with certain additional amendments.

Page 178. H. B. received H. D. Message No. 143 giving information of the foregoing action. It was "referred to the Joint Commission on the Revision of the Book of Common Prayer" and was so reported to H. D. by Message No. 146. There was thus no concurrent action.

RESOLUTION II—MORNING PRAYER

Page 281. H. D. Resolution II was adopted in H. D. "as reported by the committee of the whole". Nothing to indicate what was the language thus reported and thus adopted. Its provisions are not even identical with those in the Report of the Commission. In point of fact the resolution was very elaborate, having been discussed for many hours and been materially altered in committee of the whole.

Page 103. H. B. received H. D. Message No. 44 giving information of the foregoing action in the form of specified amendments to the resolution as printed in the report of the Joint Commission, but not in the Journal, and not recited in the record of the action of H. D. nor in the message to H. B. The message was referred to the Commission on the Revision of the Prayer Book. No definite records in the minutes of H. B. of adopting or amending the resolution, but yet the "secretary was instructed to communicate to the House of Deputies the action of this House upon Message No. 44" (p. 162); and thus Message No. 132 was sent reciting concurrence in certain clauses, non-concurrence in others, and

amendment of still others—the precise text not being contained in the message.

Page 373. H. D. receives the foregoing Message No. 132 and concurs. Final action is, therefore, assumed by the secretaries and included in the notification of adopted changes sent to the dioceses.

RESOLUTION III—EVENING PRAYER

Page 281. H. D. adopts Resolution III with nothing to indicate that changes had been made in committee of the whole, although the subsequent message to H. B. shows that there had been material changes. Nothing is recorded as to the substance of the resolution.

Page 103. H. B. receives H. D. Message No. 44 reciting the above. Same ambiguity as in Resolution II.

Page 163. H. B. authorizes Message No. 132 concurring in some clauses, amending others, and not concurring in others.

Page 373. H. D. received the foregoing message. Concurr. Final action assumed.

RESOLUTION IV—PRAYERS AND THANKSGIVINGS

Page 282. H. D. adopts Resolution IV. Nothing to indicate its contents or any amendments in committee of the whole, though in fact these amendments were very considerable.

Page 104. H. B. receives H. D. Message No. 44 giving above information.

Page 163. H. B. notifies H. D. of action on clauses (1)-(9) of this resolution, concurring with some, amending others, and non-concurring with others. Nothing in the message to suggest treatment of clauses after (9). It is highly irregular thus to divide action upon a single resolution, passing upon only a part of it, as well as irregular here, as in each of the other instances, to take separate action upon separate clauses.

Page 373. H. D. receives Message No. 132 from H. B. giving above information. [Note that on this page "the adoption of clauses (1) and (3)" should read "(1) and (2)"—see page 163.]

Page 168. H. B. takes action on clauses (9)-(21), concurring with some, amending others, non-concurring with still others. A certain collect included in clause (9) is recommended to the Commission, although clause (9) had been treated as adopted by Message No. 132—see second paragraph above.

Page 376. Message H. B. No. 139 received in H. D. H. D. concurs. Final action assumed.

RESOLUTION VI—THE PSALTER

Page 282. H. D. adopts Resolution VI. Nothing to indicate its language nor any changes in committee of the whole.

Page 105. H. B. receives Message No. 44 from H. D. including above information.

Page 168. H. B. concurs in clauses (1) and (2), but non-concurs in clause (3).

Page 376. H. D. receives Message No. 139 from H. B. including above information. H. D. concurs.

Page 378. H. D. again concurs.
Final action assumed.

RESOLUTION XVII—BURIAL OF THE DEAD

Page 358. Resolution XVII "as reported by the committee of the whole" adopted by H. D. and communicated to H. B. by Message No. 122. Nothing to indicate its language.

Page 165. H. B. receives Message No. 122 from H. D. in which it is stated that Resolution XVII has been adopted "with the following amendments: Re-commit clause (4) and clause (18); in clause (22) change the word 'sea' to 'deep'." [Our notes include a number of other changes from the language of the Report as made in committee of the whole and adopted by H. D.]

Page 177. H. B. makes a considerable number of amendments.

Page 378. H. D. receives Message No. 147 from H. B. containing foregoing information. Notation is made in the Journal: "The House took no action on the foregoing message." As to this, see the explanation given by Dr. Anstice, secretary of H. D., in his paper printed in last week's issue. It is recalled by several members that this message was read

in H. D. without the list of amendments which are printed in the Journal and which evidently belong with the message. It was assumed, therefore, that H. B. had concurred without amendments and that action on the Burial Office was therefore completed. The message as printed, never having been read in the House of Deputies, was not acted upon. Accordingly action is interpreted to have failed on the whole office.

RESOLUTION XVIII—PENITENTIAL OFFICE

Page 360. H. D. adopts, adding one clause to the recommendation of the committee.

Nothing to show that the action ever was reported to the House of Bishops. It is not referred to in the minutes of the latter nor does there appear to be a message relating to it. The secretaries do not certify it as having been adopted.

ON OTHER OFFICES

Action was taken in one House or the other on the proposed amendments to the Holy Communion, Visitation of the Sick, and Family Prayers. There being no concurrence, it is not necessary to review the action in detail.

SUCH IS THE RECORD of the attempts at legislation that required many hours and several entire days of the General Convention in both Houses. Because of technical flaws such as we have enumerated grave doubts rest upon the legality of any of the action. The great number of bishops, clergy, and laity from all parts of the country may prove to have given fruitless efforts at legislation through these causes.

We make no attempt to say what is the actual legal condition into which these difficulties have led us. We ask those who are especially interested to verify all the references we have given, tracing each piece of legislation from House to House, and from step to step, and observing the difficulties that we have barely suggested, and which, in most cases, are more deeply serious than we have intimated. We also ask that the record be compared with the record printed in the Journals of 1886 and 1889 while the previous revision was in process, showing how wide has been the variance.

The net result is most unfortunate. We make no attempt to suggest who are to blame, but it is clear that responsibility must be assumed in both Houses. And in both Houses the grave duty of transacting business in parliamentary form, so that legislation is legally enacted and the record will clearly show the action taken, must be strikingly apparent.

And, since we have no courts competent to deal with constitutional questions, we venture to suggest that the chairmen of the two Houses name a committee of parliamentary experts to search through the Journal and try to make order out of chaos, if that be possible, and to prepare a report as early as possible, so that the existing Joint Commission may be advised whether to proceed *de novo* or to assume that some legislation has been tentatively adopted. It will be next to impossible for the Joint Commission to proceed intelligently with its work until this be cleared up. We grant that the appointment of such a committee would be extra-legal and that its findings would have no legal standing. They would, however, be of the greatest moral value; and without such careful review made in advance of the deliberations of the Joint Commission to which all pending suggestions for revision have been referred, the next General Convention will begin in an almost hopeless confusion and legislation will, of necessity, almost come to a standstill.

As steps toward permanent improvement, should these present difficulties be cleared away, we suggest that in future the chairmen of the committees on Prayer Book in the two Houses be directed to scan the minutes and certify to changes made in the Book of Common Prayer, either tentatively or finally, as is done with respect to amendments to the canons.

We suggest that in future conventions the minutes be invariably read at the beginning of each day's session as required by the rules of order.

We suggest that after resolutions relating to revision have been perfected in committee of the whole they be presented for action of the House in written form, containing an adequate enacting clause, and reciting the exact language of the changes proposed.

We suggest that where, though contrary to the rules, resolutions are verbally presented and adopted, it is the duty of the secretary to frame the resolutions, in the record, in

language adequate to enact the evident purpose of the resolution.

We suggest that where resolutions adopted are designated by numbers, the record and the message to the other House should recite the exact language of the resolution, from the first word of the enacting clause to the last word of the proposed changes.

We suggest that messages from House to House should specifically recite (a) concurrence, (b) concurrence with amendment, or (c) non-concurrence.

We suggest the grave necessity for strict enforcement of the rules of order in both Houses.

Unless reforms such as these can be carried out, so that members will have assurance that legislation will be enacted in constitutional form and orderly manner it will be useless for men of large affairs to give their time to attendance at General Convention.

ARKANSAS has taken the initiative in electing a colored priest to be Suffragan Bishop in charge of the work among colored people in that diocese, with the understanding that other dioceses in the Southwest will similarly place their colored work in his hands and that the general Board of Missions will assume responsibility for his support.

The Episcopate in Arkansas

This action is the culmination of a debate of many years' running in and out of General Convention with respect to the best manner of giving more adequate episcopal oversight to negro Churchmen. These have long been asking for the episcopate, feeling that social barriers as they exist in this country operate to prevent that intimate sympathy between a white bishop and his negro clergy and people which is so necessary a part of the pastoral relationship. The difficulty is a real one and no amount of theory has been able to surmount it. But just how the episcopate should be given to them has been a question upon which those who best know the negro race have been unable to agree. The South has been painfully divided. Northern Churchmen have generally felt that this was a question in which their brethren in the South might well point out the path and it has been a matter for disappointment that the southern dioceses have never been able to agree. Gradually, however, sentiment has crystallized in favor of the plan which Arkansas has now adopted, and this plan was recommended by joint resolution of both Houses in the recent General Convention and by the provincial synod of the Southwest, of which Arkansas is a part. Let us all now give it support as the plan upon which the Church has determined, and let it be tried out with the sympathy of the whole Church.

Arkansas has bravely attacked her missionary problem by electing two suffragan bishops, one for white and one for colored work. Its missionary field is of vast extent. The diocese asked General Convention to assume a part of it by creating a missionary district out of a portion of its territory, but the request was refused. Now the diocese has grappled splendidly with its problem and has resolved that its missionary responsibility shall be thoroughly fulfilled, with suffragan bishops for each race, and the diocesan over all. It is an ambitious undertaking, involving a very considerable expense but also giving promise of splendid results. So also the clergy elected for the two positions are both experienced and successful missionaries and will give opportunity for the plan to be thoroughly tried.

The Church congratulates Arkansas upon her initiative.

THE diocese of Dallas has found a happy solution of its long continued inability to secure a Bishop Coadjutor by choosing to that position the Dean of its own Cathedral, the Very Rev. Harry T. Moore. Dean Moore is both acclimated to the not always easy climate

In Dallas

of north-central Texas and is also familiar with the problems and the work of the diocese. To have served in so intimate a relationship to the great Bishop Garrett is the best sort of apprenticeship for service in this higher capacity. The diocesan, senior in point of age to all his associates in the American episcopate, infirm and nearly blind, has bravely continued at his post long after most men would have felt that they

were entitled to rest, and several successive elections to a Coadjutorship have led only to declinations. It is understood that Dean Moore will accept this present election and the well-deserved relief thus be given to the Bishop.

Bishop Garrett's strong personality is permanently impressed upon his diocese and his state. His Coadjutor and, presumably, successor is fortunate in being able to follow so distinguished a leadership.

THE determination of the Bishop of Erie to spend a year in service at the front in France is characteristic of him. Weakened in health and in spirits by his bereavement a year ago, when his wife passed to her rest, Bishop Israel's physicians suggested that he relinquish his diocesan work for a time and rest. He consented; and his "rest" will consist in bringing consolation and encouragement to the men in the trenches, working with a Red Cross unit in such ways as may open to him.

Bishop Israel

It is like him; and it is an indication of the American spirit such as has been heartily enlisted in this war because duty has called us into it.

TWO communications sent to this office by Mr. Samuel Francis Good of New York lack a definite address, which makes a reply impossible.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period, March 3rd to May 12, 1917, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of March 10th, page 610:

RECEIPTS	
March 3rd, balance on hand	\$ 114.13
Acknowledged, March 10th to May 12th, inclusive	16,645.49
Received from The Young Churchman Fund	170.56
	\$16,930.18
APPROPRIATIONS	
MARCH 3RD TO MAY 12TH, INCLUSIVE	
Transmitted to Paris	\$2,648.90
Transmitted to Rome	2,074.01
Transmitted to Geneva	305.00
Transmitted to Nice	200.00
Transmitted to Florence	200.00
Transmitted to Munich	126.10
Transmitted to Dresden	509.70
	6,063.71
TO SPECIAL FUNDS:	
The Fatherless Children of France	\$4,828.01
Armenian and Syrian Relief Fund	4,789.49
Polish Relief Fund	336.50
Belgian Relief Fund	516.82
Serbian Relief Fund	35.00
Albanian Relief Fund	6.50
Bishop in Jerusalem Mission	237.10
Bishop of Gibraltar's Mission	24.54
All Saints' Church, Rome, Italy	1.00
American Red Cross Fund	8.28
	10,784.24
Balance on hand May 12th	82.23
	\$16,930.18

The following is the list of the total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee.

To Paris	\$17,556.29 and 10,926.00 francs
" Geneva	4,067.02 " 8,882.00 "
" Lausanne	" " 10,158.12 "
" Rome	5,144.60 " 11,500.00 "
" Munich	5,464.56 " 3,882.75 "
" Florence	1,081.69 " 3,500.00 "
" Dresden	2,180.70 " 5,163.75 "
" Nice	450.00 " 328.00 "
	\$35,944.86 and 54,340.62 francs

WE have just received at this office the list of assignments of the "Fatherless Children of France" on THE LIVING CHURCH ROLL OF BENEFACTORS from No. 98 to and including No. 121, and No. 7 on *The Young Churchman* Roll. If there are any who do not receive information direct in due course and will so advise, we will gladly give them what information we have on file.

We are in receipt of a letter signed "C. M., Baltimore", stating that \$3.00 is enclosed for THE LIVING CHURCH WAR RELIEF FUND. The letter, however, contained no enclosure.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 14th:

E. M. R.	\$ 10.00
A communicant of St. Peter's Church, Geneva, N. Y.	2.00
A. M., St. Helena's Parish, Boerne, Texas.	2.00
"Araby for May"	1.10
Christ Church, William and Mary Parish, Charles county, Md.	1.20
Church of Gethsemane, Minneapolis, Minn.	50.00
Church of the Good Shepherd, Omaha, Nebr. *	3.50
Miss Isabella T. Tatham, Germantown, Pa. *	25.00
St. John's Church School, Crawfordsville, Ind. *	4.05
St. John's Church, Crawfordsville, Ind. *	6.60
L. A. S., St. Thomas' Church, Plymouth, Ind. *	5.00
The Mothers' Club, St. Joseph, Mich. †	5.00
J. E. K., Hartford, Conn. †	5.00
Church of the Good Shepherd S. S., Kensington, Philadelphia, Pa. †	10.00
Mrs. George M. Hanchett, Ft. Madison, Iowa. †	12.00
Ascension S. S., Portland Heights, Portland, Oreg. †	12.98
In memoriam George E. Eggert †	10.00
Miss Maria Marshall, Happy Creek, Va. †	1.00
A member of St. Andrew's Church, Meriden, Conn. †	10.00
Trinity Parish, Natchez, Miss. †	20.00
Grace Church, Lawrence, Mass. †	59.28
Total for the week	\$ 255.71
Previously acknowledged	47,489.02
	\$47,744.73

* For relief of French war orphans.

† For relief of Belgian children.

‡ For Belgian relief.

¶ For French relief work, through Dr. Watson.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging ten cents a day for two years.

178. Mrs. A. P. Knapp, Roland Park, Md.	\$ 36.50
179. Mr. and Mrs. R. M. Mitchell, Providence, R. I.	36.50
180. Mrs. W. Frank Holsapple, Hudson, N. Y.	36.50
1. St. Alban's School, Knoxville, Ill.	3.00
8. Miss L. Benton, Perth Amboy, N. J.	54.75
45. Mrs. John R. Campbell, Oil City, Pa.	36.50
Total for the week	\$ 203.75
Previously acknowledged	7,618.36
	\$7,822.11

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF

Chancel Chapter, St. Paul's Church, San Diego, Calif.	\$8.10
"Felicitas"	4.00
Mrs. Thos. Fox Brown, Charlotte, N. Y.	5.00
Ravenna Churches Missionary Union, Ravenna, Ohio.	6.53
Mrs. M. S. McDonough, New York City	5.00
Girls' Missionary Society, Barnesboro, Pa.	5.00
The Rectory Family, Shepherdstown, W. Va.	5.00
St. Mark's Church, Washington County, Md.	3.00
A member of St. Andrew's Church, Framingham, Mass.	2.00
Church of the Ascension, Bloomfield, N. J.	50.00
Chapel of the Cross, Chapel Hill, N. C.	18.11
St. Luke's Church, Fort Madison, Iowa.	8.30
St. Paul's Parish, Concord, N. H.	20.00
Friends of St. Thomas' Church, Barnesboro, Pa.	5.00
St. John Church, Highgate, Vt.	6.44
	\$156.48

BELGIAN RELIEF FUND

Miss Mary S. Boyden, New Market, Md.	\$1.00
"In memoriam" *	1.00

* For relief of children.

POLISH RELIEF FUND

A member of St. Andrew's Church, Framingham, Mass.	\$2.00
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THE BISHOP IN JERUSALEM MISSION FUND

St. Andrew's Church, Ashland, Wis.	\$1.00
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ANSWERS TO CORRESPONDENTS

ALTAR GUILD.—We should think it very proper to give worn altar linen to the Red Cross for hospital use.

SACERDOS.—All that can be said as to the history of the Three Hours' Service is that it had an obscure origin in South America, from whence it was introduced into England and has obtained a very general footing in Anglican but little in Roman churches.

SACRIFICE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

LET EVERY ONE of us make whatever sacrifices and render whatever service it may be necessary for us to make with a glad and loyal spirit. Let no man or woman seek to escape his share of the common burden and thereby lay it upon somebody less able to bear it. The strong must help the weak, the rich must help the poor, the privileged must help the unprivileged. Every man's private gain must await his public service. On the firing line men give their lives for their country and for humanity.

Behind the firing line men can at least give their physical comfort and their profit. The patriotism of the civilian should be no less complete and unselfish than the patriotism of the soldier. In the great food question let us share alike, rich and poor. Let there be no scramble by those who have the means to hoard food at the cost of suffering to those who must live by their day's wages.

Let us avoid extravagance and ostentation and excessive indulgence in pleasure. Let us remember the starving, dying victims—the shattered and dismembered victims—of the cruel moloch of war and be free and generous in our self-denying benevolences to those who are in such dire need. Let us not forget that half the world is in an agony of sorrow and suffering and death, the recital of which appals and paralyzes one's imagination and feeling. These brethren of ours are enduring horror and agonies from which we are protected, but they are bearing them in a struggle which is our strength, too, and the fruit of their sacrifices, if the war is won, we shall alike enjoy.

OMNIPRESENCE

AN ODE

"And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth" (Exodus 34:6).

In wind-swept flight of upward soaring bird,
In the complaining clouds that tease the earth,
And melt the cliffs with vapor of their tears,
In planets in the heavens sepulchered,
In all the vast creation's soundless mirth,
In wonder of each passing season's birth,
In the life teeming burdened hemispheres—
The listening Spirit of the Eternal Word,
Breathes in the silent air, unseen, unheard:
Through all the cloudy pillared spaces of the sky,
The pulsing lustre of His presence draweth nigh,
The dumb desire of restless woe is here,
The full fruition of our life draws near,
The Lord God passes by!

The pagan voices of the world are stilled,
They pause amid their sensuous feast of sin,
And, with life's goblet trembling to the brim,
Hear of an ancient prophecy fulfilled.
Then, in each soul where evil reigns within,
Unfettered conscience hurls her javelin—
And flying from that awful sanhedrim,
They seek the Jordan's sluggish flowing flood,
Soldiers and priests, with hands deep dyed in blood:
There the lone Baptist, waiting, hears their stricken cry—
A prayer for rescue, changed full soon to "crucify".
Oh, lost and groping, blind beyond reprieve,
Pray ere too late, for grace but to believe:
The Lord God passes by!

The seed of love divine Christ came to plant
Bursts through dark superstition's heavy soil,
Fanaticism's burning, arid waste,
Broad toleration's limpid streams supplant.
In wars that fill the world with wild turmoil,
Men see the ranks of tyranny recoil,
And, step by step, with neither rest nor haste,
Thrust back into the hell from whence they came,
The children of Apollyon, fed from flame.
What is this mighty army, that trembling hearts descry?
Who is this thorn-crowned Captain, with sad yet patient eye?
What are those words, writ on His ensign clear?
"Judgment" and "Righteousness"—the tyrants fear—
The Lord God passes by!

In winged words, that now unfettered speed,
Barbed arrows, in the breast of ignorance,
Rousing the slumbering nations of the East,
Aglow with life, from an immortal creed,
'Til cold Indifference, waking from her trance,
Sees, with dull fear, their countless hosts advance,
An ocean, from the tides of time released;
In bands of steel, that bind a scattered world,
In cabled sinews, through her seas unfurled,
In the "one righteous man", who dares a world defy,
In prayers of earthly saints, who learn each day to die,
And in the tumult of your troubled breast,
Oh, soul of man, seeking at last your rest,
The Lord God passes by!

MARY ALETHEA WOODWARD.

MAN'S GREAT DUTY is not to be sincere but to be right.—
Rev. H. B. Smith.

THE SUNDAY AFTER ASCENSION DAY

BY THE REV. WILLIAM H. BOWN

EXPECTATION SUNDAY

THE Sunday after Ascension, or Expectation Sunday, considered in connection with Ascension Day, completes the triumph of our Lord's Resurrection from the dead, and brings before us the interval of time between the departure of our Lord and the coming of the Holy Ghost.

Our minds are therefore under the influence of contending feelings of gratitude for past and expectation of future good—of praise for mercies received, and of prayer for a renewal of them.

Like the apostles and disciples of our Lord's day, we know nothing of the "times or seasons, which the Father hath placed under His own authority", but we are in a state of expectation.

We have seen our Lord vanishing in the welcoming, effulgent glory-cloud, and now we are waiting for the opening of the Spirit's dispensation.

