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# The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—MAY 26, 1917

NO. 4

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## THE LIVING CHURCH

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

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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 26, 1917

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## EDITORIALS AND COMMENTS

### England and America

IF the War does nothing else, it has completed the *rap-prochement* between America and the mother country. Those wise English statesmen, including Queen Victoria and Prince Albert, who first seem to have realized the pathos of a condition wherein the two great English-speaking nations were constantly at loggerheads and to have determined that the condition should be changed, must now, from their place in the waiting land, be singing songs of thanksgiving. So also those Americans, and they were many, who set themselves steadily against the practice of "pulling the lion's tail" have now the vindication of their attempt. And, since the American Church has always—at least since the generation that fought the War of 1812—sincerely desired the closer relations between the two lands which their Churches have sustained to each other, American Churchmen have now an especial gratification at the close ties, informal though they be, that have drawn the two nations together. Germany has performed this signal service to the English-speaking world: she has united it as it never had been united since German rulers of England goaded the American colonies into revolt.

Moreover there is an increasing sympathy in England with the slow process by which America has come into the war. At its outbreak there were three impelling causes which drew England to it, none of which was operative in America. England was bound by treaty to defend Belgium, her own safety would be imperilled by the Germanization of that land, and her ties with France were very close. These very conditions kept America out. It was the duty of other nations to repel the German invasion; it was not the duty of America. The war, we believed, was not ours.

And Germany has also performed this second service to the English-speaking nations: she has given America sufficient cause to enter the war altogether apart from the growing sense that it was our duty to do our part to restrain the general world-menace. The American people were undoubtedly in danger of falling apart into the groups from which severally they had sprung. Nobody perceived better than Mr. Wilson that, as a whole, they would not respond to a call to suffer all that the worst of wars will compel a nation to suffer, simply for the altruistic purpose of defending nations across the seas from their aggressors, however criminal the aggression might be. That Europe must look out for itself, and leave America free to work out its own destiny, has been too thoroughly ingrained in American consciousness to be easily given up. With all the sympathy that Americans have increasingly felt for the cause of the Allies, it needed the long succession of blundering aggressions upon America itself, from the *Lusitania* to the revocation of the oft-broken promise to respect international law in connection with submarine warfare, to make it possible for our own nation—

thoroughly safe and growing rich—to enter whole-heartedly into the contest without those intimate causes.

For democracies are bulwarks of peace and poor instruments for war. The rulers of a democracy cannot wage war unless the country behind them demands it. To arouse a hundred million people to demand a war which their soldiers must cross the seas to wage, is, happily, not an easy task. A year ago the American people would probably not, as a whole, have sustained the President if he had sought to draw them into war. War would then, almost certainly, have meant simply the division of the American people into two factions that would have proceeded at once to kill each other, while an embargo upon the export of arms and munitions would have been inevitable for our own protection, and the advantage would have been all with Germany. That Englishmen did not appreciate this is not strange, for the same was true of great numbers of our own people, especially upon the Atlantic seaboard; and the misunderstandings and maligning of our own government that were so common are among the most pathetic chapters in our history. In spite of mistakes in details, the American policy now, we believe, stands vindicated.

AMIDST the general misunderstanding of the American people and the American national policy, even among ourselves, it has been a source of constant gratification to us, throughout the war, to feel the sympathetic insight which the *London Church Times* has shown in its references to America. Almost alone among English periodicals it has tried to go below the surface and interpret accurately rather than superficially the import of American policy and American state papers. It has refused to take part in the cheap and puerile attacks upon the good faith of the American administration. It has refused to let the occasional unhappy phrase, of which Mr. Wilson has undoubtedly been guilty more than once, supersede all thought of the remarkably strong utterances from his pen that also have been pronounced. It has refused to treat Mr. Wilson's long continued patience as equivalent to weakness. In short, the *Church Times* has tried consistently, and with much success, to *interpret* rather than to *criticise* the American policy.