Expectation Sunday, then, prolongs the mystery and the glory of our Lord's Ascension into heaven, not only for the

apostles and disciples who witnessed His Ascension, but for those of us who seek to put ourselves in their place, and to learn from them unfaltering faith in the power and authority of our "King of Glory".

The collect assures us that our "King of Glory" is restored to heaven in the great triumph of the Ascension and prays for a Comforter, who shall be unto us as the King of Glory.

Barry calls this the "magnificent collect", and it is; for praise bursts from our lips to God, the King of Glory, who was exalted unto His Father's kingdom in heaven.

Now we are left desolate, and we pray that we be not left comfortless, but that the Holy Ghost be sent to comfort us, and exalt us unto heaven, "whither our Saviour Christ is gone before".

To this end the epistle exhorts us to earnest prayer for the Comforter promised in the gospel; to make good use of those gifts which the Holy Spirit bestows upon us, and to remember the important duties of sobriety, prayer, charity, hospitality, and the best improvement of our talents.

It will help us to understand the teaching of the epistle, if we keep in mind the fact that it was written by St. Peter between A. D. 64 and 67, in the reign of Nero, and during his great persecution, when the very name of Christian, then as afterward in the time of Pliny, exposed one to odium and outrage.

Truly, they were the "last times" of a mighty host of saints, for the old order was changing and giving place to the new, even as the "times" are changing in our day.

It is well, then, during this Expectation week, to give special heed to the contemplation of the end of earthly pursuits, human grandeur, and personal opportunities; and to remember that we are enjoined to watchfulness, expectation, and prayer. Indeed, it is to this end that we are forearmed by the words of the gospel for the day.

Our Lord told His disciples that He was soon to die, and that they would suffer persecution; but that His death would not be a sign of the enemy's power, being essential to the institution and progress of His kingdom.

He also told them that the mission of the Holy Spirit was to convince the world of sin, of righteousness, and of judgment; to guide into all truth and holiness, to inspire with life, and to endue with power from on high.

Why, then, should our hearts be troubled?

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sunday after Ascension	Deut. 34 Isaiah 43, 16—44, 5	Colossians 2, 8—3, 17	Zephaniah 3, 8-end	Acts 1
Monday	Micah 4, 1-7	Hebrews 11, 1-16	Deut. 28, 58-end	John 14, 1-14
Tuesday	Isaiah 43, 1-7	Hebrews 11, 17-31	Deut. 29	John 14, 15-end
Wednesday	Joshua 1, 1-9	Hebrews 11, 32—12, 2	Deut. 30	John 15, 1-13
Thursday	Joshua 1, 10-end	Hebrews 12, 1-13	Deut. 31, 1-13	John 15, 14-end
Friday	Joshua 2	Hebrews 12, 14-end	Deut. 32, 1-43	John 16, 1-15
Saturday	Deut. 9, 1-5	Hebrews 13	Wisdom 9	Hebrews 8
Whitsunday	Joshua 3 Isa. 10, 33—11, 10	Eph. 2	Deut. 16, 1-12 Deut. 5	Acts 2, 14-36

THIS is a unique Sunday: the Christ gone, the Spirit not yet come. The collect most appropriately recognizes the one fact—interpreting it as the exaltation of the Lord with great triumph into heaven—and prays for the Spirit's coming, not alone to comfort us, the greatest instance of

compensation human history affords, but also to exalt us to the same place whither our Saviour Christ has gone before. The gospel describes the work of the Spirit as that of witnessing to the Christ, in which Christians are to have their share; while the epistle fittingly and most instructively declares in anticipation of the Spirit's coming that "the end of all things is at hand"—fittingly because one lesson the early Church had to learn and one still not appropriated fully was that the Indwelling Christ marks our entrance upon the highest and last manifestation of God and is truly the beginning of the

end; which also, on its pragmatic side, is marked by "fervent love among ourselves".

In the arrangement of the lessons for this day we have put in the New Testament historical course (evening) Acts 1, which repeats the story of the Ascension as given in the portion of Scripture for the epistle on Ascension Day and adds what was actually done by the apostles during their days of "sobriety and watching unto prayer". For the first lesson we employ a shortened form of the present Prayer Book selection, a lesson on waiting, from Zephaniah, and an appeal to rejoice over the Lord's being in the midst of His people. Sunday morning, in continuation of the Old Testament historical course, we give the close of the earthly life of the great Lawgiver, symbolizing not only a vision of heaven, into which the Christ has gone, but also the end of the discipline of the law which brings us unto Christ and leads up to the gift of the Spirit on the following Sunday. For, as St. Paul teaches us, the righteousness of the law is fulfilled only in them that walk under the influence of the Spirit. The corresponding New Testament lesson pursues the same line of thought. It is a prophetic-ethical appeal, based upon the Death and Resurrection and Ascension of our Lord, that we should not undertake the impossible task of trying to be good through law; but, having died with Christ and risen together with Him, we should "seek those things that are above". The Old Testament alternative is prophetic of the Spirit's coming.

The week-day lessons in the morning continue Old Testament history, filling in two days with topically related prophetic passages in order to throw the crossing of the Jordan on Whitsunday, and parallel these with a discussion

(Continued on page 73)

THE SUNDAY AFTER ASCENSION DAY

O God! the king of glory and all power,
Who hast exalted from that bitter hour
When He for human kind was sacrificed
Thine Only Son our Saviour Jesus Christ
Unto Thy kingdom in the heaven to be
Our everlasting advocate with Thee!
Leave us not comfortless we now implore
But send Thine Holy Spirit to restore
Our fainting souls and so exalt us there
Whither our Saviour Christ is gone before
Through whom we lift our hearts in humble prayer,
Whom we believe our helper and our friend,
Who lives and reigns with Thee forevermore
And with the Holy Ghost, world without end.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignatius



PROF. HENRY W. FARNAM, of Yale University, long connected with its economic department, publishes some suggestive figures with regard to war-time economy and food shortage, showing the part played by alcohol and tobacco in our national extravagance. The figures

concerning liquor are doubtless familiar to you all; but those about tobacco are less known. So I reprint them:

"The users of tobacco in its various forms required for their satisfaction the use of 1,368,000 acres of land in 1915, and the area used in 1916 was probably more rather than less. The acreage devoted to tobacco was about a third of the acreage devoted to potatoes in 1915. If we assume a crop of only 80 bushels to the acre, which is less than the average crop of the United States, this land was capable of giving us 109 million bushels of potatoes, or more than a third of the crop of 1916. Not only is the amount of land devoted to the production of tobacco very large, but it is increasing. Since 1905 the acreage devoted to this plant has increased by about 75 per cent. in the United States, while the acreage devoted to potatoes has increased by about 25 per cent. I have selected potatoes as a convenient object of comparison, because it is a familiar and standard product. All of the land devoted to tobacco may not be well adapted to potatoes, but it is a fair assumption that land on which tobacco can be raised could be made available for some kind of a food crop, provided only the consumers would exercise a demand which would make it more profitable for the farmer to raise food than to raise tobacco.

"It seems clear, from what has been stated, that all of us who consume alcoholic drinks and tobacco are either directly or indirectly cutting into the food supply of the world as effectively as a submarine which torpedoes a food ship. By merely checking this waste, we could, therefore, add to the food available for consumption without making any additional demands on human labor or on the land.

"The newspapers have recently published accounts of the invention of a one-man submarine. The invention has been anticipated by all of us who use tobacco and liquor and who, as far as the destruction of food is concerned, are so many individual submarines, each doing his bit. That bit seems small to the individual because of the small price of a single cocktail or a single cigarette, and as long as we can afford the expenditure we give the matter little thought. Few know how much they spend individually on such things in the course of a year, and still fewer realize how great is the aggregate for the country. Alcoholic drinks absorbed in 1915, according to the *American Grocer*, about \$1,600,000,000, and I have estimated that tobacco takes from \$1,200,000,000 to \$1,400,000,000. Assuming only the lower figure, the people of the country spend on these two items about \$2,800,000,000 a year, or nearly four times the total ordinary expenditure of the United States Government, including the interest on the public debt, for the last fiscal year. If the many people who are doing such splendid patriotic work in other fields would decide to cut off but a fraction of their expenditure on these two items, they would increase the available food supply of the world, they would save some of their own money for public purposes, and would, incidentally, by cutting down the physiological effects of nicotine and alcohol on their own systems, keep themselves in better condition for public service. This line of thought will doubtless be very distasteful to many readers, but we are confronting realities now, and it behooves us all to look the facts in the face, even though they may run counter to some of our cherished habits and weaken our self-complacency."

I READ IN the publishers' notice of R. F. Foster's *Pirate Bridge* that "the first few chapters fill one with a fierce desire to try the game". "Ain't it fierce" to see how some publishers misuse the English language?

SOME WEEKS AGO I published an account of the Easter service in a German Protestant congregation at Elmira, N. Y., when seven hundred German-Americans solemnly and religiously renewed their oath of allegiance to the Republic and

the Stars and Stripes. From Dansville, N. Y., comes something as noteworthy: the flag-raising, April 22nd, at the German Roman Catholic parish school of St. Mary's Church. Mr. F. J. Blum, speaking for St. Boniface's Society, concluded his speech of presentation with these words, full of significance:

"We all love this flag and we are ready to make any and every sacrifice for the principles for which it stands.

"Not only do we love this flag, but the millions across the Atlantic are praying, are appealing to us that we should come and help them so that they may enjoy the same liberty, the same freedom.

"And their appeal shall not be in vain. We are ready to help and do all in our power to wipe out, to eradicate, imperialism, militarism, and kaiserism.

"I thank God that He has given us an opportunity to carry this flag to Flanders. Yes, we shall carry it if need be to the River Rhine and we will help to give our German cousins the same democracy, the same liberty, the same freedom and protection, that we enjoy and for which this flag stands."

Father Hofschneider, the pastor, accepted and blessed the flag, and addressed it as follows:

"And thou, our Flag, who hast silently and attentively listened to our expressions of patriotism, ascend to thy pedestal of honor, to thy throne of glory. Thou hast merited it. From thy lofty home announce to the East, to the West, to the North, to the South, announce and proclaim without fear, without favor, thy message of freedom. We, thy loyal sons, will ever defend thee. Treason, may it never be known to thee. Traitor, may he never be born to thee. Loyal citizens, may they ever live, increase, multiply, and prosper. Ascend to unfurl thy message to the breezes. Waft a gentle breath of thy freedom to the disturbed nations. Teach them thy principles of liberty, equality, fraternity, justice, and honesty, and tell them that therein lies thy freedom to all. God defend thee. God protect and bless thy people. Ascend, now, to thy throne of honor. The Stars and Stripes forever."

Immediately after the address the flag was raised above the heads, and the oath of allegiance, with uncovered heads and right hands raised to the flag, was pledged.

Here sounds the note of true loyalty, worthy of Americans, indeed, heirs of Washington, no matter where born.

THIS POEM, by Charles D. Kountz, may well follow such words:

"THE CHANT OF A GERMAN-AMERICAN

"('If the war results in a world of republics it will have justified itself.'—Anon.)

"Brothers, O brothers, over the sea,
When will ye strike for liberty?
When will ye learn that the right divine
Is the right to be free? And the right is thine!

"Behold the Bear That Walks Like a Man.
And grasp the meaning, if ye can!
Then, having learned the meaning, heed!
The Bear has become a Man indeed!

"Look to the East, where the sun begins;
Mongols unfettered from ruler's sins!
And are ye even less than they,
That they must teach ye Freedom's way?

"Look to this glorious land of the West,
Drawing from every race its best!
Saxon and Teuton and Slav and Celt,
Common all in a yearning felt!

"What is the thing that drives ye on
Where a million men to their graves have gone?
The lust for power, now turned to hate!
Have ye forgotten Babel's fate?

"The World has need for your fine, red blood,
Rushing to waste in a very flood.
Lost for a single ruler's gain!
Lost for a sinful cause and vain!

"Brothers, O brothers, over the sea,
When will ye strike for liberty?
When will ye turn and by your might
Achieve the one God-given right?"

ENGLISH WELCOME OF AMERICAN CO-OPERATION

Easter Utterances in London Pulpits

WELSH DISESTABLISHMENT AGAIN DISCUSSED

The Living Church News Bureau
London, April 16, 1917

THE Rt. Rev. Dr. Brent, American Bishop of the Philippines, who was the special preacher on Easter Day at St. Margaret's Church, Westminster, referred to the entry of his country into the War, and observed that these were "great days" for the United States, for England, for France, nations "so interlocked in a great common cause that, please God, they would never again be separated."

He knew his country and he was not mistaken when he said that when the time came the United States would "speak in terms that would thrill mankind". Their object was simply the rights of mankind, "for which they were only one of the champions, and to do their duty they would sacrifice their lives, their fortunes, all they possessed."

The auspicious event of the entry of the United States into the War on the right side was also the subject of allusion by the Bishop of London and the Archdeacon of London in their sermons on Easter Day. The Bishop of London, preaching at the evening service in St. Paul's, said that we must not blame the people of the United States if they took as a nation so long to see the truth involved in the War. He confessed that he had longed for the last two and three-quarter years that that great and mighty people, whom he learned to love and honor ten years ago, "might see at last that the issue that was being fought in this 'Day of God' was the freedom of the world." They had seen it at last, "and I feel that it was as well to wait until all the nation saw it, for now those who know the United States know that they will show no weakness. As a free nation the United States has ranged itself under the banner of freedom." The Archdeacon of London, who was the preacher at the evening service in Westminster Abbey, and who took for his text the words from the Gospel for Easter Day, "So they both ran together," and so on in the sentence, said that in those words he saw the secret of right rivalry. Rivalry, he explained, came from *rivus*, a river. The Apostles St. Peter and St. John ran together in the old root meaning of the word; and were we not learning that was the way to run in any race if it were to be a success? "The great American States," said Archdeacon Holmes, "running together and not running into each other, have decided to run together with the United Kingdom. King and country, so different in England from autocratic monarchies, running not into each other, but both running together for one common object—the country's good—all seem to give us a hint on this Easter Sunday to make up our minds to run the race for right that is set before us."

The Bishop of St. Davids, writing to the editor of the *Times* from the Palace, Abergwili, offers some observations upon the recent correspondence in his columns in regard to the postponement of the date of Welsh Disestablishment which, unless the Suspensory Act of 1914 is amended, will take place on the day the War ends.

His Lordship has no doubt that the postponement asked for by influential peers and members of the House of Commons will be granted, "since the unanswerable reasons for postponement urged by the present Prime Minister in Parliament two years ago have greatly grown in strength since then." What makes, in his opinion, the equitable reconsideration of the Welsh Act inevitable is the "new spirit" upon which the Prime Minister rightly relies to solve the vast problem of national reconstruction:

"It is a spirit which places the future of national welfare above all pre-war party prepossessions and which realizes the supreme value of righteousness in home affairs from the immense sacrifices made for the cause of righteousness in international affairs. This new spirit is shared by Nonconformists as well as Churchmen, and, as I am thankful to hear from information upon which I can rely, is shared by several representative Nonconformists who, before the war, were strong supporters of the Welsh Church Act, but I must leave them to speak for themselves. Were it conceivable for the request for postponement to be refused, and for us to be compelled in consequence to attempt the task of reconstructing the constitution of the Church in Wales before the end of the war without the coöperation of the large number of our laymen whom it vitally concerns, who are now either fighting for their country at the

front or fully occupied at home in various forms of service connected with the war, one effect of such a refusal would be to strengthen the case for equitable reconsideration of the Welsh Church Act at the end of the war in order to consolidate national unity for the great work of national reconstruction."

At the solemn offering of the Holy Eucharist at St. Alban's, Holborn, in connection with the fifty-eighth anniversary of the E. C. U., on June 19th, the preacher will be the Rev. Father Bull, Superior General of the Society of St. John the Evangelist.

The *Church Times*, referring to the presentation of Bishop Claggett's mitre to the diocese of Maryland, says that the existence of Bishop Seabury's mitre is better known; "both are interesting evidence to the use of the mitre in the eighteenth century."
J. G. HALL.

THE NEW LECTIONARY

(Continued from page 71)

of faith in the Ascended Christ and its consequences, from Hebrews; while in the evening Deuteronomy is continued, with addresses belonging to the eve of entrance upon the Promised Land; while promises of the Holy Spirit fill in between the waiting in Acts 1 and the coming of the Spirit in Acts 2 for Whitsunday.

WAR AND THE LAW OF GOD

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF HARRISBURG]

IF OUR COUNTRY enters upon this war with any but unselfish purposes, and a desire to restore Christian civilization and the reign of law and order so that strict justice may prevail o'er all the earth, she cannot expect the enthusiastic support of Christian men who place God's law of right and wrong above all lesser considerations. But if it is God, as we believe, who has called us as those of old, not alone to believe on His Name, but also if needs be to suffer for His sake, then as Christian warriors we must go forward in the path of duty even though it be at the cost of many thousand precious lives. Peace is precious, but we cannot buy an unworthy peace at the cost of conscience, honor, and truth. Our Lord calls Himself "The Prince of Peace"; but He also came "not to bring peace, but a sword". When He calls us to go forward, even unto the valley of death, no loyal believer will hang back. He that will save his life shall lose it, and he that will lose his life for Christ's sake shall save it.

ASCENSION

The immortals pour forth on swift pinions to greet Him;
The wide reaches of heaven re-echoing ring,
As with loud hallelujahs exultant they greet Him,
From grim conflict returning the All-conquering King.

He, sole image and splendor of God the Eternal,
To be equal with God as a prize did not crave,
But divested Himself of His glory supernal,
And was fashioned a man, took the form of a slave.

He endured all companionless sore tribulation,
No man ever suffered such sorrow as He;
He contended in pain with each human temptation,
And emerged from the conflict untainted and free.

Though the depth of His anguish no mortal might measure,
When He writhed under threatened disaster and loss,
He, submissive in all to His Father's good pleasure,
Was made subject to death—e'en the death of the Cross.

But, though powers of ill for a season o'ercame Him,
He has shattered death's shackles, burst the bars of the grave,
So with glad hallelujahs the immortals acclaim Him,
Henceforward forever the Mighty to Save.

JOHN POWER.

LET ME tell you that every misery I miss is a new blessing.—
Izaak Walton.

THIS BODY is not a home, but an inn; and that only for a short time.—*Seneca.*

MEETING OF THE BOARD OF MISSIONS

THE regular meeting of the Board of Missions held May 9th in New York City was most interesting. Twenty-seven members were present.

The Bishop of Minnesota, for many years a valuable member, died since the meeting in February, and the following minute was adopted by a rising vote:

"The heroic death of the Bishop of Minnesota, the Rt. Rev. Dr. Samuel Cook Edsall, removes from this board one of its most valued and faithful members.

"Erstwhile a missionary himself and for several years the Missionary Bishop of North Dakota, Bishop Edsall's vision of the Church's opportunity was broad and statesmanlike. A man of singular grace of bearing, of great fairness and generosity in debates, he won the unfailing regard of his colleagues on this board.

"In recognition of its deep sense of loss the board has ordered that the foregoing be spread upon its minutes and a copy transmitted to the members of Bishop Edsall's family and to the diocese."

Announcement was made of the death of Archdeacon Thomson, one of the veteran missionaries of the Board in China, and the following minute was also adopted by a rising vote:

"The Board of Missions has learned with sorrow of the death of the Rev. Elliott Heber Thomson, D.D., Archdeacon of Shanghai. For more than fifty-seven years, Archdeacon Thomson devoted himself with unfailing fidelity to the Church's work in China. To his steadfastness, faith, and vision are due many of the most fruitful efforts made by the Church to interpret the Christian revelation to the Chinese people. This is notably true of our great medical work in the city of Shanghai. It was begun more than half a century ago through Archdeacon Thomson's efforts and for many years received his fostering care, especially through his services as chaplain of St. Luke's Hospital.

"As pioneer evangelist, as translator of the Scriptures and the Book of Common Prayer, as the trainer and leader of Chinese clergy and other helpers, his life has deeply influenced the life of China. Modest, faithful, untiring, Archdeacon Thomson has shown the Church what a missionary can do and be. The Board of Missions thanks God for the life and work of this good and great servant, and rejoices that in the providence of God he was permitted to see, before the close of his long and useful life, some of the results of his self-denying labor.

"To Bishop Graves and all his associates in China, both foreign and Chinese, as well as to Mrs. Thomson and Archdeacon Thomson's children, the Board sends the assurance of its sincere sympathy."

There were two vacancies in the episcopal membership of the Board among those elected by the General Convention. The Rt. Rev. William Lawrence, D.D., for many years a member of the Board, but who felt it necessary to resign to assume the heavy task placed upon him by the Church in raising the Clergy Pension Fund, was reelected in the hope that now that his work was so successfully accomplished he would be able again to take active membership in this important work. The Rt. Rev. W. C. Brown, D.D., Bishop Coadjutor of Virginia, was elected to fill the other vacancy.

The treasurer's report showed receipts of \$680,318.38 to May 1st, being increases in the offerings of the parishes, Sunday schools, United Offering, and miscellaneous items, and decreases in individual offerings and in the offerings of the Woman's Auxiliary and Junior Auxiliary, and in interest. To date the One Day's Income Plan has yielded \$32,056.

A cable had been received from the Bishop of Kyoto stating that his residence had been pronounced unsafe and that it would cost \$2,500 gold to repair, although it could be rebuilt for \$6,000 gold. The Board authorized him to proceed with the rebuilding at a cost not to exceed \$6,000 gold.

A committee representing the diocesan missionary committee of New York appeared before the Board in connection with important matters in the district of Tokyo.

A very interesting communication was received from the convention of the missionary district of Mexico, sending to the Mother Church its sincere and cordial salutation.

Estimates of appropriation from the bishops of the domestic and foreign fields were considered; and the recommendation of the executive committee, appropriating \$1,707,816 for twelve months, being an increase of \$33,063 over the present appropriation, was adopted.