And THE LIVING CHURCH has been especially appreciative of this policy because it has also been our own. Perhaps the vantage ground of the Middle West showed the difficulties which have surrounded the President more plainly than his critics in Boston and New York perceived them. Certainly our central geographical situation gave us the opportunity for a rather more national perspective than those on the Atlantic border could have. Yet the very fact that, now that the transition time is over, much more property is being



guarded in the East than in the Middle West, and the plots against our peace have been almost wholly confined to the eastern states, shows that it was worth while to wait until substantially the whole American people would support a policy of war. Germany could have made it impossible for the United States to enter the war. But because we believe that, as events slowly shaped themselves, it had become the duty of the American nation to range itself by the side of those other nations that were fighting for civilization itself, it is a matter for thanksgiving to Almighty God that the Kaiser should have forced us into it. From this time the wrongs done to the American people are merged with the vastly greater wrongs done to the peoples of the allied nations, and we are entering into the war for the purpose of making the world again a fit place to live in; for the purpose of restoring and refining a civilization that is withstanding the fury of a barbarism that had sprung into new life. We had to be among the nations that were ruthlessly assaulted by the Germans before we could have aroused our people to do their part.

In its issue of April 20th, the *Church Times* devotes its editorial leader to the subject of America. Beginning with a recognition of the Act of Dedication which, on that date, Americans in England were making in that ever-memorable service at St. Paul's Cathedral, the *Church Times* proceeds to say:

"Their nation has come into the great war. They do this with no selfish aims, with no sordid object. They are not driven to arms by any immediate danger, though in a sense they may be said to be waging a preventive war. They are not acting on a sudden provocation, for they have displayed during two years a patience which has called forth even adverse comment. They are arming themselves in pursuit of an ideal, in the spirit of knight-errantry, to do battle with a monstrous idea, to put down a detestable tyranny, to maintain the true principles of Christian civilization. In the same spirit they dedicate themselves and their nation to the task which they have undertaken, and with clear conscience they invoke the divine blessing on their cause.

"We reflect with natural satisfaction that on more than one occasion we have recognized in the apparently tortuous windings of American diplomacy some traces of such a purpose. When the President, in his Note of last December, asked for a definition of the belligerents' aims, and remarked that as officially stated they seemed to be the same on both sides, we stood almost alone among English journals in suggesting that this might be an attempt to unmask the Prussian Government. The progress of events convinces us that we were right. He did not succeed. The Prussian Government refused the disclosure requested, but the refusal itself was instructive, and the candid reply of the Allies put them in a position of unquestionable moral superiority. From that time the American Government has gone forward surely, though slowly, in the path which has led them to open conflict with Germany. The intensified submarine war, with its insolent treatment of the American flag, was the immediate occasion of the rupture of diplomatic relations and of the open quarrel which has followed, but its incidents were no more than illustrations of that brutal disregard of humanity and civilization which is the real crime of Germany, and the subject of the great speech in which the President called the Congress of the United States to active participation in war for the right.

"Mr. Wilson's task has been extremely difficult. This ought to have been borne in mind by his critics in the past, and it should be remembered by those who are now applauding him."

We thank the *Church Times* for this understanding of America when America did not understand itself and when, not strangely, it was greatly misunderstood in Europe. One of the foremost diplomats in Europe is quoted as saying: "Alone among English papers the *Church Times* has understood Mr. Wilson."

As for the function in St. Paul's Cathedral it was epochal. Americans in England and in Europe realize, if any at home still fail to, what is the seriousness of the task which this nation has taken upon itself. They were moved by impulses that are founded upon the deepest instincts of the human race, to give utterance to those sentiments that are really unutterable, not by mere waving of the flag that has already taken a new and deeper meaning to itself, but by prostration before the altar of Almighty God. He has called the American people and at length they have heeded His call. No one could better have given expression to the American soul on that occasion than Bishop Brent. "To-day," he said, "we have this great confidence, not that our cause is God's

in the sense of our winning Him to our position, but in the sense that God has won us to His position."

England and America will henceforth be one in spirit and in soul as they never have been before. Bound together by common history and common speech they are now more firmly bound by common aspirations and a common purpose. May God grant that this unwritten alliance may ever grow stronger!

A PAMPHLET entitled *War Relief: The Church's Opportunity* has been issued by the Joint Commission of General Convention on Social Service, which declares happily that this Commission "desires to participate in the most effective fashion in this now widespread effort and to point the way for the various local forces of the Church."