When the committee on apportionment for the next fiscal

year made its report, the action of the Board taken at its February meeting was reconsidered, adding November and December, 1917, to the present fiscal year to conform to the order of the last General Convention. In place of this action the Board adopted a resolution adding November and December to the next fiscal year instead of to the present fiscal year. The apportionment committee thereupon moved that the officers be instructed to issue to the Church an apportionment for fourteen months from November 1, 1917, to December 31, 1918, on the basis of the new appropriation. It was further moved that the appropriation at the rate of \$1,707,816, just made for a twelve-month year, be made effective also for the two months November and December.

Some slight changes were made in the by-laws, the most important of which was to change the fall meeting from the fourth Wednesday in September to the first Wednesday in October. The order of business was amended to give more time in the beginning of the meeting to the addresses of missionaries and provincial secretaries. The quorum of the executive committee was changed from a majority to five members, and some changes were made in the Council of Advice.

Dr. Gray gave an account of his trip in March and April through Central America, and Bishop Harding made an address on the question of Chaplains in the Army and Navy.

The hearty congratulations of the Board were offered the Bishop of Bethlehem on the celebration of the thirtieth anniversary of his consecration as Missionary Bishop of Wyoming and Idaho.

Mr. Clark gave an account of the great missionary campaign held in Baltimore on April 29th to May 6th. This campaign was participated in by practically all the churches in Baltimore and Baltimore county, comprising 18,000 communicants.

The executive committee met a day before the Board. It made several appointments and a number of changes in the missionary staff.

The Rev. Edward Walker of Hankow was granted indefinite leave of absence without pay to accompany a ship load of Chinese laborers who are being taken to England for service in connection with the war.

The Bishop of Porto Rico was given permission to appeal for specials amounting to \$64,000 for equipment in various parts of his district.

An appropriation was granted to the Bishop of Michigan City for Italian work at Gary; to the Bishop of Utah for Japanese work in that district; and one was also granted the Bishop of Mississippi for evangelistic work among the negroes.

THE GLEAM

"Follow the Star!" the Wise Men cried,
As on their westering path they came;
And guided by the unsetting flame
Adventured till they stood beside
The cave, where, 'mid the cattle-straw,
Not might, nor majesty, nor awe,
But just a little Child they saw.

"Follow the Star!" Our heroes all
Saw from afar the undying light,
And following on the path of night,
Through flood and flame, whate'er befall,
Found not the mortal prize and wreath,
But with the parting of the breath,
World-hope new-born from bitter death.

"Follow the Star!" Oh, human heart,
Through lonely ways and utter loss,
Even to the shadow of the Cross,
Yet follow, follow! though apart
Thou'rt set to wander on alone;
The Manger soon shall prove the Throne,
The Star shall lead to find thine own.

HAROLD RYLEY.

WHEN WE are content to live on the lower levels of life it is because we haven't caught the vision of God.—L. K. Smith.

THE VERY afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—Richter.

DEAN MOORE ELECTED BISHOP COADJUTOR

THE Very Rev. Harry Tunis Moore, Dean of St. Matthew's Cathedral, Dallas, Texas, was elected Bishop Coadjutor of the diocese of Dallas at the twenty-second annual session of the diocesan council, which met in St. Matthew's Cathedral on Tuesday, May 8th. There were present twenty-two clergy and 106 lay delegates.

Dean Moore is an alumnus of Hobart College (B.A. '99) and of the Western Theological Seminary. He received his orders, both as deacon and priest, from Bishop Nicholson of Milwaukee in 1902, and began his work as assistant minister at Christ Church, Delavan, Wis., but soon became rector of St. James' Church, Fremont, Nebr., where he remained in charge until 1904. Afterward he held brief charges at St. Mark's Church, San Antonio, Texas; at Grace Church, Chicago; and at Emmanuel Church, Champaign, Ill. He was called to St. Matthew's Cathedral in 1907.

At a meeting of the diocesan clericus, a month earlier, it had been agreed to submit the names of five clergymen for nomination. The clergy cast two ballots. On the first, Dean Moore received 12 votes; the Rev. Dr. Mikell, of Nashville, Tenn., 3; the Rev. W. J. Witsell, of Waco, Texas, 2; the Rev. E. H. Eckel, provincial secretary, 2; and Dean Massie, of Lexington, Ky., 2. On the second ballot Dean Moore received 15 votes, the requisite two-thirds; Dr. Mikell, 2; Mr. Witsell, 2; Mr. Eckel, 1.

The lay delegates on their first ballot rejected the clerical nomination, 58 for and 47 against. On a second ballot Dean Moore's nomination was confirmed by 72 votes, the required two-thirds majority. The election was subsequently made unanimous by both orders.

Other procedure at the council included the election of the Standing Committee as follows: Dean F. L. Carrington, Rev. J. C. Black, and Rev. H. G. Hennessey; Messrs. W. H. Lingo, C. L. Kribbs, and E. A. Belsterling.

The Rev. E. R. Allman, of Terrell, was elected diocesan representative on the General Board of the Seventh Province.

The council unanimously voted to begin the fiscal year of the diocese on January 1st rather than Easter as formerly.

ARKANSAS ELECTS TWO SUFFRAGANS

THE council of the diocese of Arkansas met in St. Mark's Church, Hope, on May 9th and 10th. The opening sermon was preached by the Rev. J. W. Thompson, the senior presbyter, the Bishop being the celebrant.

The Bishop read his address in the afternoon. Among the many matters for the consideration of the council was the election of two Suffragan Bishops, one white and one negro, the negro Suffragan being intended for the entire Province of the Southwest. Two committees, consisting of four clergymen and four laymen, were appointed to consider these cases, and their report the next morning was unanimous in support of the Bishop's suggestion.

The white Suffragan was first elected. The clergy on the third ballot nominated the Ven. Edwin Warren Saphoré, Archdeacon of Arkansas, and he was elected by the laity. The candidates for election were as follows: The Ven. Edwin Warren Saphoré, the Rev. Hanson A. Stowell, the Rev. Walter E. Bentley, the Rev. E. W. Gamble, the Rev. Albert R. Llwyd. Mr. Llwyd immediately withdrew his name. The ballot of the clergy resulted:

	1st	2nd	3rd
Ven. E. W. Saphoré.....	7	7	9
Rev. H. A. Stowell.....	3	5	5
Rev. W. E. Bentley.....	4	3	1
Rev. E. W. Gamble.....	1	0	0
Necessary to choice, 9.			

Of the lay vote, the Rev. E. W. Saphoré received thirteen, with three opposing votes.

Bishop Winchester greeted Mr. Saphoré with gracious welcome and assured him of the affectionate regard in which he was held by the whole body of the clergy and laity, trusting that he would accept the office. The newly elected Suffragan responded with deep feeling when accepting.

The negro Suffragan was next elected, the candidates being Archdeacon James S. Russell, Archdeacon Thomas Demby, the Rev. George F. Bragg, Jr., D.D., and Archdeacon Daniel E. Johnson. Archdeacon Johnson immediately with-

drew his name, speaking most highly of the three candidates, and requesting the honor of sending the telegram after the election to the chosen candidate. The ballot resulted as follows:

Clergy: Archdeacon Russell, 9; Archdeacon Demby, 5; Rev. Dr. Bragg, 2.

Laity: Archdeacon Russell, 17; Archdeacon Demby, 3.

Archdeacon Russell's election was made unanimous.

The diocese of Arkansas, in the election of a negro Suffragan, carried out the resolution of the synod of the Province of the Southwest. While the Suffragan's official relationship is with the diocese of Arkansas, all colored congregations in the Southwest may be served by him under the direction of the diocesan. There are in Arkansas three negro priests and four postulants for holy orders.

This election has created much enthusiasm among the colored people of Arkansas. Following the action of the synod of the Southwest, the salary of the negro Suffragan Bishop is expected to be paid by the General Board of Missions.

The Woman's Auxiliary of the diocese had a most interesting meeting, largely attended. The Rev. C. F. Blaisdell made the address and opened the session, and the Bishop dismissed them with a few words and his blessing. A remarkable incident was that three generations were prominently represented on the programme. Mrs. J. B. Pillow of Helena, for some years diocesan president, presided; her daughter, Mrs. C. R. Shinault, of Christ Church, Little Rock, took a prominent part in the proceedings, and Miss Josephine Shinault, granddaughter of Mrs. Pillow, represented the Juniors of Christ Church, and read her report before the diocesan council.

THE "JUS LITURGICUM"

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW JERSEY]

THERE SEEMS to be the impression that the Bishop has, by the exercise of a somewhat vaguely understood privilege, called the *jus liturgicum*, the right to alter the services of the Church at his own will; authorize one lesson at Morning or Evening Prayer, for example. This *jus liturgicum* is recognized in the Prayer Book in the direction "considering the service in the Church" in the words: "For other special occasions for which no service or prayer lath been provided in this book, the Bishop may set forth such form or forms as he shall think fit, in which case none other shall be used." The Bishop has no power to alter, in any way for which the rubrics do not provide, Morning or Evening Prayer, or any other office of the Church; and if he has not the right, I take it, neither has the parish priest.

Brethren, if we kept the ancient rule, and, if you please, the *present* rule of the English Church from which "this Church is far from intending to depart in any essential point of doctrine, discipline, or worship," then all of us clergy would say our morning and evening office daily. We should consecrate in doing so about one-half hour each day to such devotion. Is there any good reason why we should not? Are we reasonably let or hindered, usually? Are we really too busy, and if so, about what? Do we read our Bibles daily and regularly? What better way could there be for us to keep this part of our ordination vow, "to be diligent in our prayers and reading the Holy Scripture," than by saying regularly our morning and evening office?

The Church's rule is, as you very well know, "on any day when Morning and Evening Prayer shall have been said or are to be said in church, the minister may at any other service for which no form is provided, use such devotions as he shall, at his discretion, select from this book, subject to the direction of the Ordinary."

There is liberty, under *law*. It seems to me a quite sufficient liberty. If it does not seem so to you, I must remind you that it is, nevertheless, the law you have sworn to obey, and to disregard it is to publish yourself as one who lightly regards his own oath.

PATIENCE IS the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; bridles the tongue, refrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the state, harmony in families and societies; comforts the poor, and moderates the rich; makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; delights the faithful, and invites the unbelieving; adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; is beautiful in either sex and every age.—*Selected.*

DEMOCRACY'S PROBLEM*

BY THE BISHOP OF ALBANY

SLOWLY and painfully democracy has shown that even on the chosen field of war it can produce armies and leaders whose efficiency is proved in the face of a military machine which has been forty years in building under every advantage which can be supplied through the absolute control of all resources by one directing mind. Democracy has shown that under common necessity free men will work together for the common good, that they will develop organization to meet every need, and that in so doing they can produce a type of human character which has evoked the highest admiration, while autocracy has borne fruit in deeds which the world will not be able to forget, even though charity may forgive under the plea that they knew not what they did.

So far the issue is reasonably clear. We are at war for democracy, being determined that "government of the people, by the people, and for the people shall not perish from the earth". We point with justifiable pride to the solidarity of a nation composed of elements so diverse that many were inclined to doubt whether effective unity of action were possible. Under the stress of danger, in the face of menace, and in the defence of our ideals, we stand together and are strong.

But what shall we do, when the pressure is removed, and when democracy, having overcome the last of its foes, faces the necessity of defining itself? We feel its underlying truth, we are willing to suffer and die for it, but have we worked out the practical application of its central principle to the every-day matters of our economic, industrial, and social life. As soon as swords and spears no longer are needed for war they must be converted into plough-shares and pruning hooks. All of the gigantic forces which for the time being are employed in contention for an ideal will soon constitute a problem on the right solution of which hangs the fate of the world's civilization: and the time to think it out is now. In order that they who offer themselves for the service of their country may know what they are fighting or working for, the duty devolves upon every individual in our nation to consider in what practical way he can contribute to that establishment of democracy in which there shall be no room for justifiable discontent.

There is widespread discontent to-day and I am not speaking here of those mutterings and threatenings which have come from the less privileged members of the social order. These must be considered, and no one can doubt that a stable democracy demands that government must be exercised for the best interests of all the people without special regard to classes of any sort.

The discontent which I have in mind is that which is awakening in the hearts of those who have enjoyed privileges and who are truly desirous of knowing where they ought to stand in the process by which a new world must solve the problem of social righteousness. I am not thinking of those who seek protection against that which may assail their personal interests, but rather of those who feel the responsibility of playing their due part in establishing a civilization which shall endure because it shall rest upon justice and regard for the rights of all.

Revolution is the last resort of those who suffer from intolerable wrong, and while there are many matters in our industrial and economic life which call for readjustment, in the direction of a more equitable distribution of prosperity, I believe that the sober sense of a vast majority will be content to seek the solution of the problem along lines of evolution rather than those of sudden and radical change. Whatever faults there may be in the huge national machine of which we are parts, it represents, nevertheless, the organization in which we live and move and have our being. To explode a bomb in the machinery might put an end to some parts that are faulty, but the price paid for the correction of an error would be unnecessarily high. The wiser course will be for each to study his relation to the national and social organism, with the sincere and earnest determination to do what is right, not merely for himself and for those nearest to him, but for the entire membership of the social body.

* From a sermon preached in All Saints' Cathedral, Albany, N. Y., on the Third Sunday after Easter.

It would be well for us to apply to the present condition of our country and of the world the principle which St. Paul lays down in his Epistle to the Corinthians, "The body is not one member but many", and "whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it."

Wealth and prosperity in our land are not like an East Indian hoard of precious stone hidden away and guarded against intrusion. They are more nearly to be compared to the life current which circulates through the whole body, political and social, and their continuance depends upon unselfish coöperation on the part of all the members. They who represent the larger arteries must ask themselves whether they are permitting the life blood to flow freely through the small channels which must be fed by them, and so, too, must return be made through the smaller and larger veins. Selfishness means congestion and congestion means disorder and death.

Just how this principle is to be applied to the industrial and social life of our people is a large question which must be answered by experts in many departments, and I do not believe that there ever was a time in which people of all classes were more sincerely desirous of finding its practical application. It will be found, as all solutions of great human problems are found, through the creation of an atmosphere which is friendly to its solution, and these days of deep national consciousness which teach us the imperative need of united action in defence of human freedom are also the days in which there should grow up that strong sense of mutual dependence by which the many members realize their duty to the body.

When a peace congress of the nations shall be called, and when the terms shall be drawn up, on which the world shall be made "a safe place for democracies to dwell in", there must be present in the mental background a common conviction that democracy itself is a safe thing. If this country, which has led the way in the establishment of representative government, can come to the peace conference with a well thought out plan for the application of its ideals to the social and industrial life of nations, it will have made a large contribution to the future peace of mankind.

**AMERICA'S DECLARATION OF WAR—GOOD FRIDAY
AND FEAST OF THE PASSOVER, APRIL 6, 1917**

Blood of the Paschal Lamb was spread

On faithful Israel's door,
Through sombre dusk in gleam of red
The sword of death passed o'er:

The Christ of God spread holy hands
Upon sin's shameful tree,
To satisfy the law's demands
And set His children free.

And on this day—so good a day—
Our land in love and awe,
Proclaims while Jews and Gentiles pray,
A call to Holy War:

"Now who is on the side of right?"
Asks Aaron 'neath his rod.
"And who will take My Cross and fight?"
Says Christ the Son of God.

O ancient Israel, arise,
Jerusalem is free!
Beyond earth's crumbling dynasties
Thy God shall comfort thee.

Thou holy Christendom, arise,
Proclaim the Spirit's Breath,
Whose law of love through sacrifice
Brings Easter after death.

Alice Crary Sutcliffe.

FOR THE dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—*William Mountford.*

AN ANGRY MAN is again angry with himself when he returns to reason.—*Publius Syrus.*



CLINTON ROGERS WOODRUFF, EDITOR

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

SOCIAL PRAYERS

HERE are two prayers which the New York Church Mission of Help recommends for frequent use:

"O Almighty Father, who didst send Thy dear Son to seek and save the lost; Give us, we pray Thee, by Thy loving Spirit, wisdom and courage to bring back to Thee many of Thy children who have gone astray; through the same Jesus Christ, Thy Son, our Lord. Amen."

"O Lord Jesus Christ, Redeemer of our race, Grant unto us, men and women, so rightly to understand our relations to one another and to Thee that we may abide in perfect purity of heart and life; and may also instruct and strengthen Thy little ones to resist the corruption that is in the world, that they may attain at last Thy glorious kingdom of light and love; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen."

MORAL DANGERS IN A MOBILIZATION PERIOD

The Social Service Commission and the Girls' Friendly Society of New York held a conference recently, in the course of which strong emphasis was placed on the special dangers and needs surrounding the girl this spring and coming summer. The only definite action taken by the conference was to call attention to the fact that girls are hanging around the armories and military camps and that a special danger is to be found in the mobilization of troops. The conference recommended that request be made to the clergy to bring these matters to the attention of their congregations, and especially to devote a sermon to the conditions and their dangers.

SWEDISH REGULATION OF LIQUOR TRAFFIC

To prevent the exhaustion of grain supplies, the Swedish government has forbidden, up to November 1, 1917, the sale of spirits for home consumption in quantities exceeding two litres a month. Spirits for consumption on the premises can be sold only after a meal costing at least 12½ cents, and no more than about one and one-third ounces (5 ctl.) can be sold to one person. No spirits, wine, or beer may be sold to persons receiving charitable aid or not properly providing for their families. Wine and beer, as well as spirits, may not be sold after two o'clock in the afternoon preceding Sunday or a holiday.

THE DISTRICTING OF CITIES

Those who are interested in the movement for districting and zoning the city in the interest of relieving congestion, and in developing cities along wholesome and effective lines, will find the definitions issued by the St. Louis City Plan Commission most suggestive. These definitions have been issued in connection with an inquiry intended to help in districting that city.

THE SOCIAL SERVICE COMMISSION of the diocese of Maine pointed out in its annual report that the problem in that state was one of "a general moral and religious sort rather than one caused by specific economic or legislative ills. The Missionary Society is the larger and more general society and is best fitted to take the initiative under these circumstances. In industrial centers our strength has not been great enough relatively to warrant our undertaking other than parochial work; but the various parochial societies are doing all that they possibly can."

ATTENTION is frequently called in these columns to the amount of social service work which is being done by Churchmen. Not long ago I had occasion to refer to the excellent publication of the women's trades union organization, entitled *Life and Labor*. It is rather interesting to note that all of

the editors are identified with Christian bodies, and two of the five, Mrs. James A. Field and Mrs. William T. Chennery, are communicants of our own Church.

The Church and Country Life is the title of a course of lectures given at the Berkeley Divinity School by the Rev. G. N. Holcomb, rector of a nearby parish, who was formerly a professor at the Massachusetts Agricultural College. The syllabus is an extremely interesting one and shows a comprehensive grasp of the subject. It is a noteworthy fact that, although the course is an elective one, almost all the men in the school are taking it.

CHRIST CHURCH of Waterloo, Iowa, reported to the Social Service Commission of the diocese of Iowa the making of a religious survey of the city, in which twenty men of the parish assisted. At an expense of \$250 the voluminous information obtained was tabulated. Each religious body affected received a card index of all the families and individuals expressing a preference for it. It is said that no family was missed.

THE NATIONAL TEMPERANCE SOCIETY has effected an arrangement with the Federal Council of the Churches of Christ to carry on an educational work for temperance among workingmen. The secretary, Dr. Charles S. MacFarland, and the Rev. Charles Stelzle, of the Council, will have supervision of the work, which will be carried on in conjunction with work already inaugurated under Mr. Stelzle.

THE REV. WORTH M. TIPPY, pastor of the Madison Avenue Methodist Episcopal Church of New York, has accepted the position of associate secretary of the Federal Council of the Churches of Christ in America and will have charge of the social service work. I understand that Mr. Tippy has resigned what was the highest paid position in his denomination in order to accept this place.

ONE OF THE GREAT FAULTS with the country schools in North Carolina, according to a writer in the *North Carolina Letter*, is that they have tried to transplant the city schools into conditions where another type of school is needed. In the opinion of this writer, if the school in the country is to be a complete success it must adjust itself to country conditions.

MISSIONS AND SOCIAL SERVICE is the subject of the April issue of *Studies in Social Progress*, as the publication of the American Institute of Social Service is now known. The old title was *The Gospel of the Kingdom*. The present editor is the Rev. Rudolf M. Binder of the New York University.

THE ESTABLISHMENT of dry zones around all military camps and naval stations as an important war measure is being urged by the Federal Council of Churches, which has also instituted a campaign to promote personal abstinence from the use of intoxicating liquor by enlisted men.

Temperance, the monthly journal of the Church Temperance Society, appears in a new form and gives evidence of the aggressive leadership of the Rev. Dr. James Empringham, the new superintendent.

DRIVERS OF TAXICABS in the service of the Black and White Company, of Philadelphia, are forbidden to indulge in the use of intoxicating liquors.

CITY MANAGER ASHBURNER, of Springfield, has decided to utilize six acres at the city pumping station for the raising of potatoes.



CORRESPONDENCE

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

THE CHURCH PENSION FUND

[This private letter, replying to a question asked on this page, is published here at the request of the writer.]

My dear Bishop Van Buren:

T NOTICE that you asked me a question in a letter published in *THE LIVING CHURCH* of May 5th. I am happy to answer it. May I emphasize that the Church Pension Fund is very glad to answer all inquiries directly?

I suggest that direct answers may be more satisfactory, because it is inevitable that many questions will be asked, and even the same question repeated, and this might impose a heavy burden on the Church press. Later, the annual reports of the Fund will serve to answer questions to the body of the Church.

The question asked was, "What becomes of the man whose vestry fails to pay his pension assessment?" This question was answered in both Houses at the General Conventions of 1913 and 1916 and, I believe, in all the diocesan conventions of the last few years. But clearness is difficult, and it is natural for the answers to many questions to be forgotten. I am glad of the opportunity to answer the question again.

The remarkable response made in the last two months by the vestries indicates that there will be few that will refuse to obey the canon of the General Convention and pay the pension assessment, but a unit as small as a parish may conceivably act in an irresponsible manner. The Church, then, looks to the diocese. The diocese is the normal unit of ecclesiastical organization and can never be supposed to be irresponsible or negligent. Also, it is a unit large enough to handle important administrative matters in a competent manner, and it is not a unit too large to be overwhelmed by the number of clergy for whose pension protection it should take care.

The only other unit in the Church is the National Church itself. Both reflection and experience indicate that the National Church is too large a unit to handle in bulk pension protection for all the clergy. Hence, the pension assessments that fall first upon the parish, but in the final analysis upon the diocese.

It should be pointed out that the Church Pension Fund has only two sources of revenue. The first source is the initial reserve, which is promised in its entirety for the past obligations of the Church and the past services of the present active clergy, and the Fund is under obligation never to repeat to the Church generally the appeal for contributions. The second source of revenue, the sole source available for the future services of the clergy, consists of the assessments. The Church Pension Fund has no authority to divert the pension assessment paid by one parish to the benefit of another parish. Therefore the Fund cannot come to the relief of a diocese, one of whose parishes has declined to obey the canon of the General Convention, but must look to the diocese itself to see that the canon is carried out. The Fund is happy to state that the canonical committees in the various dioceses are so organizing as to indicate that they will perform this function efficiently.

I am taking the liberty of sending a copy of this letter to the editor of *THE LIVING CHURCH*, in case he wishes to publish it. I am,

Very sincerely yours,

MONELL SAYRE.

The Rt. Rev. James H. Van Buren, D.D.,
1164 Shady avenue, Pittsburgh, Pa.

THE CHURCH PENSION FUND AND THE RETIRED CLERGY

To the Editor of *The Living Church*:

PERMIT me to use a sentence from your editorial entitled "\$7,500,000 Plus", in *THE LIVING CHURCH* of April 28th, as a text for some remarks upon the relation of the retired clergy to the Church Pension Fund. You say:

"What real reason exists for making the first day of March in the year 1917 the awful line that divides the clergy into two classes, on the hither side the fairly well-cared-for pensioner, on the thither side the worn-out old priest struggling to keep body and soul together on the pitiful doles of the relief societies? Were the accrued liabilities not given for him as well as for his brother who was able to maintain himself in his cure until the dawning of that fateful March day?"

Without further preface I will go into my subject.

The Church Pension Fund corporation is, as Bishop Lawrence correctly calls it, a life insurance company, but with two or three limitations!

1. The persons to be benefited by the Pension Fund are of one class only. They are the clergy of the Church and their families.

2. The amount to be received on the maturity of the policy, so to speak, is not a lump sum, but an annuity or pension upon retirement from active service at 68 years of age or after, with a reversion of a part of it after death to the widow and minor children, if there are any.

3. This pension is declared to be a debt from the Church to the clergyman—a part of his salary kept back from him, to be paid to the Pension Fund, year by year of his active service, by the church that employs him. This is the premium for his life insurance. It is to be paid, not by the insured, but by the church, at the rate of 7½ per cent. per annum of his salary for each year of service from his ordination to his retirement, supposed to be, on an average, forty years. This is a general statement, with certain modifications which do not affect the subject before us.

The "system" goes into effect on March 1, 1917. On and after that date premiums may be paid and pensions may be granted. Before that date no premium could be paid in for any clergyman by the parish which he was serving, because there was no rule authorizing it, and no authority to receive it. But, according to the ruling which now obtains, if a clergyman 68 years old has a parish which can contribute on his account the minimum sum for a fraction of a year, that one payment entitles him to a pension of at least \$600 per annum for the remainder of his life. If he has no parish (or other employer) at that date to contribute that minimum sum, he has no claim upon the Church for any pension at all, no matter how long or efficiently he has served the Church in his active ministry.

On this point I wish to quote Bishop Lawrence (*LIVING CHURCH*, April 28, 1917, page 832):

"A month ago the executive committee voted its first pensions: the names of a few clergymen, who had been waiting for March 1st to retire, were presented. The record showed that the premiums for the month of March had been paid. For 7½ per cent. on \$1,200 for one month (less than \$10) an annuity through life of \$600 has been granted."

The question naturally arises, Whence comes the money to pay that pension of \$600 for this first year? The answer may be, It comes from the seven and a half million pension fund. But that raises the question, How did the deposit of \$10 after March 1st create a legal claim of the beneficiary upon that fund for a pension of \$600 a year for the rest of his life? Now there is one answer to that question which will solve this problem, and only one.

A pension of \$600 a year for the remainder of life after 68 implies that the recipient has been in the service of the Church for forty years at an average annual salary of \$1,200, and that during that forty years an annual premium has been paid, amounting to 7½ per cent. of his salary. Now a deposit of "less than \$10" for the month of March, 1917, will carry a legal claim for a pension only on the condition that it is the last of a series of payments making good the premiums of the forty years preceding. When we ask, then, Where are those premiums? the answer must be, They are a part of the "accrued liabilities" for which the Church has so splendidly raised the seven and a half million fund, and of which that fund is the deferred payment. In other words, the seven and a half millions are simply a deferred payment of the premiums for the years preceding March 1, 1917, from which the pensions of the years succeeding March 1, 1917, are computed and assigned. The Church simply pays those premiums in a lump sum, because it "neglected" to pay them in previous years in individual amounts.

The Church Pension Fund of \$7,500,000 is the sum collected and unified of the deferred premiums which had not been paid before it was contributed, but now are. It is, collectively, one pension premium, paid by the whole Church for the whole body of the clergy, for the time preceding March 1, 1917, and each living clergyman, retired or not, has equally with every other a legal interest in his share of that fund, to deprive him of which is a wrong which the Church cannot sanction.

"But," it is said, "if you make this determination, you

destroy the whole pension system at its beginning. It cannot exist if you give pensions to those who were retired before March 1, 1917." I take leave to dispute that position.

In one respect, it seems to the writer of this, the trustees are about to make a great financial mistake. In an inspired article in the *Atlantic Monthly* for April, 1916, we are told that "the Protestant Episcopal Church is appealing for \$5,000,000 for the 'Church Pension Fund', not, however, to be held as capital, but as an initial reserve for accrued liabilities"—that is, for liabilities incurred in the past. (But, says Mr. Sayre in *THE LIVING CHURCH* of December 9, 1916, to pay these liabilities to clergymen retired in the past is to be "retroactive". Why, my good man, the whole seven and a half millions were asked for and given to be "retroactive" and nothing else.) According to this, the seven and a half millions are to be distributed piece-meal to the beneficiaries, a few hundreds at a time, until the whole is used up. Now if, instead of this, the trustees would treat this as capital and invest it properly, paying out only the interest, they would do much better. Let us suppose it is invested at 4 per cent. The interest will be \$300,000. That can be distributed every year, and in twenty-five years \$7,500,000 will have been distributed, and \$7,500,000 will still be left. In the meantime the 7½ per cent. per annum of the premiums will be coming in, and, if they are paid as expected, there will be plenty of money to pay all the pensions, month by month, or quarterly, or annually, as they recur.

In the Preliminary Report of the Joint Commission, published in 1913, there is a valuable set of tables giving particulars about the clergy of that year. The date is not so far back but that they will do approximately for the present time. In Table II we have the total number of the clergy with their ages and salaries. The total number of clergy was 5,242; their ages 22 to 81 (the writer of this was in the 81 class); the total of their salaries was \$7,795,600. The number who were 68 and over was 509 (say 500 for short), about one-tenth of the whole, and their salaries were \$733,955, again nearly one-tenth of the whole.

Now these 500—minus those already retired—were all who had the right to retire at 68 or over on March 1, 1913. All of them would not retire; but suppose they all did. The Church Pension Fund would start off with 500 pensioners. The annual interest of seven and a half millions (\$300,000) would pay each of these 500 pensioners \$600 annually without calling upon the 7½ per cent. premiums at all.

From another table (No. VIII) we learn what the actual annuities would be, as calculated by the actuaries. The total for the 509 clergymen retired and retiring at 68 or over is given at \$438,605. This represents the extreme possible outgo of the Pension Fund for that year—really it would be much less, as not all in service would retire.

The total income of all the clergy for that year is given, as has been said, at \$7,795,600. The annual premium on that at 7½ per cent. is \$584,770. Add that to the \$300,000 interest on the invested fund, and from the sum pay the pensions for that year, and the account would stand thus:

RECEIPTS	
Interest on investment.....	\$300,000
7½ per cent. premiums.....	584,770
Total	<u>\$884,770</u>
DISBURSEMENTS	
Pensions to 509 clergymen.....	\$438,605
Balance on hand.....	<u>\$446,165</u>

On this showing the income for the year of the table added to the interest on the investment is more than twice as much as would be required to meet all the payment for pensions for that year, including those retired before March 1st. This certainly would leave enough to pay the other obligations for widows and orphans, and expenses of administration, and to allow a margin for failures. And this condition would remain through succeeding years, if the fund were well administered.

Upon this statement of the facts my contention is: That in the case of a clergyman still living, retired from active service at the age of 68 or more, the question whether he retired before or after March 1, 1917, does not affect his right to the premium paid for him by the Church in raising the seven and a half million fund, nor to the pension for which that premium provides. Whether he retired before or after March 1st, the years of his service from which the pension is to be computed are the years before March 1st, and some of those years must be counted for a long time to come to make up the forty which other applicants must have served to win their pensions. To the pension provided, therefore, every clergyman is legally, equitably, and morally entitled; the Church is shown to be abundantly able to pay it to him; and when those who have worked so splendidly to raise

the means can see that this is so there is not one of them who will wish to deprive him of it, even if he did retire before March 1, 1917.

JOHN H. EGAR.

To the Editor of *The Living Church*:

REGARDING the surplus above the amount asked for of the Church Pension Fund and the disposition of same: If, as it has been claimed, the actuaries' sum of \$5,000,000 was sufficient for the proposed pensions, why carry the amount to surplus fund and use income to add to the promised pensions when so many of our clergy, widows, and orphans are struggling, some perhaps at starvation's door? Why not use this income to help those whose period of needing help came prior to March 1st? A few years more they will be gone, and as they pass the income can go to augment those in the class after March 1st. A vote of the subscribers to the fund no doubt would be overwhelmingly for this. The surplus would, of course, remain intact for the general fund.

Philadelphia, May 4th.

Yours truly,
J. E. HAVERSTICK.

A SOLDIERS' PRAYER BOOK

To the Editor of *The Living Church*:

IN reading the articles about the equipment of army chaplains, and in thinking over what was the Church's duty to the soldiers who enlist from our parishes, one great need has occurred to me which I have not seen mentioned, and that is a soldier's prayer book.

To carry a Bible, Prayer Book, Hymnal, and book of devotions, would probably be impossible, at least at the front. Something else in smaller compass is needed, as evidenced by the reports of English chaplains who have served in the trenches. Could not some book of devotions including such things as daily private prayers, special war prayers and ejaculations, together with some common forms of prayer for memorizing, with the office for the Eucharist and Matins and Vespers, and possibly the Psalms and short selections from the New Testament—be composed and printed in such small compass that it could easily be slipped in the pocket, to be always available? Such devotional books as I am acquainted with would not suffice, as they do not contain any of the public services except the Eucharist, and are devoid of any prayers having particular reference to war or the occupations of a soldier.

If such a book were published, it would be a patriotic duty for parishes to buy up sufficient copies for free distribution to those men who enlisted from the parish, and I am sure it would fill an obvious need. Could not The Young Churchman Company take the matter up, and after consultation with our own army chaplains, and particularly with the English chaplains who have been on the field, and perhaps with the help of the Commission on the Prayer Book, publish such a book? I am sure there would be plenty of parishes to guarantee the cost by advance subscriptions.

Madison, Wis., May 9th.

Faithfully yours,
MORTON C. STONE.

MISSION STUDY TEXTBOOKS

To the Editor of *The Living Church*:

IHAVE seen no answer to the letter from the Auxiliary President of Southern Virginia in the issue of March 31st.

The passage she refers to in regard to the condition of the Church in Virginia was quoted from Dr. McConnell's *History of the American Episcopal Church*, page 117, though it is not so stated in the *Conquest of the Continent*. In the *New World*, page 215, is the following as a footnote to the quotation:

"The author of this last rightly emphasizes the fact that, though there has been no exaggeration of the extent to which the Colonial Church was neglected, the number of actual incidents has been considerably overstated."

Detroit, Mich.

Yours truly,
MARION B. TAYLOR.

DIOCESAN ALTAR GUILDS

To the Editor of *The Living Church*:

ISHOULD be very glad to receive any information concerning the constitution, work, and success of any diocesan altar guilds or what might correspond to such.

Yours faithfully,
WILLIAM L. TORRANCE.
200 Putnam avenue, Detroit, Mich., April 23rd.

THE BEST sort of revenge is not to be like him who did the injury.—*Antoninus*.



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

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

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

WHAT is a Church school? What its due relation to authority in the Church, its proper participation in the worship of the Church, its arrangement for pastoral care and for instruction in Christian knowledge? The recent surveys made by the General and certain Provincial Boards of Religious Education show widely diverging ideals, methods, and practice.

In the matter of control, the systems in vogue vary all the way from the placing of the supreme direction in a diocesan convention, a Cathedral chapter, or some similar authoritative ecclesiastical body, to the opposite extreme of a proprietary and really private school conducted for profit, whose sole tie with the Church is the will of the principal requiring attendance on our worship. The middle and most common position is that of the school tied by charter to the doctrine, discipline, and worship of the Church, with a self-perpetuating board of trustees, all Churchmen, and conducted not for private gain but for the glory of God and the benefit of men.

Control of Church Schools

The ideal situation would plainly appear to be that to earn its title, and rightly fulfil its office as a Church school, a secondary or preparatory school for boys or girls must not be merely indefinitely under Church influences, but definitely under the ultimate control and government of the Church, exercised through some duly authorized board of trustees or managers, responsible not to themselves and public opinion only, but to duly constituted authority.

In the matter of worship, it goes without saying that members of a Church school must attend our Prayer Book service in a school chapel, in a Cathedral, or a neighboring parish church.

Worship

Can any of the pupils be released from this because of other religious connections? Clearly not. If they attend a Church school, to the Church's services they must go. And not only the pupils but also all the masters and their households, the whole school family, must attend worship regularly, for nothing tells like example, and if the elders are absent, when the younger ones are required to be present, then there is bound to be discontent, and religion will look like meat for babies but not for mature men and women.

The daily school service should be brief and varied, on Prayer Book lines, but not of Prayer Book length. The recent compiling and publication of a series of responsive Scripture readings for every day of the month, for use at St. Paul's School, Concord, N. H., is an admirably conceived plan of lending the daily service variety, of making the pupils familiar with the greater passages of Holy Writ, and of instilling Bible teachings and Christian truths. A hymn or two, the Creed, Lord's Prayer, and collects, supply with such reading a sufficient service for every-day use; and if this schedule is alternated with a portion of the Litany or of the Penitential Office, with the Ante-Communion (so-called), and perhaps occasional special intercessory services, that variety is secured which best wins and holds children's attention. The number of obligatory Sunday services is open to question. The editor thinks there should be one obligatory service, not too long, sacred studies (in part), family prayers in the evening, wholesome out-of-door exercise, and opportunities for good reading and social intercourse of a quiet kind, as the complete and sufficient schedule for every Sunday. But some good schools require more and get good results.

The ordinary parish church service is not a good place for the worship of a school. If the worship, to be sure, has life and spirit, it will help both old and young; but the

preaching and length of service, adjusted to the needs of the elders, the major part of the congregation, cannot usually be entirely helpful for school children, and secure the best results with them. Either a separate school chapel or a service at a different hour from the regular congregation is the best plan. Yet the Episcopal High School at Alexandria, Va., for years has worshipped together with the theological students in the seminary chapel, which is also practically a parish church, and certainly without unfortunate results; for witness the large number of the alumni of this school who are either in holy orders or active lay workers and devoted communicants.

As for sacred studies, or instruction in Christian knowledge and practice, it would seem that at least the following elements should everywhere prevail:

Sacred Studies

Old Testament History.
New Testament History, and Life of Christ.
The Elements of the Christian Faith.
Elementary Christian Evidences.
The Chief Points of Christian Ethics.
The Prayer Book Principles of Worship, and the Rationale of the Chief Services.
Church Principles and Ideals.

Very few schools have any such complete plan. The Department of Secondary Education of the General Board of Religious Education does not include four of these seven in its suggested programme and adds a lot of Church history, important, of course, but not as important as equipping our boys and girls for the problems of faith and life they will meet in college, in business, and in society. To this end they need to be taught the great truths of the faith in their bearings on life experiences; the substantial grounds for holding the faith; Christian standards of conduct. The Church Catechism is not sufficient for this; excellent though it be, it is not complete equipment to meet a grown man's needs, and was not intended to be. And if we are to have a loyal and active laity we must train our children in the Church's principles and ways, and the great reasons and ideals behind them. The religious instruction given in the Church school is often all the systematic Christian and Church teaching our people ever get, except from the pulpit, which has other aims besides instruction, and rarely is systematic. It is painful in conversation to learn the ignorance of our young laity and their lack of God's own aids to carry life's burdens, and of incentives and equipment for intelligent activity in their congregations.

Now, while it would seem sufficiently obvious that, to be a Church school, a school must give definite Christian and Church teaching, yet there are those that claim this character but do not stand up for true standards. Some avoid all doctrinal teaching for fear of loss of patronage. Others have one course of instruction for the children of Church parents and a different one for other children. Some give merely short Bible lessons on Sundays. It is rumored that there are Church schools where no religious instruction whatever is given! Some compromise, and try to give such general instruction as will offend no patron. One head frankly avers that she cannot require definite Church teaching, as it would interfere with her patronage, and this she cannot afford. In these days of innumerable secondary schools and much competition, patronage plays a big and often injurious part in the management and ideals of trustees and principals.

Now if we believe that the grace and truth brought to man by Jesus Christ are the sole sufficient guide and strength of life, and that our Church's doctrine, discipline, and wor-

ship are apostolic and scriptural, and the most perfect available for men and women, then unflinchingly Bible truths and Church principles must be unflinchingly taught in every institution worthy of the name of "Church school".

There is high debate in many quarters as to the best text books for sacred studies in Church schools, and there are proposals to plan courses and books. Why is not the *Christian Nurture Series* of the General Board, ready at hand, the real solution of the question? Is there any real difference between children in a parochial Sunday school and in a boarding school, that they need different courses of instruction and textbooks? True that the latter have more time for preparation and longer instruction periods. But does that require different topics and manuals? Does it not mean rather that the lesson can be more thoroughly prepared and more fully developed and applied than in the Sunday school, and so be much the more effective?

It is sufficiently obvious that in every Church school there must be due provision for the competent pastoral care of the whole school, the teachers and their families and the domestic staff as well as the pupils, for leading on to and preparation for Confirmation, and for the direction of the Christian life of the communicants. As a matter of fact, this department of the school's religious life is at present better provided for and in more schools than any other branch except the secular education and athletics.

Again, it is obvious also that if a school is to do its part by Church and State, as well as by the individual and the family, then it should seek to instil in its pupils not only the elements of culture and the standards of Christian character, but also the spirit of service, of patriotism, and of loyalty to Christ and His Church. Therefore, in every Church school there should be definite instruction not only in Church principles and ideals but also in Christian service, in missions, in civic duties and obligations. And in some of these the actual doing of the thing is far more effective teaching than class instruction.

In a few outstanding words then, the aims of an ideal Church school can be put: Character; Culture; Service; Patriotism; Loyalty to Christ and His Church. And the last is not the least, but the foundation of all.

From what precedes, we now arrive at a definition of a Church school. It is, or should be, a preparatory or secondary school under direct Church control, in which systematic provision is made not only for the mental, moral, and physical training of boys or girls, but also for their regular participation in Church worship, for their pastoral care by a duly ordained clergyman, and for their thorough instruction in the elements of Christian faith and practice, and in fundamental Church principles and ideals, including missions, social service, and civic duties, so that they may be led to lives of true character and usefulness, and equipped for the service both of Church and Nation.

Two practical considerations suggest themselves by way of conclusion:

First. Should not the General Convention authorize the General Board of Religious Education to determine and set up standards for Church schools, and officially to recognize those that come up to standard?

Second. Should not every parent who loves his Church and his children be careful to see to it, if he sends them away to school, that they attend Church schools, and in particular those which are so in reality as well as in name?

Those who wish to consider more fully the matters discussed in this paper should ask the General Board of Religious Education (289 Fourth avenue, New York) for a copy of the valuable 1917 Report of its Department of Secondary Education, a report prepared, it is understood, by the Rev. John H. McKenzie, D.D., the veteran head of Howe School. A bulletin prepared for the Washington Provincial Board of Religious Education, by its Secretary for

Schools and Colleges, the Rev. Frederick Gardiner, L.H.D., for many years headmaster of Yeates School, Lancaster, Pa. (address Church House, Philadelphia, Pa.), is also suggestive. Useful material on secondary education on Church lines is likewise to be found in the General Board's book, *Church Ideals in Education*.

ARMY AND NAVY CHAPLAINCIES

VARIOUS inquiries having arisen as to probable appointments to chaplaincies in the army and navy and the requirements under present and pending laws, the following statement of conditions with respect to the several branches of the service has been prepared by the Bishop of Washington.

ARMY

(A) The regular army now being increased gradually to its full complement, officers and men will be about 300,000. When the army is fully enlisted there will be needed some 150 chaplains. On a peace foundation a regiment is about 1,200 men. In war, it may have 2,000. It is therefore difficult to say exactly how many chaplains will be needed. There are about seventy chaplains in the army as it stands to-day.