It is an excellent impulse, though a little late in expression, and it is carried into effect by describing the chief funds which are the media through which Americans are sending relief abroad. Perhaps it would have been reasonable for the Joint Commission, since it is officially charged with representing the Protestant Episcopal Church, to have discovered for itself, and then to have told others through the medium of this pamphlet, that American Churchmen, as such, have created and are still creating a large fund for Armenian relief, and another fund for relief through our own churches on the continent, and so to have recognized that Church institutions are really a factor in this work. A fund raised by a sectarian periodical, *Christian Work*, receives cordial recognition, but THE LIVING CHURCH WAR RELIEF FUND is nowhere mentioned. It is just because the publications of this Commission so often show blank ignorance or lack of sympathy with respect to Churchly movements that the Commission has seemed to be a disappointment to Churchmen who had hoped for so much from it. Imagine our Board of Missions issuing a review, however brief, of the missionary work throughout the world and forgetting to enumerate our own!

THE diocese of Marquette will be fortunate if the election of Dean White to be Bishop Coadjutor shall be accepted. Dean White has performed a remarkable work for the Church in Kansas and afterward in Western Michigan, and stands among the best known clergy of the Province of the Mid-West, which province he represents in the Board of Missions as its clerical member. It is much to be hoped that he will feel at liberty to accept.

That Bishop Williams' health should have so declined that it has seemed to him impossible to continue his active work is a matter for sadness. Bishop Williams has practically made his diocese, and the Church in general shares the regret of the diocese that his health should so have broken.

MEMORIAL Day this year will look forward as well as backwards. We shall have many serious memories to be attached to this sombre year so long as history shall endure. The Governor of Wisconsin in a proclamation calling for observance of the day has well coupled with the duty of remembering those who have been slain in past wars the admonition to citizens to gather in their churches and offer prayers for the soldiers now going out to their new work and for protection to them and strength to do their duty. It is a happy suggestion, and the day may well be given to the thought of that which lies before us in our country as well as to the tender memories of the past.

THE death of the Rev. Walter H. Moore removes a former associate editor of THE LIVING CHURCH, who was an active force in the editorial work of a quarter century ago. Of the editorial personnel of that day only the venerable editor emeritus, the Rev. Dr. C. W. Leffingwell, now survives, and the work that they did in promoting Catholic principles in the Church has merged into the larger history of the Church itself.

It is easy to stand for Catholic principles to-day. They



are the accepted platform of the Church. They are seldom contested, at least by educated Churchmen, however much their import and bearings may yet be misunderstood. The burden of the present editors of THE LIVING CHURCH is therefore much less than the burden that their great predecessors endured before them. It is a grateful duty resting upon us of the present day to pay tribute to those who laid strong foundations upon which we are permitted to build.

Dean Moore was one of those men. In association with his chief he was a large factor in clarifying the issues that were before the Church during the last two decades of the nineteenth century. Except in dusty files of THE LIVING CHURCH preserved here and there, unopened and unread, no literary remains survive him; yet he was a clear thinker and an able writer and he made his mark upon his generation.

God grant him rest; and grant that we who, for a few brief years, are privileged to carry on the work that once was his, before we in turn pass it on to others, may be so guided and directed that we may build a fabric acceptable to Almighty God, upon the foundations that others have laid!

**W**E have received from Dr. Watson, rector of Holy Trinity (American) Church in Paris, an annual financial statement for the year ending April 1, 1917, in which he acknowledges total receipts of 189,182.34 francs for relief

work, of which 74,274.84 francs were received from THE LIVING CHURCH WAR RELIEF FUND and 18,091.68 francs from the Church Missions House. He relates in detail the benefactions made through these remittances and states that, large though the aggregate be, it is less than the amount that has been spent for relief work during the year, so that he has drawn on the balance of a discretionary fund which was in his hands a year ago, and which, therefore, has been somewhat depleted by the requirements of the year. He expresses gratitude, however, for the "fact that it has been put in the rector's power to keep the church's doors open, and to keep the church's work going, for that is the meaning of the fact that in this year past the rector has paid to the treasurer of the church 35,000 francs for church maintenance, and has expended a considerable sum beside for the ordinary expenses of maintenance, for which the regular income of the church did not suffice; for the church itself is the center of the life which has made all the rest possible."

The relief administered has not been confined to Paris, but has extended to a great part of France and also into Belgium and Serbia. He acknowledges also "the wonderful work done by our Church papers" in raising up friends for the "Fatherless Children of France". Dr. Watson speaks also of the cheering visit received from Bishop Brent, whose encouragement has been of great assistance to them.

From the rector of Nice, the Rev. Francis G. Burgess, we have also received a letter expressing thanks for assistance rendered. The church at this point does not need assistance for maintenance, being amply provided for, but is glad to be of assistance in extending help to those in need. From THE LIVING CHURCH FUND Mr. Burgess has recently sent 500 francs to the American Hospital in Nice and is using other amounts for relief purposes. He mentions a profit of 120 francs by reason of the favorable exchange rate on the American draft last transmitted to him. "Our fine American Hospital," he writes, "is making an enviable record. One lady is supporting a convalescent home for soldiers at her own expense. The Americo-Serb Home for Serb orphans is doing superb work. The city is as full of charitable organizations as a forest of trees, and our American residents and their friends are giving lavishly to them, both in money and kind work. It is hard to imagine a call for any further organization. At the same time there are continually recurring cases which would never be covered by any organization, where fortune, employment, or health has been swept away by the war; and it is these cases particularly that I try to help, a little at a time, as I can."

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 21st.

Miss Sadie Murray, St. Philip's Church, Cambridge, Mass. . . \$ 5.00

K. K., Bloomfield, N. J. . . . .	\$ 10.00
Immanuel Church, St. Paul's Parish, Hanover County, Va. . .	7.21
Turners Falls Episcopal Mission, Turners Falls, Mass. . . .	14.00
Mr. and Mrs. A. B. Fales, Emmanuel Church, Somerville, Mass. . . . .	10.00
A. Rankin, Philadelphia, Pa. . . . .	12.50
Third Year Junior Class, Christ Church S. S., Gary, Ind.*	1.00
A communicant of St. George's Church, Louisville, Ky. . . .	3.00
Church of the Good Shepherd S. S., Kensington, Philadelphia †	1.00
Anonymous, Chicago, Ill. † . . . .	100.00
Mrs. A. P. Salisbury, Grace Church, New Haven, Conn. † . .	10.00
From New Market, Md., Church, through Rev. P. M. Boyden †	7.10
J. W. D. † . . . .	100.00
In loving memory † . . . .	5.00
Grace Church Campers, Louisville, Ky. † . . . .	5.00
C. B., Louisville, Ky. † . . . .	5.00
Miss Mary E. Beach, Hartford, Conn.**	10.00
Miss Edith Beach, Hartford, Conn.**	20.00

Total for the week . . . . . \$ 325.81  
Previously acknowledged . . . . . 47,744.73

\$48,070.54

- \* For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- § For French relief work, through Dr. Watson.
- \*\* For work in Italy, through Mr. Lowrie.

[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.

181. St. Margaret's Hospital Guild, St. Paul's Church, Indianapolis, Ind. . . . .	\$ 36.50
182. Cathedral Sunday School, Salina, Kans. . . . .	45.07
183. Mrs. Hugh K. Hatfield, Boston, Mass. . . . .	73.00
184. Mrs. Henry G. Mitchell, Racine, Wis. . . . .	36.50
185. Mrs. Frederick R. Peckham, Utica, N. Y. . . . .	73.00
67. St. Matthew's S. S., Enosburg Falls, Vt. . . . .	10.00
94. Mrs. W. T. Harrison, St. David's Church, Portland, Ore. . .	3.00
113. H. H. . . . .	3.00
132. Mrs. F. S. Hinds, Tucucari, N. M. . . . .	5.00
156. Mrs. Delia C. Meysenburg, St. Louis, Mo. (12 children) . .	401.50

Total for the week . . . . . \$ 686.57  
Previously acknowledged . . . . . 7,822.11

\$8,508.68

[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 FUND**

St James' Church, Upper Montclair, N. J. . . . .	\$ 10.00
Evening Branch, Woman's Auxilliary, Chapel of the Intercession, New York . . . . .	2.00
Two women of Calvary Parish, Memphis, Tenn. . . . .	10.00
Mission of the Holy Nativity, Seekonk, Mass. . . . .	5.00
In loving memory . . . . .	5.00
Woman's Guild, Grace Church, Windsor, Conn. . . . .	21.00
Miss Mary E. Beach, Hartford, Conn. . . . .	10.00
J. W. D. . . . .	100.00
Miss Mary S. McKay, St. Paul's Church, Franklin, Tenn. . . .	5.50
Miss R. Wilson's Kindergarten, Ocean City, Md. . . . .	1.00
A. Rankin, Philadelphia . . . . .	12.50