(B) The new army, created for the period of the war, by legislation now in conference but likely to become law within a few days, will consist eventually of one million men to be selected in two drafts of equal size. It will be some time before this army is assembled. When assembled, the same provisions for chaplains as in the regular army will prevail. There will be needed for this army about 500 chaplains.

(C) In addition to this, there is the state militia of the various states, and other auxiliary forces to the number of about 700,000 full war strength. Chaplains in this body will be appointed by the several states. In the state organizations, the governors make these appointments.

It is in these organizations that committees can do their best work, in the matter of securing the appointment as chaplains of the best men, and providing necessary equipment, as has been done by Bishop Lawrence in Massachusetts.

The age limit in the army is 40 years. Men must be physically sound, of high moral character, with some experience of work among men or adaptability for it, of first-class education, and a strong, pleasing personality. Experience in a large parish, or in dealing with large bodies of men, is desirable.

Applicants should apply to the Adjutant General, War Department, for blank forms of application and general requirements. They should apply to the Bishop of Washington for the blanks prepared by the committee of the House of Bishops, calling for the information they need, part of which is a copy of the application to the War Department. If passed on favorably by the committee, its endorsement is sent to the Department.

NAVY

In the regular navy, the permanent establishment, the age limit is 32, and the general requirements analogous to those of the army. The first grade is acting chaplain, in which men must serve three years satisfactorily before reaching the grade of chaplain.

Temporary appointments for the period of the war are provided for in the new legislation now in conference and likely to become law in a few days. The age limit for temporary appointments, as stated in this bill, is 50 years.

The method of application for all appointments as chaplain in the navy is analogous to that of the army. Apply to the Chief of Bureau of Navigation, Navy Department, for blanks, and to the Bishop of Washington for the committee's blanks.

It should be understood that the War Department, with the approval of the President, has adopted quotas for the various religious bodies based on the last census, which gives the Episcopal Church only seventh place.

The Bishop of Washington hopes to obtain the names of at least twenty-five desirable men for chaplaincies in the navy and about fifty for the army, though he cannot guarantee their appointment.

Church Calendar



- 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

- " 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—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " 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. Conv., Meeker.
 " 26—Atlanta Special Council, St. Philip's Cathedral, Atlanta, Ga.
 " 29—Central New York Dioc. Conv., Trinity Church, Utica.
 " 29—West Virginia Dioc. Conv., Clarksburg.
 June 5—Duluth Dioc. Conv., Trinity Cathedral, Duluth, Minn.
 " 5—Easton Dioc. Conv., Christ Church, Cambridge, Md.
 " 5—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 " 6—Colorado Dioc. Conv., Chapter House, Denver.
 " 7—Utah Dist. Conv., St. John's Church, Salt Lake City.
 " 12—Connecticut Dioc. Conv., St. John's Church, Stamford.
 " 12—Eastern Oregon Dist. Conv., St. Mark's Church, Hood River.
 " 13—Western Michigan Dioc. Conv., Emmanuel Church, Hastings.
 " 16—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
 " 19—Western Nebraska Dist. Conv., Alliance, Nebr.
 " 20—Asheville Dioc. Conv., Church of the Holy Cross, Tryon, N. C.
 " 20—Vermont Dioc. Conv., St. Paul's Church, Burlington.

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. E. 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 B. ARTHUR has accepted a unanimous call to become rector of St. Paul's Church, Waterloo, diocese of Central New York. Mr. Arthur will assume his duties June 1st, after which time his address will be No. 125 East Main street, Waterloo, N. Y.
- THE Rev. PERRY M. G. AUSTIN, recently ordained deacon in St. Timothy's Church, Roxborough, Pa., will be transferred from Los Angeles to the diocese of Pennsylvania.
- THE Rev. HARRY M. BABIN should now be addressed at The Rectory, St. Luke's parish, Dixon, Ill.
- THE Rev. H. D. BULL becomes rector of Old Christ Church, Charleston, S. C., in June.
- THE Rev. JOSEPH EAMES is to be rector of St. Andrew's parish, Fall River, Mass.
- ALL communications to the secretary of the missionary district of Eastern Oklahoma should be addressed to the Rev. PHILIP K. EDWARDS, All Saints' Rectory, McAlester, Okla.
- THE Rev. ARTHUR W. FARNUM has returned to his home in St. Paul, Minn., and is temporarily assisting at Christ Church. He should be addressed at 633 Holly avenue.
- THE Rev. ROY R. GILSON, who accepted a call to St. Paul's Church, Brunswick, Maine, will assume charge on the Sunday after Ascension.
- THE Rev. OLIVER J. HART will soon become assistant to Dr. Kershaw at St. Michael's Church, Charleston, S. C.
- THE Rev. JOHN R. HUGGINS has been appointed an assistant at the Church of the Holy Trinity, Philadelphia.
- THE Rev. ALBERT JEPSON has accepted appointment to be priest in charge of St. Alban's Church, Danielson, Conn., and will commence his duties on the first Sunday in June.
- THE Rev. J. H. LEVER is chairman of the St. Louis branch of the Union against Militarism.
- THE Rev. F. NORTH-TUMMON of Savannah, Ga., has been appointed Archdeacon of the Savannah archdiocese in place of the Rev. S. B. McGlohon, resigned.
- THE Rev. CHARLES EVANS PATILLO, D.D., has accepted a call as assistant rector of St. Andrew's Church, Tampa, Fla., to have full charge of the parish during the absence of the rector, the Rev. H. A. BROWN, chaplain in the National Guard of Florida, whose duties require him to be with the troops.
- DURING the months of June, July, and August, the Rev. FRANK A. SAYLOR will be in charge of Christ Church, Green Bay, Wis., during the absence of the rector, the Rev. J. F. KIBB.
- THE Rev. CARROLL N. SMITH, priest in charge at Osceola Mills, Pa., has resigned, to take effect June 1st.

THE Rev. LAIRD W. SNELL, having resigned the rectorship of St. Luke's Church, Jamestown, N. Y., is acting temporarily as curate of St. Paul's Church, Buffalo.

THE Rev. SAMUEL STEINMETZ has been appointed to take charge of the Chapel of the Prince of Peace, Philadelphia.

THE Rev. WILLIAM T. WESTON has been received into the diocese of Vermont from the diocese of Albany, and has become rector of St. Thomas' Church, Brandon.

THE Rev. EDWARD WOOTTEN of Wilmington, N. C., celebrated the fiftieth anniversary of his ordination on May 12th.

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.

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.

RETREATS

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

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st, the Feast of St. Matthew. The conductor of the retreat will be the Rev. William T. Manning, D.D., rector of Trinity Church, New York. No charge is made to those who attend the retreat. We shall be glad to hear as soon as possible from those who hope to come. A postal card to the GUESTMASTER will be sufficient.

ORDINATIONS

DEACONS

TENNESSEE.—On Wednesday, May 9th, at 10:30 A. M., Mr. J. MILLARD NELSON, presented by Dr. H. J. Mikell, and Mr. HARRY F. KELLER, presented by Archdeacon Windiate, were ordered deacons by the Rt. Rev. Dr. Thomas F. Gallor, in Christ Church, Nashville. Both candidates will be graduated in June from the Theological Department at Sewanee. The former will take up work in Montana and the latter at Mt. Pleasant and Pulaski, Tenn.

BAPTIZED

ELIZABETH KNAUFF, daughter of Rev. and Mrs. Grant Knauff, was baptized on the 9th of May in All Saints' Cathedral, Milwaukee, by the Very Rev. Charles N. Lathrop.

MEMORIALS

WALTER MORRIS NICOL

In ever loving memory of WALTER MORRIS NICOL of Ennis, Texas, who departed this life May 23, 1908.

"Grant him, Lord, eternal rest
 With the spirits of the blest."

WILLIAM ALEXANDER ROBINSON

It is with a distinct sense of loss, and a feeling of deep personal sorrow, that the members of the Standing Committee of the diocese of Kentucky have learned of the death of their fellow worker and friend, WILLIAM ALEXANDER ROBINSON.

We would place upon record our high appreciation of his life and character. For more than thirty years he has been a member of this committee. His sound judgment, untiring zeal, and

ANNUAL CONVENTIONS

SUMMARY

ALABAMA upheld the Bishop in a ritualistic controversy, and President Wilson in the conduct of the war.—ARKANSAS elected two suffragan bishops, one white and one colored.—DELAWARE provided canons regarding representation in provincial synod. Pension Fund canons also were adopted, and resolutions supporting the suppression of the liquor traffic.—HARRISBURG passed resolutions of loyalty, and others urging strict censorship of moving picture films.—MAINE passed resolutions of loyalty, refused to make women eligible as delegates, and urged self-denial during the war, especially as to the use of alcoholic liquors and beverages.—NEW JERSEY heard Bishop Matthews' first episcopal charge. It passed resolutions concerning the pension fund, affirming the loyal stand of the diocese in the war, and advocating war prohibition.—PENNSYLVANIA's harmonious convention passed several war resolutions, covering regulation of liquor traffic, the morale of the camp, and training at home in the parish.—TENNESSEE voted to elect a Bishop Coadjutor next year. Marked growth was reported in the diocese. The canons were adapted to the new pension system.

ALABAMA

A MOST UNHAPPY condition of bitter partisanship has developed in Alabama and was reflected in the diocesan council held last week at St. Andrew's Church, Birmingham. The difficulty arose over an attempt by the Bishop last year to have the Rev. F. D. Devall, then rector of the Church of the Ascension, Montgomery, presented for trial because he had used the services of acolytes in his parish church. The Standing Committee after investigation refused to formulate charges against the priest, whose standing and character are of the highest. Mr. Devall has since become Dean of the Cathedral in Tennessee and has been transferred from the diocese of Alabama to that jurisdiction. It had been hoped, therefore, that the attack upon him and upon all who supported him might be at an end. This hope has not been realized. Shortly before the meeting of the council the Bishop issued a letter to the diocese severely criticizing the Standing Committee and asking for the election of a new committee such as would be in harmony with his policy.

Thus the diocesan council met with partisanship at a high pitch. The Bishop in his annual address declared that "acting under the ill-advised counsel of a layman who lives in Milwaukee, Wis., and who chances to be the editor of a party paper called THE LIVING CHURCH," Mr. Devall had "denied the Bishop's jurisdiction over the question of 'ritual observance' and disobeyed the Bishop's admonition."

"Ritual and ritualism are not interchangeable terms," said Bishop Beckwith. "Ritual has to do with the rendition of the service of the Church and may be ornate or otherwise according to conditions. The danger point is reached when any practice or ceremony is introduced that teaches or tends to teach that for which the Church does not stand. Ritualism begins with insubordination to established authority and ends with outspoken disobedience.

"You have seen this with your own eyes. The pretension of the ritualist is to deep and compelling reverence, but at the final analysis that reverence is paid to the individual opinion of the man, who has forgotten that the Church of God was quite ancient before he was born, and that to that Church he owes his sworn allegiance. Once allow ritualism to gain a foothold in this diocese and you will weaken beyond measure the 'Truth as this Church hath received the same'."

Declaring then that "the canon law has been transgressed by your Standing Committee", the Bishop added further, that "the same committee asks to be returned to office, with the assurance that the same transgression of law will continue. What are you going to do about it? Your answer must be from the standpoint of law, uninfluenced by personal entanglement."

The Rev. Stewart McQueen of Montgomery, chairman of the Standing Committee, read a reply to the Bishop's letter in which the committee defends its action.

"The Bishop, on March 18, 1917, issued an open letter to the clergy," says the reply, "in which he urges upon them the necessity of giving 'him' a Standing Committee, which will help rather than hinder him in the performance of his duties. While recognizing that no Standing Committee should be held accountable for the actions of another Standing Committee, nevertheless, as the present committee is identical, with one exception, in its personnel with the committee which was the object of the Bishop's criticism, we feel it a duty to tender to this council an account of our official actions.

"The Bishop's letter impugned the good faith of two members of the committee, mentioning them by name, and intimates that the entire committee violated the canons of the Church in its action in the case in point.

"The Bishop assumes that the Standing Committee is *his* committee when he asks that you give 'him' a committee. The Standing Committee is a creation of the general Church and acts in an advisory capacity, either at the request of the Bishop or on its own initiative."

The report then proceeded to a defense of its action in details, replying to the charges that had been published by the Bishop and denying any manner of disrespect to the Bishop or to his office.

It developed that a majority of the clergy would vote to sustain the Bishop and a majority of laymen to sustain the Standing Committee. The question was then raised as to how the vote for the latter was to be taken. The Bishop, in the chair, ruled that it should be taken by parishes and orders. An appeal was taken from his decision. The chair ruled that the vote on the appeal must be taken by parishes. An appeal from this decision also was made, which the chair refused to entertain, and ordered that the election for Standing Committee be proceeded with without putting the appeal to vote. Thereupon the election was held under his ruling, with the result that the old Standing Committee, with the exception of one layman, was turned out and a new committee elected as follows: clergy, Rev. E. A. Penick of Tuscaloosa, Rev. E. W. Gamble of Selma, and Rev. Middleton S. Barnwell

of Birmingham; laymen, R. H. Mabry of Selma, reelected; J. O. Banks of Eutaw, and C. J. Jordan of Florence. The former Standing Committee, which had taken action in protection of Mr. Devall, consisted of the Rev. Stewart McQueen, the Rev. Matthew Brewster, D.D., the Rev. E. E. Cobbs, and Messrs. R. H. Mabry, W. H. Tayloe, and Robert Jemison.

The bitterness engendered is further shown by the fact that at the evening session, when pledges were requested from the parishes for diocesan missions, the lay deputations from four of the leading parishes of the diocese withdrew. These were the delegations from Christ Church, Mobile, the Ascension and St. John's, Montgomery, and the Church of the Advent, Birmingham.

Other elections were as follows:

Delegates to the Provincial Synod, Rev. E. G. Hunter, Mobile; Rev. L. G. H. Williams, Birmingham; Rev. W. N. Claybrook, Birmingham; Rev. V. G. Lowery, Troy; Rev. Middleton S. Barnwell, Birmingham; Rev. Stewart McQueen, Montgomery; John E. Mitchell, Dr. Harry Inge, Mobile; W. F. Garth, Huntsville; Dr. W. B. Hall, Selma; Henry Whitefield, Demopolis; Judge W. H. Tayloe, Uniontown.

Diocesan Board of Religious Education—Rev. V. G. Lowery, Troy; E. L. Malone, Gadsden; Rev. J. F. Hanaker, Greensboro; Rev. M. S. Barnwell, Birmingham; Rev. C. L. Price, Florence; John E. Mitchell, Mobile; Frank Stollenwerck, Montgomery; C. D. Walker, Faunston; A. L. Brown, Birmingham; C. E. Jordan, Florence.

Diocesan Board of Missions (nominated by Deans, elected by Council)—Benjamin Vincent, Mobile; Julian Smith, Selma; R. A. Rives, Montgomery; H. S. Meade, Birmingham; W. H. Bell, Huntsville.

Other legislation included an amendment to the diocesan canons whereby the investigation in the event of a trial of a clergyman shall be made by a committee of three, to be appointed by the Bishop instead of by the Standing Committee. There was also a resolution approving the action of President Wilson in regard to the war.

DELAWARE

DELAWARE held its annual convention in St. Andrew's Church, Wilmington, on Wednesday, May 9th. Bishop Kinsman, assisted by the clerical members of the Standing Committee, celebrated the Holy Communion, the sermon being preached by the Rev. Addison A. Ewing. The Bishop, in his address, devoted most attention to the War and duties incident to it. Resolutions were adopted calling for special acts of intercession and offerings for war sufferers. Special note was made of the services to the diocese for twenty-five years of Mr. John S. Grohe of Wilmington, secretary of the convention since 1903, who was presented by the convention with a piece of silver.

The committee on the Church Pension Fund announced that \$75,000 had been raised in the diocese; canons providing for election of deputies to provincial synod and for the Church Pension Fund were adopted; a committee on Church Finance appointed; resolutions in support of efforts to suppress the liquor traffic were adopted.

The diocesan officers were reelected.

HARRISBURG

THE CONVENTION met in St. Matthew's Church, Sunbury, Pa., the evening of May 8th. After Evening Prayer the Bishop delivered his annual address, in which he dealt with the progress made in the last year; the pension fund, in behalf of which the diocese exceeded by far the amount proposed last year; he dwelt upon the present war situation, and suggested appropriate resolutions which were unanimously adopted at the subsequent business meeting.

At the business meeting following the Bishop's address, the convention organized by electing General C. M. Clement secretary, the latter appointing the Rev. William Dewart as assistant.

On the following day there were elected on the Standing Committee the Rev. Clifford G. Twombly and Mr. Thomas J. Brown, whose names appear as succeeding the Rev. A. R. De Witt and Mr. John Langdon.

The Rev. Mr. Twombly addressed the convention on the subject of Moving Pictures. He stated that as a business moving pictures were the fourth industry in the country, and that as at present conducted they were the greatest menace to morals of any in the country. Following his address a strong resolution was adopted looking toward strict censorship of films.

Measures were taken to bring the fiscal year of the convention into line with the requirements of the General Convention. Parochial reports for the next year will cover the time from May 1 to December 30, 1917, a period of eight months.

By resolution the convention pledged hearty support to the Committee on Public Safety.

The next annual convention will be held in St. Paul's, Lock Haven, on the second Tuesday in May, 1918.

The good people of Sunbury served a luncheon in the parish house to members of the convention and the officers of the Woman's Auxiliary, who were in Sunbury for a conference.

MAINE

AS THE USE of the Cathedral parish house at Portland has been given for an indefinite time to the Red Cross Commission, the convention and the Woman's Auxiliary of the diocese of Maine availed themselves of the kind invitation of the State Street Congregational Church to hold their meetings in its parish hall. The sessions were held in Portland on Wednesday, May 9th.

On the day before the convention there were Girls' Friendly Society meetings and services at St. Paul's Church (Rev. J. B. Shepherd, rector), and in the evening the Maine Episcopal Missionary Society held its annual meeting, with the Bishop in the chair. Reports showed that the society continued to prosper.

On the same evening the Church Club of Maine held its annual meeting at the Lafayette Hotel, which was followed by the usual banquet, at which Mr. F. H. Gabbi of Portland, as president, presided. The speakers after the banquet, besides Mr. Gabbi, were Dr. Carl M. Robinson of Portland, who recently returned from hospital service in France, Prof. Roscoe J. Ham of Bowdoin College, who not long ago returned from Russia, where he was engaged in special governmental service, and Bishop Brewster. The first two speakers related some of their experiences in the two countries named, while the Bishop, in a few earnest words, emphasized the call of the hour to the service of humanity. There were at the tables about sixty gentlemen, lay and clerical.

The diocesan convention was ushered in by an early celebration in the Cathedral, the

celebrant being the Bishop, who was served by the Dean, the Very Rev. F. L. Vernon, D.D. The business of the convention was taken up at 9:30 A. M.

In the course of his annual address, Bishop Brewster said, referring to the Great War into which America has at last entered: "Right, freedom, democracy, peace, and safety for the world—these indeed are noble objects, worthy of sacrifice. And it is the especial task of the Church of God to keep steadily in sight the spiritual and moral bases on which alone these things can permanently rest." The Rev. William F. Livingston of Augusta was reelected secretary, and Mr. Charles B. Clarke of Portland was reelected treasurer. The Standing Committee were also reelected, and the Committee, organizing later in the day, reelected the Rev. Charles F. Lee of Northeast Harbor, and Mr. H. V. B. Nash of Wiscasset, president and secretary respectively. The nomination by the Bishop of the Rev. R. L. Sloggett of Saco as honorary Canon of the Cathedral to succeed himself was confirmed. The Rev. Messrs. A. E. Scott of Brownville Junction, R. W. Plant of Gardiner, R. L. Sloggett of Saco, and Philip Schuyler of Portland, and Messrs. Herbert Payson of Portland, K. C. M. Sills of Brunswick, H. von B. Nash of Wiscasset, and R. H. Gardiner of Gardiner were chosen delegates to the Provincial Synod.

On motion of Dean Sills of Bowdoin College, it was unanimously voted, all standing, that the annual convention of the diocese of Maine, meeting in time of war, desired to record the wholesouled allegiance of the Episcopal Church in Maine to the government of the United States in this contest for righteousness and justice.

St. John's parish, Presque Isle, was admitted to union with the convention.

A resolution, presented by Mr. R. H. Gardiner, that the canons of the diocese be so altered as to make women eligible to seats in the convention, failed, after an animated discussion, to pass, the vote being 13 yeas and 42 noes.

On motion of Mr. R. H. Gardiner, it was voted that all members of the Church should practice self-denial during the war, at least to the extent of abstaining from the use of alcoholic liquors and beverages.

In view of the approaching completion of the new St. John's Church, Bangor, it was voted, the Bishop concurring, that the next annual convention be held in the city so named. It was understood that this change of place for the holding of the convention was not to be considered a precedent.

The convention adjourned shortly after 5 P. M., and after a very profitable and harmonious session.

Convention Day was crowned, in the evening, by a stirring public service, held in the Cathedral and well attended, at which the Bishop presided. After the diocesan clergy and visiting clerical friends had taken their places in the front row of sittings, the Bishop and Cathedral clergy, preceded by the fine Cathedral choir, entered from Emmanuel chapel and proceeded up the main aisle, headed by the crucifer. A handsome national flag, a recent present to the Cathedral, was borne in the procession, and the Rev. Dr. J. Alexander O'Meara, assistant priest at the Cathedral, bore the Bishop's staff. The service, which was of the simplest character, consisted of a few prayers, together with familiar missionary hymns, which were sung most heartily. There were four addresses, all of them brief and to the point, as follows: Missions in Cuba, by the Rev. Jose M. Lopez-Guillen, of Cuba; Religious Education, by the Rev. Canon R. W. Plant, of Gardiner; Christian Social Service, by Mr. R. H. Gardiner, of Gardiner; and The Es-

sential Unity of These Three Departments of Christian Work, by the Rev. G. M. Foxwell, of Camden.

NEW JERSEY

BISHOP MATTHEWS made his first episcopal charge to the clergy of his diocese when the convention met in Christ Pro-Cathedral, Trenton, on May 8th. He had previously celebrated the Holy Communion, being assisted by the Rev. W. H. Moore and Archdeacon Shepherd, a choir of forty priests singing the service.

The Bishop's charge was divided into two parts, the former dealing with the war and the latter with Prayer Book rubrics. The Bishop urged the clergy to support the President. "Both by our prayers and by the frequent use of the Liturgy we should remember those who go to the front. But we should not neglect those who are prevented from joining the colors."

At twelve o'clock the convention commenced the business session and at one o'clock was adjourned for lunch.

In the evening an enthusiastic missionary service was held. Among the speakers were the Rev. Messrs. C. B. Dubell, J. N. Deaver, C. W. Twing, and Archdeacon Shepherd. The pension fund was made the special order for 10:30 on Wednesday. The morning was spent in listening to the report from the majority and minority committees. After a thorough discussion of the question it was resolved "that the funds of the Aged and Infirm Clergy Funds and of the Widows and Orphans of the Clergy Fund of the diocese shall not be used for the payment of the pension fund assessments, but be reserved for the payment of diocesan annuities and special appropriations." It was resolved, however, that "the convention assess each parish and mission on the basis of current expenses for the pension of the clergy of the diocese entitled to receive benefits of the pension fund."

The chair announced that the Standing Committee had been reelected without change.

The committee on canons presented a report changing the beginning of the fiscal year from May to January and providing that all finances be audited by a certified accountant.

The Rev. E. Vicar Stevenson presented a resolution, which was unanimously adopted, affirming the loyalty of the diocese and placing its resources at the disposal of the government, with the personal service of the clergy. By the resolution the Bishop was requested to prepare a patriotic service for the diocese, to be held at such time and place as he deemed advisable.

A resolution was presented by the Rev. H. H. Gifford favoring the passage of a federal law prohibiting the sale of alcoholic liquors during the war. This also was adopted.

At the close of the convention a resolution was presented endorsing the action of two clergymen of the diocese, the Rev. Clarence S. Wood and the Rev. Henry W. Armstrong, who had offered their services as chaplains in the United States army.

PENNSYLVANIA

THE 133RD CONVENTION of the diocese of Pennsylvania was opened on Tuesday, May 8th, with the Holy Communion in the Church of St. Luke and the Epiphany, at 9:30. Bishop Rhinelander was the celebrant, the Bishop Suffragan and the Rev. L. N. Caley assisted. About six hundred of the clergy and lay delegates were present throughout the convention, and a spirit of perfect harmony existed.

After the celebration, the convention was

formally opened with the election of the Rev. Charles L. Fulforth as secretary, and the appointment of the Rev. C. S. Lyons as his assistant. The usual nominations for officers were made, and since there was no contest excepting for the Standing Committee, the secretary was instructed to cast the ballot for those nominated.

The keynote of the convention was struck in the opening words of the Bishop's address. He said: "Two years ago I said in my annual address, 'Never has a convention of this diocese met at a time like this. Those who come after us will read the record of what we here shall do and say, with an anxious and exacting scrutiny.' If these words were true then, they are more true now. Then we were outside the world's conflict and convulsion: we were but sympathizers and spectators. Now we are inside: partners and allies. Think what it means. America lined up with Belgium, France, England, Italy, Russia, Japan, and many others, already come or coming into the concert of free peoples. Hearts, minds, arms, flags, and resources are met and mingled in one great and high common undertaking—which, please God, shall result in establishing for all time and for all men, liberty and truth, righteousness and brotherhood, on earth." In view of this great moment in the world's history, in our country's history, in our Church's history, he said, we should try to grasp the full meaning of it all and make our convention worthy of its time. He counselled being brief, being brave, and being brotherly, in all the doings of the convention. A reference to the splendid work of the diocesan committee on the pension fund was then made and the fact that the diocese had raised to date \$1,108,270.29. A just tribute was paid to the committee for their work. Theological Education and Work among the Negroes in the diocese was treated at length, and advice given as to the responsibility of the Church for promoting each. In speaking of the Chaplains for the War and their Support, he said: "I ask your special attention to the question of providing chaplains with the necessary equipment." A special committee, of which the Rev. Dr. Montgomery is chairman, is receiving applications for service, and gathering information as to needs and opportunities. He made a special appeal for aid for the chaplain in our own Navy Yard, who is a Churchman, and for the "large company of our distinguished men" who are going into the service.

An appeal for recognizing the diocese rather than the parish as the unit of work in the Church was made by the Bishop. He said: "Our whole Church organization and machinery at present touches only a small fragment of the population." It is said that while it touches only a small fraction, numerically, it is of immense influence and importance, that it makes up in quality for lack of quantity. "But," he said, "if we glory in our exclusiveness, we are glorying in our shame." The Church is in the world, not chiefly to exert influence or to give leadership, but to save souls. What is needed in doing this is contact. "A recruiting officer for the Kingdom; an open station for first aid to the spiritually injured; a public school for doubters and inquirers; for perplexed and troubled people; some place, some ground, where the Church in its freedom and fulness can meet men and women as they come and go. I think the diocese exists for this. I believe it to be no mere dream or vision, but a sober truth and a great challenge."

Considerable space was given in the address to duties of the Church and people in the home for the men at the front in prayer and service.

The Bishop reported 3,832 confirmations, and fifty-six members received from the Roman Catholic communion.

Bishop Suffragan Garland's address was chiefly devoted to a statement of the missionary work of the diocese. He referred to a farm school which is being organized, and of which the Rev. Charles W. Shreiner is to be in charge.

Resolutions were presented by the committee on dispatch of business; and on the national convention of the Brotherhood of St. Andrew.

After the recess for luncheon, an address was made on Armenian and Syrian Needs by the Rev. Haig Y. Yardumian, in which he made a strong appeal for these people, who are in equal distress with those of Belgium, and who have no one to plead for them. Several committees then made their reports, and were followed by the committee on the Fiscal System. This committee, in its report, advised the convention to take action looking to the sale of the Church House at Twelfth and Walnut streets and so to arrange the Bishop's House that it may be used for the offices of the diocese; if this be feasible, to provide a home for the Bishop by renting a house from the proceeds of the Church House and to invest the balance for an endowment for the episcopal fund; if the Bishop's House can not be used for diocesan purposes, to sell that also and secure a site for a new building, to be equipped for the offices. This was referred to the trustees and Standing Committee of the diocese for action as they deemed best. The committee also urged that an endowment fund of \$500,000 be raised, in order that the assessment on the parishes for the expenses of the diocese may be reduced.

At the opening of the session on Wednesday at 9:30 there was only a small delegation present, on account of the presence in the city of the French and British envoys. About 11 o'clock the house was filled, and after reading the minutes of the day previous, the committee on dispatch of business made its report. The missionary report was received and the committee recommended that \$40,800 be appropriated for the budget. At one o'clock a recess for luncheon was taken. The convention reassembled at 2:30, and the first order of the day was an address by Bishop Brent. For more than an hour the house listened in rapt attention to the story of his trip to Europe, dwelling chiefly on his experience in France. He told of the need for men and supplies with which to carry on the war; how the French army has reached the zenith of its power and that now it must of necessity lose strength and finally lose out unless men from this country come to its rescue, and he said they will. The whole address aroused a wonderful but suppressed enthusiasm. The Bishop warned his hearers that the subject was not one for applause; that the conditions are too horrible. At the conclusion of the address Bishop Rhineland called the house to prayer and Bishop Brent addressed a fervent appeal to God for the countries at present at war and for the termination of all war.

As a result of the address, the house addressed itself to several resolutions pertinent to the situation in this country in relation to the war. Among those offered and passed were resolutions favoring national legislation "to prevent the manufacture of food stuffs into malt or spirituous liquors"; urging Congress "to provide for the morale of those in training camps by proper provisions for chaplains"; recommending the formulation of some "definite plan whereby each parish shall offer itself as a training camp, to the end that our people at home learn more fully the opportunity of their discipline,

ship, and our people who go away on their country's business be followed and reinforced by the prayers of every Churchman at home".

A report was made by the Clergy Reserve Corps to the effect that everything is being done to provide the way for men who desire to enter the army and navy as chaplains. It reported that Dr. Jefferys, of St. Peter's Church, Third and Pine streets, has already been accepted and gone into camp. Dr. Montgomery made a strong appeal for aid for the work of the chaplains. Dr. Mockridge stated that already a large tent is being provided for the chaplain at the Navy Yard, where there are now 10,000 men to be ministered to.

Resolutions of appreciation for the address of Bishop Brent were also offered.

The house then returned to routine business, and adjourned at 6:30 p. m.

At a missionary service, held on Tuesday evening, the Rev. J. L. Prevost, M.D., spoke on Work in Rural Districts; Rev. D. R. Clarke, Work Among Colored People; and the Rev. E. S. Lane, Community Service in Foreign Districts.

The Standing Committee:

Clerical: J. Andrew Harris, D.D., E. M. Jefferys, D.D., John Mockridge, D.D., James DeWolf Perry, D.D., L. M. Robinson, D.D., F. M. Taitt, and L. C. Washburn, D.D. Lay: Messrs. Charles Biddle, E. H. Bonsall, W. W. Frazier, S. F. Houston, and R. Francis Wood.

SOUTH CAROLINA

THE COUNCIL of South Carolina met at Cheraw on May 8th and 9th.

Bishop Guerry's address reviewed the ten years of his episcopate, showing a very satisfactory condition. For eight years the diocese has more than met its apportionment for general missions, and during the decade all obligations for diocesan missions have been promptly met.

The marriage laws of South Carolina are more exacting than those of the Church, and the Bishop states that, following the law of the state, the Church allows no remarriage after divorce, for any reason at all. This strictness has caused some difficulty in practice.

The Bishop told of proposed coöperation between the Carolina dioceses in the election of a negro suffragan bishop, recommending the appointment of a conference-committee from the diocese.

He recommended to the clergy that they use the period of the war as a time for their very best preaching, and for many services of prayer.

TENNESSEE

THE REV. W. B. CAPERS delivered the sermon at the opening service when the diocesan convention of Tennessee met in Christ Church, Nashville, on May 9th. Two men were ordered deacon at the service.

During the sessions the officers of the diocese were all reelected. The Board of Religious Education had its duties enlarged, and is doing exceptional work. The Social Service Commission will employ an agent to work with the state institutions and to educate the communicants of the Church as to their duties in that field.

Perhaps the most important action of the convention was the decision to elect a Bishop Coadjutor next year at the convention in St. Luke's Church, Memphis, on May 15th, if the consents of bishops and standing committees are given. The new Bishop's salary was provided for. This action is justified by the extent of the diocese and the many

demands upon the Bishop's time, coming from both within and without the diocese. The Church's growth within the past year has been marked, the confirmations reaching a total of 550, despite a number of vacant parishes.

Changes in the canons to conform to the general provisions of the pension fund were made.

At one of the sessions, the Governor, the Hon. T. C. Rye, addressed the delegates, wel-

coming them to Nashville. Adjutant General Rogan of the United States army also spoke, urging the delegates to an active loyalty.

Speaking of the President's message, Bishop Gailor said in his annual address:

"Our country is asking to-day for our labor and our prayers. Let us give both—not only with loyal enthusiasm, but with loyal obedience. We have able and competent men at the helm of state. It will be

folly and disaster to permit individuals, or groups of individuals, to have their own plans and carry them out in their own way. Our safety and our success depend upon our implicit obedience to those to whom we have committed authority.

"The ultimate and enduring peace of the world will, by God's help, be assured through the courage and sacrifice of free men and women, provided their democracy is genuine."

MEMBERS OF BRITISH MISSION VISIT NEW YORK CATHEDRAL

Bishop Brent Is the Preacher—Building Plans Announced for New York Cathedral — Contain Some Impressive Features — Proposed Removal of St. John's Chapel

New York Office of The Living Church }
11 West 45th Street }
New York, May 14, 1917 }

THE Cathedral in New York was crowded at an impressive service on Sunday morning when Bishop Brent preached from 2 Samuel 24: 12-16, uttering a rally cry to arms. Bishop Burch officiated and was assisted by the Cathedral clergy. In the congregation were the Hon. Arthur James Balfour and other members of the British mission to the United States. The British ambassador and hundreds of prominent men and women attended.

PLANS FOR CATHEDRAL CONSTRUCTION

At the Cathedral of St. John the Divine on Sunday morning an official statement, descriptive of building plans, was published. In part, it was as follows:

"The nave of the cathedral will be Gothic in all essential principles, though there will be many original and unique structural features in the plans of the architects, Messrs. Cram & Ferguson. The architects have frankly adopted the system of great squares predetermined by the existing portions of the building, and have used these for the development of a somewhat new type of organism, adopting the sexpartite form of vault. This is a vault devised on such a series of square areas giving it that structural support and outward expression which were generally lacking during that period of the Middle Ages when sexpartite vaulting was in use.

"The nave, therefore, will be, not a long series of oblong compartments, with ranks of unvarying columns, but rather a sequence of four great squares supported on powerful piers, with the standard order of arcade triforium and clerestory pushed laterally to the extreme limits of the building and with very lofty intermediate isolated shafts supporting the secondary members of the sexpartite vault. This plan can only result in an extreme openness of effect and in a very brilliant composition of light and shade.

"The central span of the nave will be fifty feet in width. The primary aisles will form the lateral base of a height equal to that of the nave itself, while secondary aisles, hardly more than ambulatories, will be on either side.

"Through the walls and into the piers will run passageways or ambulatories at different levels, so that it will be possible to thread one's way through and around all portions of the nave and at a great number of levels above the pavement. The general

effect of the nave as one enters from the west will be a consistent and progressive opening out on either side as one approaches the crossing to an apparent width almost of the crossing itself. Each step will reveal some new group of shafts and windows. The enormous area will ultimately be extended laterally into the future transepts; and each of these will contain a rose window equal in size to those of the transepts of Notre Dame in Paris.

"The general ashler and the great piers will be of a limestone similar to that employed in the finished portions of the choir. The one-hundred-foot shafts of a warm-colored granite will be the tallest columns ever provided for in any building.

"The windows in the nave are of vast size, larger even than those of Chartres Cathedral, and will afford opportunities for the most perfect showing of splendid glass.

"Contracts have been let to complete the foundations of the nave up to the flooring of the crossing. The placing of contracts for additional work will depend upon financial resources available."

REMOVAL OF ST. JOHN'S CHAPEL?

The question of removing old St. John's Chapel of Trinity parish has been revived. The following report is taken from the *Evening Post* on Saturday, May 12th:

"An effort is being made by a number of prominent Church people in the city, led by the authorities of the corporation of Trinity Church, to devise some means for saving Old St. John's Chapel in Varick street. The board of estimate have decided that they will not wait longer than July 2nd, before ordering the destruction of the old structure. It is understood that the vestry of Christ Church, Seventy-first street and Broadway, which is considering the erection of a new structure, has also been considering the advisability of moving the old chapel to any site which they might acquire for their church building. The Trinity Church authorities have offered them the building, and, in addition, they have offered substantial help in the moving of it. It is estimated by the Christ Church people that it will take about \$200,000 more to remove the St. John's Chapel building than to erect a new church structure, and it is said that the question of raising this \$200,000 is the principal obstacle in the saving of St. John's for future generations. It is believed that, if an effort were made among those who have been objecting to the demolition of the old chapel this would be forthcoming."

As a result of the widening of Varick street the board of estimate ordered the portico of St. John's removed to conform with the alignment of other buildings on that street.

By removing the chapel stone by stone, and rebuilding on a new site for another congregation, one of the most picturesque

of the city's landmarks will be preserved for use by future generations.

LOCAL OPTION LEGISLATION

Quite consonant with the discussion on the subject of "local option" in the diocesan convention last November, a resolution endorsing Governor Whitman's stand on the Hill-Wheeler Local Option bill was adopted at a meeting of the Churchman's Association, held on Monday, May 7th. The resolution was presented by the Rev. Dr. James Empringham and seconded by the Rev. Dr. Ernest M. Stires. A copy was telegraphed to Governor Whitman. It reads:

"Inasmuch as notice had been served in advance by the speaker of the assembly that the amendment made by the senate to the Hill-Wheeler bill could not be passed in the lower house, we stand with you in your insistence that the bill pass the senate in the form urged by you. Your open fight for the people's rights on this question entitles you to the support of all earnest citizens in your conflict with those who have been the notorious enemies of local option."

PATRIOTIC SERVICES

Many patriotic sermons, dealing with various aspects of the great war, were preached in the churches throughout the metropolitan district on Sunday, May 6th.

In St. James' Church, the Rt. Rev. Dr. Brent, Bishop of the Philippines, preached a powerful sermon, in which he described to the great congregation of sympathetic hearers the sufferings and the bravery of France. The preacher denounced the extravagance and waste so common in America.

GENERAL THEOLOGICAL SEMINARY

The Rev. Edmund Banks Smith, D.D., will deliver the alumni essay at the General Theological Seminary on Thursday morning, May 24th. His subject will be: The Challice—Its Unfailing Use.

Mr. William Johnson Gage of St. Stephen's College, a candidate for holy orders from the diocese of Albany, has received the George Cabot Ward prize. This competition is open annually to ten designated members of the senior class of the General Theological Seminary, and is awarded for the best reading of the Bible, and the Service of the Church.

WOMAN'S AUXILIARY

The annual meeting of the diocesan branch of the Woman's Auxiliary elected Miss Elisabeth R. Delafield as president and Mrs. L. M. Van Bokkelen vice-president-at-large. Seven vice-presidents were chosen for special fields of work. The secretary is Mrs. Samuel H. Evins; the assistant secretary, Miss Louise Munroe; the educational secretary, Miss Edith S. Walker; and the treasurer, Miss Annie Clarkson.

Encouraging and interesting reports were read. The amount given in the year for foreign missions was \$28,875.92; for domestic missions, \$30,076.57.

Bishop Lloyd made an address, in which he said: "If every clergyman in the diocese could have heard these reports to-day, every man would have returned to his parish feel-

ing as he had never felt before—that he was ministering to the Body of Christ and not merely to individuals.”

FAREWELL SERVICE FOR ENLISTED STUDENTS

Eighty-five West Point cadets came down last week to attend a special service in St. Paul's Chapel of Columbia University on Sunday, May 6th. It was a service of farewell to the students who had enlisted. Chaplain Knox officiated. Major William Barclay Parsons, chairman of the board of trustees, read the lesson, and addresses were made by Professor Harry Ward of Boston University and President Butler of Columbia. Great crowds thronged the chapel and the campus.

LOYAL LEGION

The Rev. Dr. George Francis Nelson has been unanimously elected chaplain of the New York Commandery of the Military Order of the Loyal Legion of the United

States. This society has a large membership composed of veteran officers and of younger men chosen from the families of veteran officers of the Union army. It was organized at the close of the Civil War.

PARISH ANNIVERSARY

All Saints' Church, Henry and Scammel streets, is preparing for its ninety-third anniversary, which will be observed in a service on May 27th, at 7:30 P. M., the service being followed by a social gathering in the restored undercroft. A tablet will also be unveiled, in commemoration of the restoration and modernization of the building. Within the last few months the Rev. K. S. Guthrie, Ph.D., the vicar, has been able to install electric lighting in the church. An interesting achievement also is the establishment of a museum of Holland antiquities, where copies of Dutch paintings have been placed on exhibition.

The service concluded with the singing of the "Battle Hymn of the Republic" and "America" as a recessional.

CLERICAL ASSOCIATION

At a meeting of the diocesan clerical association on Monday, the 7th, the Very Rev. Dean Hodges was the speaker, his topic being War and the Preacher. Col. W. W. Stover, of the Fifth Regiment, gave a talk on present conditions and our part in meeting them. The Rev. James Sheerin, who was for several years the genial and effective president of the association, happened in and was given an ovation of affectionate regard. This being the annual meeting, officers were elected, after thanks and appreciation had been voted for the work of the Rev. F. L. Beal, as secretary-treasurer for two years past. The new president is the Rev. D. D. Addison, D.D., and the secretary-treasurer is again the Rev. F. L. Beal.

SERVICE BOOK FOR ARMY AND NAVY CHAPLAINS

It may interest a wide constituency to know that the committee appointed by the Bishop to prepare a book of services, hymns, and prayers, for the use of chaplains and men in the army and navy, has nearly finished its work. The book ought to be on the market in ten days or a fortnight. Many inquiries have been received from chaplains all over the country. The committee consists of the Very Rev. Dr. Rousmaniere, the Very Rev. Dr. Hodges, and the Rev. J. W. Suter.

SERVICE FOR MEN'S CLUBS

On Friday, May 13th, the Men's Clubs of the Northeastern Suburbs, an association recently formed, had a service in St. John's Church, Charlestown, at half-past three, with a sermon by the Rev. P. W. Sprague. J. H. CABOT.

DEATH OF THE BISHOP OF ONTARIO

THE RT. REV. WILLIAM LENNOX MILLS, Lord Bishop of Ontario, died in Kingston, Ontario, on Friday, May 4th.

The late Bishop was an alumnus of Huron College (1868) and of West University (1872), securing his bachelor's degree in divinity. He received the doctor's degree in divinity in 1894 from Trinity College, Toronto, and later received the D.C.L. and LL.D. He was made a deacon in 1872 and in 1873 was advanced. After eleven years of parish work he became in 1883 lecturer on Dogmatics in the Theological College of Montreal diocese, a position which he held until 1900. He served also as Canon of Montreal from 1884 till 1896, and was an examining chaplain to the Bishop of Montreal from 1896 till 1900, acting as Archdeacon of St. Andrews during the same years.