\$182.00

**POLISH RELIEF FUND**

Mosaic Club, Jackson, Mich. . . . .	\$ 6.00
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**ANSWERS TO CORRESPONDENTS**

**STUDENT.**—(1) Over the left ear. (2) After Easter Tuesday the collect, epistle, and gospel for Easter Day. (3) The post-communion collect is properly said from the centre of the altar. The gospel from St. John can easily be learned by heart, so that the book is not necessary. (4) Any feast falling in Easter week may be transferred to the Monday after Low Sunday. (5) After Communion the chalice is covered by the chalice veil or by the linen veil provided for that purpose. The paten is placed on the chalice. (6) In communicating from the reserved sacrament the confession, absolution, comfortable words, and the prayer of humble access are used. Then, on taking the sacrament from the pyx or ciborium, "Behold the Lamb of God," etc., "Lord I am not worthy", "The Body and Blood of our Lord, which were given and shed for thee, preserve," etc., as the sacrament is administered; the thanksgiving, and the blessing.

"EVERY MAN'S task is his life-preserver." There is no doubt that perhaps the majority of men would sink swiftly and irrecoverably beneath the waves of toil and trouble if they were not upborne, steadied, and protected by the tasks of life in which they are engaged. Work is a great blessing; it serves not only as a channel of usefulness but also as a preserver from deterioration and decay. The daily round and grind may be monotonous and irksome, but if we look aright upon life there is a glory in the commonplace.—*Selected.*



## WHITSUNDAY

BY THE REV. WILLIAM H. BOWN

**W**HITSUNDAY is a festival of the very highest order. It has every mark of distinction that the Church can give. It is the successor of the day of Pentecost, and the birthday of the Christian Church.

Thus it is that, while we have been thinking of God the Father and God the Son, we now think of the Holy Ghost, the Third Person of the blessed Trinity, whom the Church addresses in the Litany, and sets forth in the Articles of Religion, and confesses in the Creeds of the Church, as the Administrator of divine truth and divine influence, thus making those truths and influences savingly efficacious.

Indeed, it was a part of our Lord's redemptive work to make it possible for us to receive the Holy Ghost, for in this dispensation of the Spirit our glory is His indwelling.

Keeping this thought in mind will help us grasp the catholic doctrine of the whole sacramental system of the Church, for the Holy Ghost makes it something more than mere sign and symbol—makes it in reality the actual channel and vehicle of the grace to which it testifies.

The plea of the collect for the day is based on the promise of the gospel, and on its miraculous fulfilment, as testified by the portion of Scripture appointed for the epistle, which can come to us only through the gift of the Holy Ghost.

The epistle confirms this teaching by telling us of the descent of the Holy Ghost upon the apostles and disciples who were met together for prayer in the upper room at Jerusalem, and how they were filled with the Holy Ghost, and how they spoke in divers languages, for which they were admired by some, and derided by others—all of which marvellous event characterizes this meeting as the beginning of the dispensation of the Holy Ghost, and the time which made the apostles and disciples the teachers of the world.

The gospel is the promise of our Lord, of which the epistle is the fulfilment.

Obedience, we are told, is the test of love, and love is the essence of all true religion. That this is true, we learn from Scripture and reason; from a renewed heart and personal experience; and in our consciousness, our peace, and our fellowship with God.

The world gives trifles, superfluities; our Lord gives valuables, indispensables. The world gives reluctantly, niggardly, rarely, and always for advantage; our Lord gives cheerfully, liberally, constantly, and disinterestedly.

Peace is the soul's craving. It is not the peace of the world which our Lord gives us, for it is an unsatisfying possession at the best, but the "peace of God", which alone is truly worth the praise of heaven.

It is our glorious privilege, then, to have a larger and fuller faith, a home eternal in the heavens, a comforter, ever dwelling with us, a love divine of our Lord in closest friendship—a perfect peace, unspeakable and full of glory.

But we must not forget the conditions that are attached to these glorious privileges. We must believe in our Lord, we must belong to him, we must love Him and keep His commandments, we must open our hearts to the Holy Spirit, we must seek peace through our Lord, and in His way.