He was consecrated Bishop Coadjutor of Ontario on November 1, 1900, in St. George's Cathedral, Kingston, the Archbishop of Ontario acting in conjunction with seven other bishops of the Church in Canada and with the Bishop of Western New York. The following year he was appointed Lord Bishop of Ontario.

SPECIAL COUNCIL MEETING IN ATLANTA

THE STANDING COMMITTEE of the diocese of Atlanta, acting as the ecclesiastical authority, has called a special meeting of the Council of 1917 to elect a bishop, the Rev. R. S. Coupland, D.D., of New Orleans, having declined his election. This meeting will be held in St. Philip's Cathedral, Atlanta, on Tuesday, June 26th.

FAREWELL SERVICE IN BOSTON FOR BASE HOSPITAL NO. 5

Which Is the "Harvard Unit"—Clerical Association—Service Book for Chaplains

The Living Church News Bureau }
Boston, May 14, 1917 }

ON Sunday morning, May 6th, in St. Paul's Cathedral, was held the farewell service for the United States Base Hospital No. 5 ("The Harvard Unit"), which sailed for duty in France a few days later. The congregation filled the edifice and overflowed across the street and on to the Common. Seldom has there been a more inspiring and moving service in any of our churches. Among those present were Governor McCall; Mayor Curley of Boston; Brigadier-General Clarence R. Edwards, in command of the Department of New England; Commandant Rush of the Navy Yard; President Lowell of Harvard; Dr. Harvey Cushing, in charge of the unit, and a number of French officers. The choir and clergy entered preceded by the cross and the national flag. In the procession was the Rev. Malcolm E. Peabody, lately priested, who is the unit's chaplain. His father, the Rev. Dr. Endicott Peabody, of Groton School, was also present. Three United States regulars in khaki were in the procession, one of them carrying the unit's flag, which will probably be the first American flag to appear in France officially as a token of our country's entrance into the war.

The service itself included prayers for the President, Congress, army and navy, and for "those who minister in hospital and camp". Bishop Lawrence blessed the flag. Then Chaplain Peabody spoke a few words from the pulpit, saying: "It is fitting that we who are to leave on an errand of mercy should start from a church. But it is not merely a mission of mercy—we are going to fight in the cause of Almighty God. It is a great chance. God bless us, as we certainly must be blessed if with the flag goes the cross of Jesus Christ." Bishop Lawrence then spoke, in part as follows:

"Men on the other side," he said, "have suffered and bled and our hearts have gone out to them. Many Americans have taken part in the conflict; but, while they represented American chivalry, they did not represent the country. You and your unit will represent this country. Those on the other side are calling for help. I have in my pocket a letter which was written on a liner

and posted in New York and which did not go through the censor. The writer for the last four months has had peculiar opportunities to study trench and camp conditions abroad.

"The one note he strikes in his letter is 'France is bleeding', 'France is bleeding white'. Unless the vigorous blood of the United States is transfused into the body of France, and transfused quickly, who knows what will come?"

"You go as an advance guard for those who may lay down their lives by the thousands and perhaps tens of thousands. Are we ready for it? You yourselves have shown that you are ready. You go as messengers of mercy and it is well that the advance guard be one of mercy.

"You are a unit, let there be unity in the unit—unity of strength, discipline, and skill. Each of you has his or her part to do, from the surgeons to the stretcher bearers.

"Unity and loyalty, loyalty to the colors, to the nation, loyalty to one's best self.

"This letter I speak of refers to the awful demoralization in and near the mobilization camps. The strain at the trenches is heavy and the reaction correspondingly great. So there is a wider meaning to loyalty. It includes loyalty to father and mother, to wife, to sister, and to sweetheart.

"Men, keep from drink. Lloyd George has said that drink is the greatest enemy in Great Britain. If every American that goes across the seas will determine not to touch liquor or beer, he will give to the other nations a striking lesson in self-restraint and character.

"Keep from low women. They are all about the camps, and this is where the men from overseas, many of them, have fallen. It is a sin against military efficiency. Every true soldier should keep himself pure and straight. But I know you are going to be loyal to your country, your command, to your God, and to your Church.

"Pray to God. Keep close to God and God will be with you. I wish I had a voice loud enough to call upon all the people of this city, of this great commonwealth, to tell them to turn and look at you and ask: Are we letting you go to serve for us, are we letting tens of thousands go to die for us, without stirring ourselves? Let the city and state awake from their lethargy. Let us strip for the fight. Hold back nothing. Give nobly for country and for God."

PHILADELPHIAN WOULD OPEN CHURCHES TO YOUNG PEOPLE

Urges Evening Attractions on Week-Days — Dedication at Valley Forge—Reception

The Living Church News Bureau }
Philadelphia, May 14, 1917 }

AT the meeting of the Clerical Brotherhood, held in the Church Club Rooms Monday morning, May 7th, Mr. Francis A. Lewis spoke on the Closed Church. He said: "Open the churches at nights. There should be provision made for the large number of young people who are wandering through our streets at night." For this purpose he suggests that the buildings of the churches be open every evening and some kind of service, amusement, or music, be provided. Mr. Lewis has for some years expressed himself opposed to the practice of so many of the churches occupying property untaxed and not using it. He suggests lectures upon popular subjects, music, not necessarily sacred, and other forms of amusements.

DEDICATION SERVICE

With impressive ceremonies, a sedile was dedicated in the Washington Memorial Chapel, Valley Forge, on Thursday. It was presented by the Pennsylvania branch of New England women, and dedicated in memory of the Rev. David Griffith, rector of Christ Church, Alexandria, Va., and the Rev. William Montague, rector of Christ Church, Boston, Mass. The chapel was decorated with the American, French, and English flags. The presentation was made by Mrs. C. Howard Clark, Jr., president of the Pennsylvania Society, and the accept-

ance and dedication by the Rev. W. Herbert Burk, rector of the chapel. The Rev. William H. Dewart, rector of Christ Church, Boston, made a patriotic address. The Rev. Dr. Tomkins also delivered a spirited address. There are six of the sedilia in the chapel, which present the religious life of George Washington.

A RECEPTION

On Monday evening, May 7th, Bishop Rhinelander, Mrs. Rhinelander, Bishop Suffragan Garland, and Mrs. Garland held a reception for the clergy and lay delegates to convention, and their ladies, in the Bishop's House.

MILITARY NOTES

The Rev. J. A. Richardson, curate of St. James' Church and secretary to the Bishop, has announced his intention of returning to Canada next month and enlisting for active service. The Rev. E. M. Jefferys, D.D., has enlisted and gone into camp with the Pennsylvania Base Hospital Corps. With him has gone Mr. Richard M. Gurley, lay reader of Christ Church, Germantown, and a divinity student in the Philadelphia School. Mr. E. B. De Puy, a student in the Divinity School, has also gone to Fort Niagara.

The Rev. T. William Davidson has been appointed chaplain of the Naval Home, in Philadelphia.

Dr. Arthur W. Yale, vestryman of the Church of the Holy Comforter, has received his commission as major in the Stonemen's Ambulance Corps. With him have enlisted the two sons of the rector of the parish. This corps will go into camp this week and it is expected will sail for France early in June. EDWARD JAMES MCHENRY.

tively, the town of St. Charles being the field finally chosen for the work. It is hoped that help will be secured from laymen.

NORTHEASTERN DEANERY

The northeastern deanery met at St. Mark's Church, Evanston, on Tuesday, May 8th. Holy Communion was celebrated by the Dean, the Rev. J. H. Edwards, assisted by the rector of the parish, the Rev. Dr. Rogers. Nearly forty clergymen were present at the business session, when a committee, consisting of the Rev. Dr. Hopkins, the Rev. C. A. Cummings, and the Rev. H. L. Cawthorne, was appointed to represent the deanery on the Dry Chicago Federation. At the suggestion of the Rev. E. J. Randall, the clergy were urged to seek opportunities for starting new missions, and to report them to the Board of Missions. A committee, consisting of the Rev. E. J. Randall, the Rev. Dr. Hopkins, and the Rev. N. O. Hut-ton, was asked to report on this plant at the next meeting. The matter of the clergy ministering to enlisted men at Fort Sheridan and other places near Chicago was brought up by the Rev. H. B. Gwyn, and referred to a committee consisting of the Dean, Dr. Wolcott, and Mr. Gwyn. Dean Pond announced that it was thought desirable by many to have the deputies at the coming diocesan convention seated as they are at the General Convention. The present way of having deputies from a parish crowded into one pew was not thought satisfactory.

The morning address was given by the Rev. F. G. Budlong, rector of St. Peter's Church, on Some Experiences with Psychotherapy and Classes in Personal Religion. Mr. Budlong modestly recounted some of his work in this field during the last ten years, in which he has been quite successful. The talk was so interesting, and thought so important by those who heard it, that a special vote of thanks was given to Mr. Budlong. The civic topic in the afternoon was taken by Mr. William L. Chenery of the Chicago Herald. Mr. Chenery, a member of the diocesan Social Service Commission, spoke on the War and the Worker, and made a telling appeal for labor's part in the war, with many references to the experiences of industrial labor in England since the beginning of the war.

SOCIAL LEGISLATION

The diocesan Social Service Commission, in its last bulletin, issued on May 1st, pleads for the general support of Senate Bill 281 pending in the state legislature. The commission asks that voters write or talk to their representatives about this bill, which prohibits the sale, gift, or use of intoxicating liquors in any place used for a public dancing or skating entertainment, and in rooms accessible from such places.

The bill prohibiting the sale of liquor in dance halls, which is most urgently in need of support, originated in the Juvenile Protective Association and is one of the wisest and most necessary pieces of social legislation before the present legislature. It has passed the senate and is now in the house. All the so-called "dry" members in both houses favor the bill, but ten "wet" votes are required to ensure its final passage. It is not thought impossible that these votes may be secured under the argument that this bill, not being a prohibition measure, but designed to protect young people from temptation, and debauchery, must receive the active support of all decent people. The bill is based on the experience of the Juvenile Protective Association, and the common knowledge of most of us as to the evil effects of the sale of liquor in dance halls.

Other matters of important social legislation to come up in the near future include the loan shark bill, the bill for suppression

IMPORTANT MEETINGS OF TWO CHICAGO DEANERIES

Some Details of the Programmes — Proposed Legislation — Patriotic Service

The Living Church News Bureau }
Chicago, May 14, 1917 }

AS usual, May is a month of many meetings, too many sometimes it would seem. Deanery meetings, parish meetings, meetings of diocesan organizations, societies, boards, committees, commencements, graduations in seminary and schools, etc., etc., occasional services, special services, culminating most of them in the diocesan convention, civic functions and meetings, national functions—which have multiplied since war has come—make for a state of dissipation and nervous prostration that cannot be good for anyone. All are caught up in the whirl and hardly have time to be still and know that God is God. It may be the changing of the diocesan year to coincide with the civil calendar will help us reform our ways.

NORTHERN DEANERY

Important meetings have been held at the beginning of the month by two of the deaneries. The northern deanery met at Calvary Church, Batavia (Rev. Canon H. G. Moore, rector), on May 7th and 8th, and was remarkable for the stand taken on religious

instruction, and the aggressive missionary plans for the waste places of the deanery.

On May 7th the clergy were entertained at the Illinois State Home for Girls, where Bishop Griswold confirmed, after which the superintendent, Mrs. O'Connor, showed the clergy the institution and gave them a luncheon. At the evening service, Bishop Griswold preached, and he celebrated the next morning. At the regular session, the Rev. J. M. Johnson spoke on Developing Lay-readership, pointing out the danger of securing appointments for men without a sense of the dignity of the office. The Rev. Victor Hoag spoke on Week-day Religious Instruction, saying that the Sunday school has failed, for all practical purposes, to solve our religious-education problem, and that we seem forced to adopt week-day schools. After lively open discussion, the clergy passed a resolution endorsing the week-day plan for the coming year, so far as practicable.

There was an informal discussion of the waste places in this northwestern part of the diocese, out of which came the decision to attempt a series of tent-meetings this summer in some town near Chicago, for which five of the clergy volunteered, the Rev. Messrs. J. M. Johnson, F. D. Butler, Cleon E. Bigler, Howard Lepper, and Victor Hoag. A tent has been secured, and the dates of July 16th through 28th set tenta-

of indecent shows, and the strike injunction bill.

PATRIOTIC SERVICES IN EVANSTON

Patriotic services are being held practically in all churches throughout the land, and cannot, therefore, be mentioned often in detail. At St. Luke's Church, Evanston, daily intercessions for different phases of the world condition are worthy of mention, as follows:

For St. Luke's enlisted men, for our army and navy, for all comrades at arms, for our enemies, for spiritual foes within the nation, for the wounded, dying, dead, and bereaved. An attractive card with the flag at the head has been sent throughout the congregation by the Prayer and Service Committee of the National Service Council of St. Luke's Parish, bearing the signature of the chairman, Mr. Thomas T. Lyman. The National Service Council of the parish has also issued a leaflet containing the prayers authorized by the Bishop of Chicago for use during the war.

A great service of national dedication was held in St. Mark's Church, Evanston, on the afternoon of Low Sunday. The church was crowded to the doors, and many who would have liked to be present were unable to obtain admission.

BROTHERHOOD OF ST. ANDREW

The Chicago diocesan assembly of the Brotherhood of St. Andrew (known before as the Chicago local assembly) elected William C. Sonnen chairman and Donald H. Proctor secretary, at a meeting on May 7th. The assembly holds a luncheon on May 16th for representatives of all Church organizations, as a part of its plan to interest Brotherhood men in the Lake Geneva Conference. The Rev. H. W. Prince will be the chief speaker.

The Brotherhood has been active in organizing church attendance campaigns on the following plan: On the approval of the rector, a group of men is organized to direct its efforts toward increasing the attendance at some regular service where the ordinary attendance is not up to standard, the objective being to fulfill the purpose for which the Brotherhood stands—to bring others nearer to Christ through the Church. The men organized agree to pray daily for God's blessing and to cooperate in carrying out the plan which involves a careful survey of the parish membership and then personal calls upon the parish families. The result in eighteen parishes is that while the gross average attendance at the particular services to which the campaign is related had been 900, it was increased to 1,600 per service. A number of the groups identified with these various campaigns have organized into permanent chapters and expect to be equally successful in establishing men's Bible classes and men's monthly corporate Communion.

GIRLS' FRIENDLY SOCIETY EXHIBIT

The Lenten work of the Girls' Friendly Society of the diocese for the Union Missionary Box was on exhibition at St. James' parish house on Monday, April 30th. Over one hundred girls were at the supper. The contents of the boxes, which went to Archdeacon Windiate, St. Raphael's House, Monterey, Tenn., Archdeacon Neve, Ivy Depot, Va., and to St. Luke's Hospital, included many new articles valued at over one hundred dollars. A meeting was held after the exhibit, at which Mrs. R. B. Gregory presided. The rector of St. James' spoke of the active Red Cross work being done at the parish house, and asked for volunteers. Mrs. William H. Hubbard also spoke of the Red Cross work being done by the Chicago branch and told of the great need of helpers.

Miss Husted, a member of the extension committee of the G. F. S., also spoke briefly. H. B. GWYN.

BISHOP ISRAEL GOES TO THE FRONT

BISHOP ISRAEL, after much deliberation and counsel with friends, both within and outside his diocese of Erie, will ask for a leave of absence from diocesan duties at the coming convention and will leave June 1st for France to serve under the colors in bringing comfort and peace of heart to the men in the trenches. It is expected that he will leave with the Red Cross units, but he has been accepted for duty and assigned by the government.

The decision of Bishop Israel, who has been Bishop of Erie for six years, was reached shortly after it became definitely known that this country must become in-



THE RT. REV. ROGERS ISRAEL, D.D.

involved in the world conflict. Announcement of his purpose was made at the monthly meeting of the Cathedral of St. Paul, at Erie, on Monday, May 7th. During the past year, since the death of Mrs. Israel, the health of the Bishop has not been the best, and his physicians advised him that a change was necessary, but he would not consent to a rest and decided that if a change was absolutely necessary he would offer his services in France with the men in the trenches.

The Archbishop of Canterbury bade him a most hearty welcome and has extended to him every possible courtesy. The War Department has accepted the offer and he has arranged for a transfer of the ecclesiastical authority to the Standing Committee, subject to the action of the convention.

The news of the decision of the Bishop came as a great surprise to many within the diocese, but has brought forth from every quarter expressions of admiration. The Bishop will be absent at least one year.

Several bishops of adjoining dioceses have offered to assist during his absence in any way possible.

NASHOTAH'S SEVENTY-FIFTH ANNIVERSARY

NASHOTAH HOUSE celebrates its seventy-fifth anniversary in connection with the commencement of the present year. On the day preceding commencement, Tuesday, May 22nd, there will be an especial commemoration with addresses by the Rev. William Harman van Allen, D.D., rector of the Church of the Advent, Boston, Mass., and by the Bishop of Milwaukee, and an historical

paper by the Rev. Thomas W. MacLean, LL.D., Canon of Trinity Cathedral, Duluth, Minn. The alumni banquet will be held the same evening. Next day will be the commencement service with a sermon by the Bishop of Fond du Lac. Nashotah House was founded in 1842 by James Lloyd Breck and his associates and has performed an inestimable service to the American Church from that date in the preparation of young men for the ministry.

ANNUAL FESTIVAL OF THE GUILD OF ALL SOULS

THE ANNUAL festival of the Guild of All Souls was held in St. Luke's Church, Racine, Wis., on Monday, May 7th, beginning with a solemn Eucharist at 11 o'clock at which the Rev. F. S. Penfold, the rector of the parish, was the celebrant. The Rev. R. D. Vinter of Lake Geneva and the Rev. R. V. A. Peterson of Kenosha acted as deacon and subdeacon respectively, with Mr. I. L. Nicholson as master of ceremonies.

Unusual preparations had been made for this occasion and a choir of forty voices rendered Moir's *Mass*, assisted by an orchestra. The Bishop of Milwaukee assisted pontifically with the Rev. Dr. H. B. St. George of Nashotah at his chaplain. There was a solemn procession before the Eucharist during which "St. Patrick's Breast-plate" was sung. The preacher was the Rev. Prof. L. C. Lewis of the Western Theological Seminary, Chicago. He referred to the objects of the Guild and felt that the custom of prayers for the departed had become so widespread and even officially recognized by General Convention last year that he would consider some particular points of the Tractarian Movement. He spoke of the great moral strength of the men at Oxford eighty years ago, such as the Catholic revival needed strongly to-day, besides their intellectual prowess and religious breadth.

At one o'clock a collation was served to the members and visiting clergy, after which the annual meeting convened with the president, the Rev. Dr. E. A. Larrabee of Nashotah, in the chair, and T. E. Smith, Akron, Ohio, in his place as secretary.

The first feature of the meeting was the reading of a paper by the Rev. F. S. Penfold, on the subject of the Guild. This was in response to an appeal by a large section of members asking for a simple and yet complete tract that might be used to influence Churchpeople in the East to become members. The prayer was an appeal to the intelligence of Churchmen to understand the reason for prayers for the departed, and, having so understood, to practise this devout custom. It will appear later in printed form. The Bishop of Milwaukee thought that the Guild should apply itself now to the dissemination of literature concerning the sacrament of unction, about which there is at present large inquiry throughout the Church. A committee was appointed to issue a tract on this subject.

The secretary and treasurer, in his annual report, covering the year ending April 1, 1917, stated that there is now a living membership throughout the United States of 1,389, with thirty-four branches. Thirteen grants of black eucharistic vestments have been made to certain parishes and missions all the way from the Atlantic to the Pacific. A bequest from the estate of the late Sarah J. Batterson, of Philadelphia, amounting to \$3,100, was announced and a committee appointed to invest the sum as the beginning of an endowment fund for the Guild. The treasurer's report showed gross receipts during the year of \$560.55, and a balance on hand April 1, 1917, of \$94.24.

Officers were reelected as follows: Su-

perior and president, the Rev. Dr. E. A. Larrabee; warden, the Rev. S. P. Delany, D.D., New York; general secretary and treasurer, Mr. T. E. Smith, Akron, Ohio. The council were reelected with the following names added: Rev. L. C. Lewis, Rev. A. Parker Curtiss, and the Very Rev. C. N. Lathrop.

CUBA'S DECLARATION

THE DAMAGE, public and private, of the recent uprising in Cuba has been enormous, mounting into the millions of dollars. It has been the worst disaster Cuba has experienced since her wars with Spain. Many railroad stations and bridges have been destroyed; thousands of homes have been robbed and burned, men have been murdered, women outraged, animals confiscated. For months rail communication has been cut off, and business has been paralyzed. The little Cuban ship of state has been navigating troubled waters, and has not yet reached the port of safety.

In spite of these very troubled times, and in the midst of them, within two weeks after the United States had declared that a state of war existed between that country and Germany, little Cuba sprang to the side of her great and powerful friend of the north.

The vote to break off relations with Germany was practically unanimous and without debate.

A leading Cuban newspaper writes editorially: "Circumstances have allotted to us the magnificent opportunity to pay in part our immense debt of gratitude to the Anglo-Saxon nation, and the accomplishment of this will be on our part a great cause for legitimate satisfaction."

This is practically the attitude of all the Cuban press and of all the Cuban people apart from the members of the party which just at the present time is opposed to the legal government.

As this year the subject for work in the mission study classes is Latin America, and as many people seem to think that Cuba has not been as grateful or loyal to the northern Republic as should have been expected, it may not be amiss to have these facts printed.

REMINDER OF THE ROGATION DAYS

THE BISHOP and the Suffragan Bishop of Connecticut have issued a circular to their clergy urging the special use of the Rogation Days in accordance with the intention of the Prayer Book. "These days of prayer," they write, "may be traced back to the troublous times in the fifth century when a Teutonic tide of Huns and Vandals threatened to overwhelm Christian civilization. Never has such a season of prayer been more timely than now. Never was there more need than now to remember our dependence upon God for our daily bread and to beseech Him to bless the labors of the husbandman."

The Bishops suggest that the second of the Rogation prayers is especially appropriate for the present year, as is also the prayer for use "in Time of Dearth and Famine".

GREETING FROM THE CHURCH IN SCOTLAND

THE PRESIDING BISHOP has received from the Primus of the Episcopal Church in Scotland the following cablegram:

"The bishops, clergy, and laity of the Episcopal Church in Scotland in council assembled send cordial greeting to their brethren of the Episcopal Church in America, bound to them by the closest ties; and

desire to express their profound satisfaction that America has joined Great Britain and her allies in the struggle for right and freedom."

DEATH OF WILLIAM A. ROBINSON

THE DEATH of William A. Robinson of Louisville removes from General Convention one of its most distinguished lay deputies, who has had an important share in much of the legislation of recent years. Mr. Robinson had served in every General Convention since 1892 and thus was recognized as among the most experienced members of the House.

He was 74 years of age and had been a leading figure in Church matters in Kentucky from young manhood. For many years he was junior warden and superintendent of the Sunday school of St. Andrew's Church, acting in the latter capacity for more than forty years. For a like term of years he



WM. A. ROBINSON

was treasurer of the diocesan board, and for more than twenty-five years a member of the Standing Committee. In civic affairs he was also a leading figure, having been a pioneer in movements to secure more scientific taxation in Kentucky. Mr. Robinson was taken ill while in attendance at the General Convention in St. Louis last October and did not entirely recover. Late in April he was taken to the Johns Hopkins Hospital in Baltimore, where he underwent treatment by specialists and where, in spite of their efforts, he passed away on Tuesday, May 8th.

Mr. Robinson was born June 26, 1843, the son of the late General Richard A. Robinson, and was the eldest of seven brothers, all prominent in the business and Church life of Louisville. He married Miss Virginia Tyler, and next January they would have celebrated their golden wedding anniversary.

The body was brought from Baltimore to his home in Louisville, where the burial service was read in St. Andrew's Church by Bishop Woodcock, assisted by the rector, the Rev. John S. Douglas, and the Rev. Frank W. Hardy, one of Mr. Robinson's Sunday school boys.

RESIGNATION OF DEAN CRAIK

THE CATHEDRAL CONGREGATION in Louisville is saddened by the resignation of the Dean, the Very Rev. Charles Ewell Craik, D.D., who has been absent by reason of illness for several months and has now tendered his resignation. The honorary title of Dean emeritus has been conferred upon him. Dr. Craik suffered an automobile accident last fall, which left serious injuries, and he was obliged to give up active work. He has been one of the leading and best known clergy in the South and is the son of a former rector of Christ Church parish, now the Cathedral, who was also president of the

House of Deputies for several terms. The Dean was graduated at Trinity College, Hartford, taking the degree of B.A. in 1874 and that of M.A. in 1875, receiving his D.D. from the University of Louisville in 1895. His clerical work began in Connecticut and he was for two years in charge of the American church at Geneva, Switzerland. In 1881 he became assistant to his father at Christ Church, Louisville, succeeding to the rectorship a year later and becoming Dean when the parish was raised to the dignity of a Cathedral. He has served a number of terms in General Convention.

The Cathedral is temporarily in charge of the Rev. Henry J. Simpson.

COMMISSION TO VISIT LIBERIA

THE VACANCY in the commission appointed by General Convention to visit and inspect the Liberian mission and to investigate the extension of missionary work into the Sudan has, it is stated, been filled by the appointment of the Rev. G. P. Symons, of the diocese of Southern Ohio, in the place of Father Officer, who declined his appointment. With the approaching recovery of Dr. Dillard, the lay member, who was taken seriously ill shortly after his appointment, and the readiness of the Bishop of Indianapolis to perform his part in the difficult tasks laid upon the commission, the latter is now complete; but the conditions of transportation and the world condition generally seem to make it next to impossible for the commission to visit Liberia at this time, and it is much feared that the appointment of General Convention cannot now be carried into effect.

DEATH OF REV. L. W. LOTT

THE REV. LEONARD WALTER LOTT, rector of St. John's Church, Bangor, Maine, died in that city on May 10th. He had been in failing health for some time, but his last illness was only of three weeks' duration, and terminated suddenly and rather unexpectedly through heart failure. A notice of the last rites, which were held on May 12th, together with a biographical sketch, will be given in our next issue. Mr. Lott was a graduate of Princeton University in the same class with President Wilson. He had been rector of St. John's for ten years.

SPECIAL MEETING OF THE FEDERAL COUNCIL

NOT OFTEN do so many prominent leaders in Christian activities get together in Washington as appeared on May 8th and 9th, when over two hundred well known men assembled for a special war meeting of the Federal Council of the Churches of Christ in America. There was apparent a quiet determination to make the war an opportunity to strengthen Christian character in our country, and various committees were appointed to this end. Bishop Brent was asked to offer up prayer on the first afternoon; and he did it in that quiet, earnest way we all know so well.

The committee appointed to present a report upon the duties of the churches presented a really epoch-making paper. It demanded that wealth share in making effective the principle of liability to military service. It asserted that if the physical resources of the nation in its strong young men are to be selected for service at the front, the financial resources of the nation should bear the chief part of the expense. If necessary, profits should be conscripted to the furthest possible point without checking production. Our industrial standards relative to living wages, hours of labor, the labor

of women and children especially, won at great cost, must be carefully safeguarded. The spirit of democracy must be conserved and even strengthened in the stress and strain of a war entered upon to make democracy safe and strong throughout the world. Industrial democracy must not be broken down under the pressure of great common duties. Democracy in industry should, and must, be strengthened. A strong plea was made for liberty of conscience and of speech and press.

Other speakers of the two days included President Henry Churchill King of Oberlin College, Hon. Raymond Robins, Dr. John R. Mott, Dr. Robert E. Speer, and the Rev. Dr. John Henry Jowett.

President King's strong message insisted that, if Christ's teachings are to prevail, we must master the scientific forces of the age—bring them under the control of reason and religion—or there is no safety for the world. The Church must also strive for a new and real internationalism—a new democracy inspired by the ideals of Jesus.

Mr. Robins pleaded for the preservation and consolidation of our dearly won democracy.

Dr. Mott gave a moving account of what he had witnessed in the war-torn nations of Europe. With the vision of a statesman he told of the larger place the Church, with its spiritual forces, must fill in the new world into which we are entering.

Dr. Speer challenged the Church to undertake even larger plans for world evangelization. It was not in an easy and comfortable age that Christ announced the Great Commission.

A message declaring the Duty of the Church includes the following:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To be diligent in works of relief and mercy;

To keep alive the spirit of prayer;

To hearten those who go to the front and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience;

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, of social progress and economic freedom;

Above all, to call men everywhere to new obedience to the will of the Father.

BEQUESTS

TRINITY CHURCH, Boston, has recently received the following legacies: \$2,000 from Mrs. S. C. Dexter; \$500 from Mrs. M. C. Shaw; \$5,000 from Mrs. E. W. Hudson (these two for the Rachel Allen Home); \$10,000 from Mrs. E. W. Hudson for the parish poor, "in memory of Phillips Brooks".

BY THE RECEIPT of \$11,600 from the estate of Miss Hannah Smith, late of Malden, Mass., but formerly a parishioner of St. Thomas' Church, Dover, N. H. (Rev. John R. Chapin, rector), the latter parish is entirely out of debt for the first time in many years, the indebtedness for church, rectory, and parish house having been at one time more than \$25,000. Not only is all debt

removed but an endowment fund of \$5,000 has been established. The rector's salary has also been increased by \$300.

MEMORIALS AND GIFTS

THE CONFIRMATION CLASS of 1917 of the Church of Our Saviour, Detroit, Mich., presented the church with a silver paten and ciborium.

A DELICATE cut-glass cruet, with sterling silver mountings, was given to Christ Church, Williamsport, Pa., and blessed on Easter Monday.

TWO LARGE oil paintings have recently been given to the Cathedral at Salina from the estate of Mrs. Batterson. One is the Sistine Madonna, and the other Murillo's "Immaculate Conception". These will be hung in the sanctuary.

ATLANTA

Diocesan Societies

THE DIOCESAN assembly of the Daughters of the King met in St. Paul's Church, Macon, on Tuesday, April 17th, the day before the annual council of the diocese.

A quiet hour conducted by the Rev. Randolph R. Claiborne was followed by a business session and reports from the eight parochial chapters.

THE WOMAN'S AUXILIARY of the diocese met in annual session, at the time of the diocesan council, in the chapel of the Appleton Church Home in Macon. The United Offering presented during the sessions amounted to nearly \$400.

CALIFORNIA

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

Daughters of the King—Convocations

THE QUARTERLY assembly of the Daughters of the King was held in St. Luke's Church, San Francisco, on the 28th of April, twelve branches being represented. Three new chapters were reported, an increase of thirty-five members. The meeting was addressed by Mrs. Gomez, many years a faithful member of the order, on the work of the Traveler's Aid. Miss Barnes of Los Angeles spoke in the interest of the Girls' Friendly Society, which has at last taken root in California.

THE CONVOCATION of San Jose met late in April at Atascadero, in San Luis Obispo

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	1.54
<i>(hot) (5 fl. oz.)</i>	
<i>Green tea—1 glassful</i>	2.02
<i>(cold) (8 fl. oz. exclusive of ice)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.21
<i>(fountain) (prepared with 1 fl. oz. Syrup)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	1.12
<i>(bottlers) (prepared with 1 fl. oz. Syrup)</i>	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

county, at the southern limit of the convocation. The chief item was a paper by the Rev. Walter H. Cambridge, on the Moral Values of Military Training.

THE CONVOCATION of San Francisco met on Wednesday, May 2nd, at the Church of St. John the Evangelist, San Francisco. The Bishop was the preacher at the morning service; the afternoon was given largely to a discussion of the missionary methods of the diocese; the evening session to a missionary meeting.

THE CONVOCATION of Oakland met in St. Mark's Church, Berkeley, on Ascension Day, all the vested choirs of the convocation rendering the music.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held on Wednesday, May 9th. Mrs. J. S. Herring of Waxahachie was elected president; Mrs. S. W. Marshall of Dallas, secretary; and Miss E. L. Rice of Fort Worth, treasurer.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Centennial—Parish Organized

ON ASCENSION DAY, Thursday, May 17th, the centennial anniversary of the organization of the diocese of East Carolina was celebrated in Christ Church, New Bern. In accordance with the resolutions adopted by the dioceses of North and East Carolina, and the missionary district of Asheville, the three bodies met in joint session to celebrate the centennial.

ON THE AFTERNOON of May 6th, Bishop Darst formally opened for service a very attractive church at Northwest. Although the new parish has not been named, this fact is not keeping the energetic members from doing their part. The church is in the center of a prosperous agricultural section, where no other communion is at work. The Ven. T. P. Noe is in charge, and the building is largely a result of his leadership.

ERIE

ROGERS ISRAEL, D.D., Bishop

War Enthusiasm

WHEN NEARLY \$19,000 was raised for Y. M. C. A. work in connection with the war, at a meeting in the Hotel Lawrence at Erie, Judge Joseph Buffington of Philadelphia, a Churchman, was the chief speaker.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Patriotic Meeting

BISHOP WELLER was the leading speaker at a recent largely attended patriotic meeting in Fond du Lac, at which a county Council of Defense was organized.

MISSOURI

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

Bishop Tuttle Welcomes French Commissioners—Country Home for Convalescents

BISHOP TUTTLE assisted in welcoming the French Commissioners when they visited St. Louis, and he gave the invocation at a mass meeting in the Coliseum on May 6th. The people of the diocese are very thankful that Bishop Tuttle escaped injury when the sleeve of his robe caught fire when he was

administering Confirmation at St. Stephen's, Ferguson (Rev. J. D. Simmons, rector). The rector quickly extinguished the flames by crushing them out with his hands and the service continued.

THROUGH THE efforts of the Social Service Commission of the diocese, of which the Rev. J. H. Lever is chairman and Mr. Thomas Q. Dix treasurer, a farm of twenty acres for convalescents has been secured. A group of interested laymen have formed a corporation and the new institution is to be called The Country Home for Convalescents under the auspices of the Episcopal Church of the Diocese of Missouri. The need for such an institution can easily be realized when one considers that in the large city of St. Louis there is only one other convalescent Home—a Jewish enterprise. The Church has for many years had a home, now located in the most congested part of the city, where attempt has been made to care for a few convalescent women; but because of location and lack of funds it has been wholly unfit for the work. The farm is fully equipped, with a large eight-room house, well-built and suitable, a barn, farmer's house, horse, cows, pigs, etc. A farmer in charge has planted all available ground.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Council Date Changed

THE DATE of the annual council of the diocese has been changed by the Bishop from May 16th and 17th to May 23rd and 24th.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Convocation of Clergy

THE ANNUAL convocation of the clergy was held at Christ Church, Exeter (Rev. V. M. Haughton, rector), May 8th and 9th. At the public service Tuesday evening an address was made by the Rev. Robert W. Andrews of Japan upon the work in the Tokyo district and upon Japanese conditions. On Wednesday morning Dr. Arthur G. Leacock of Phillips Exeter Academy read a paper on New Testament Greek in the Light of Recent Discoveries, dealing with the evidence of the papyri and other helpful discoveries of recent times. This was followed by an animated discussion of Sir Oliver Lodge's treatment of the connection between the living and the dead, based on his recent book, *Raymond*. The discussion was opened by the Rev. W. P. Niles and provoked general participation. The Rev. Lucius Waterman, D.D., was elected Dean and the Rev. W. P. Niles secretary.

AN INCREASE of salary to meet the increased cost of living has been made by the vestry of the Church of the Good Shepherd, Nashua, Rev. William Porter Niles, rector. The amount of increase is \$600.

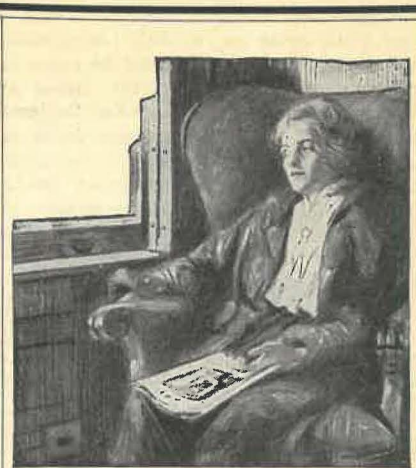
QUINCY

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

Changes in the Standing Committee—An Isolated Church Center

THE REV. GEORGE LONG of Warsaw has been elected a member of the Standing Committee to fill the vacancy caused by the resignation of Bishop Sherwood, before his consecration. The Rev. J. M. D. Davidson, D.D., has been elected president of the Standing Committee. Communications for the committee should be addressed to the Very Rev. W. O. Cone, Secretary, 322 North Twelfth street, Quincy, Ill.

CHRIST CHURCH, Meyer, a little fishing village 16 miles above Quincy, is the only



For the "Never-Well but Never-Sick"

NOT well enough to enjoy living, yet not sick enough for the doctor—who does not know that dreary, depressing state of "semi-health"! Some of us get it occasionally—"the blues" we call it—others so often that they almost forget what it means to be normal and healthy.

WITH nerves on edge, digestion uncertain, the mind depressed, our efficiency is reduced day by day. Ambition becomes stunted, our interest in things grows half-hearted. The reason: Our ship of life carries too much cargo—we must unload or else get more power.

HAVE you ever considered what Sanatogen is able to do in just such cases? Know then that letter after letter from carefully observing physicians has told of the splendid effect of Sanatogen in giving fresh fuel to the overworked nerves, fresh building material to the fatigued cells, a fresh impetus to digestion and assimilation.

AND what trained physicians observe—no less than 21,000 physicians have in writing approved the use of Sanatogen—the actual users of Sanatogen joyfully confirm. Richard LeGallienne, for instance, writes: "Several times I have found myself wondering why I was feeling more fit, and then remembered I was taking Sanatogen."

SIR GILBERT PARKER, the famous author and statesman, tersely sums up the benefits of Sanatogen, when he says: "Sanatogen is to my mind a true food tonic, feeding the nerves, increasing the energy, and giving fresh vigor to the overworked body and mind."

THAT fresh vigor can be yours too, if you will try Sanatogen.

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place of worship within a radius of ten miles, and is the center of religious and social life for the entire community. Mr. A. H. Head, lay reader under Dean Long of Warsaw, has a men's club, a cooperative garden on the church lot, and other activities of great interest to the people of the village. The attendance at services is large. A recent gift is a fine-toned bell, from Mrs. Ida Lloyd, which hangs in a tower outside of the church.

BISHOP FAWCETT, chaplain of the Fifth Illinois Infantry, addressed an open-air meeting of 2,500 at a Dewey-Day patriotic demonstration at Macomb, Ill., discussing the war and the obligations it entails upon all citizens.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Boy Scouts on War Duty—St. John's School

THE BOY SCOUTS of the Cathedral have recently collected funds for the purchase of a handsome silk American flag, which is used in the choir procession each Sunday. The boys have also, in compliance with the request of the government, planted nearly half an acre of potatoes. The cadets at St. John's Military School have likewise done their bit in the same manner.

THREE OF THE masters of St. John's Military School are leaving for the officers' reserve training camps at once, and several of the cadets who belong to the militia are expecting to be called out. Half of the Cathedral choir have gone to the war. It is a comfort to know that the training they have received has made them ready to do their duty.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

An Anniversary

ON THE first Sunday in May the Rev. William Way celebrated the fifteenth anniversary of his rectorship of Grace Church, Charleston. In the fifteen years Mr. Way has baptized 390 persons and presented 455 persons for confirmation. The list of communicants increased from 474 to 700, and the number of baptized persons in the parish increased from 789 to 1,047. He officiated at 127 funerals, one-half of these being for persons not connected with the parish; and performed 100 marriage ceremonies. When Mr. Way became rector of Grace Church the parish had a debt on the church and parish house, and had no rectory. Now there is no debt, a splendid residence next door to the church was recently bought for a rectory at a cost of \$14,000, fully paid for; an endowment fund has been started, and a vested choir installed; seven memorials have been given to the parish; and the total receipts for the fifteen years were \$152,393.29.

SOUTHERN OHIO

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

Death of Mrs. L. L. Riley—Colored Immigration—Auxiliary

THE DEATH of Amy Ferris, wife of the Rev. Lester L. Riley, rector of St. Paul's Church, Newport, Ky., in Christ Hospital, Cincinnati, after a brief illness, takes from Cincinnati a character of Christian force and sweetness who will be greatly missed. She entered life eternal on Wednesday, May 2nd. The service, on May 4th, at the Church of the Advent, Cincinnati, where Mr. Riley was one time assistant, was conducted by

Eliminating Poisons That Clog Our Systems

By R. H. Sinclair

IT IS now generally recognized by eminent physicians and medical scientists that a host of the most aggravating ills that afflict men and women of to-day are directly caused by our sedentary habits. The large intestine, or colon, is no longer able to eliminate promptly the body's waste matter in which virulent poisons are formed and absorbed by the blood.

Auto-intoxication with all its consequences is the result—headaches, backaches, dizziness, lassitude, indigestion, high blood pressure, kidney and liver disorders, skin diseases, and many more serious maladies.

The sole service rendered by the colon is to receive from the digestive organs the body's waste matter and to eject it. When it fails promptly and regularly to perform its duty, processes of putrefaction and decay proceed rapidly in its contents and poisonous toxins are formed and released into the blood by absorption through the mucous membranes.

Professor Verchow many years ago discovered in making hundreds of post mortem examinations of the colon that intestinal congestion prevailed universally, regardless of the cause of death. Other eminent physicians of to-day report exactly the same condition.

From these facts it can readily be seen that the colon can rightfully be regarded as the seat of nearly all ailments. It is in fact a very hotbed of disease, comparable to a garbage can in the home. Professor Metchnikoff, the famous director of the Pasteur Institute of Paris, regarded colon poisons as the direct cause of premature death.

One of the first warnings of auto-intoxication is constipation and indigestion. Victims of chronic constipation are multiplying with remarkable rapidity. Many of us suffer from constipation without even knowing it, yet it is due to this condition known as intestinal congestion that so many of us are far below par physically and mentally most of the time.

If we were able to live outdoors and to exercise vigorously every day, our colons would be able to function properly; for exercise is the greatest and most satisfactory colon stimulant known.

To most of us this is not possible. We have neither the time nor the inclination to take vigorous exercise. Instead we dose ourselves with laxative drugs, mineral waters, and other nostrums, with the result that while we get temporary relief we not only aggravate the condition, but find that repetitions of the same dose later fail to produce results.

But relief, even when obtained, is not sufficient. To maintain health and efficiency it is absolutely of paramount importance to create and maintain day in and day out freedom from intestinal poisons and this is impossible with laxatives.

There is a new way, however, to keep the colon sweet and clean—a way which has the same effect as vigorous exercise, yet without the inconvenience or time consuming features of exercise. And the results are even better because the treatment is localized.

The principle upon which this new method is founded is the same as that used in massage. We all know that massage has the same effect as exercise—it stimulates the nerves and strengthens the muscles. Colon massage as practised by osteopaths has proved wonderfully effective.

This new method of massaging the colon involves the use of a device called the Kolon Motor—a mechanical masseur, the face of which is shaped to fit over the colon when placed against the abdomen. You merely put the Kolon Motor on a door or a wall, lean up against it and turn the handle for a few moments. The face rotates with a scientific waving motion which immediately stimulates the colon and causes proper functioning. A couple of minutes in the morning each day is all that is required, and unless your experience is different from the hundreds of other users you will feel like a new person after the very first application.

Before the Kolon Motor was offered to the public a number of well-known physicians were acquainted with its merits and used it in their practice. Without exception the results were most gratifying—in fact, every physician who has tested the Kolon Motor endorses it most highly.

Martin's Method, Incorporated, Dept. 175, 50 E. 31st St., New York, has prepared a

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