Whitsunday, then, is a time for searchings of heart as well as for abounding joy, and no feast of the Christian year is more awful than this when viewed from the practical standpoint of our real accomplishment.

WE SHOULD be just towards all men, even to those who are not just to us.—*Rousseau*.

## THE NEW LECTIONARY

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

## CALENDAR FOR WHITSUN-WEEK

Whitsunday	Joshua 3 Isaiah 10, 33 —11, 10	Ephesians 2	Deut. 16 Deut. 5	Acts 2, 14-36
Whitsun Monday	Joshua 4	I John 1 & 2, 6	Genesis 11, 1-9	Acts 2, 37-end
Whitsun Tuesday	Joshua 5, 10 —6, 11	I John 2, 7-17	Numbers 11, 16-30	Acts 3 & 4, 4
Wednesday Ember Day	Jonah 1 & 2	Luke 6, 12-23	Jonah 3 & 4	I Corinthians 1, 18-end
Thursday	Joshua 7, 1-15	I John 3	Ezekiel 1, 14-21	Acts 4, 32— 5, 16
Friday Ember Day	Isaiah 61	Luke 10, 1-24	Jeremiah 42, 1-12	I Corinthians 2
Saturday Ember Day	Ezekiel 13, 1-16	Luke 12, 1-12	Ezekiel 14, 1-11	I Corinthians 9, 7-end
Trinity Sunday	Joshua 8, 30-end Isa. 44, 6-23	John 1, 1-34	Isaiah 6, 1-8	Acts 7, 44-56

**P**ENTECOST is the commemoration of the real beginning of the Kingdom of God on earth—righteousness, peace, and joy in the Holy Ghost—save, of course, as that Kingdom may be said to have existed in the divine-human Person of our Lord.

In the attempt to arrange the Old Testament chronologically and at the same time make it fit the Church Year, we have placed the coming out of Egypt in connection with Easter and made the wilderness experience to correspond with Easter season and Ascensiontide. Accordingly, we use the crossing of the Jordan for Whitsunday. All this rests upon a certain assumed typology both of Old Testament history and of Old Testament geography. It is customary to think of the Land of Promise as meaning heaven, that is, heaven hereafter; and of the river Jordan as typifying

death. No doubt that interpretation is thoroughly justified; but it does not exhaust the spiritual meaning of that portion of the Old Testament. The Kingdom of Heaven is not merely hereafter; it is also here.

Pentecost was the fulfilment of the declaration made both by our Lord and by John the Baptist: "The Kingdom of Heaven is at hand." There is this difference, however, between the Kingdom here and the Kingdom hereafter. Here, good and evil, tares and wheat, fishes both good and bad, exist side by side in the Kingdom; and the Palestinian experience corresponds exactly with that conception. From this point of view, too, the river Jordan represents the dividing line not so much between this world and the next as between life under the law (Moses) and life under the Gospel of our Lord Jesus Christ (Joshua).

Sacramentally, crossing the Jordan corresponds with Confirmation as crossing the Red Sea corresponds with Baptism. This quite justifies the familiar use on Pentecost of the contrast between the two covenants; but it also justifies the use of Joshua 3 on Whitsunday in connection with the experience of the Spirit's work in us as given in Ephesians 2. The Old Testament alternate is Isaiah's prophecy of the ultimate triumph of the Kingdom over all the earth.

Sunday evening we have St. Peter's Pentecostal sermon which produced the converts who were the "first fruits" and the pioneers of those who are led out of bondage and into true liberty (2 Cor. 3:17 and Deut. 16:12), appropriately backed, therefore, by the Deuteronomic law of the "Feast of Weeks", or Pentecost. The Giving of the Law is allowed as an alternate.

On week-days, the Old Testament history is continued in the morning, paralleled by St. John's summary of Christian doctrine and practice with its climax of God's Spirit within us, the meeting place and harmony of authority and liberty,

(Continued on page 110)

## WHITSUNDAY

O God! who didst, as at this hallowed tide  
Of Pentecost, Thy servants' hearts unite,  
Illumine, instruct, and in the true way guide  
By sending down Thy Holy Spirit's light,  
By that same Spirit grant us, we implore,  
In all things a right judgment, that we may  
Joy in His holy comfort evermore,  
Through Christ our Saviour's merits, to whom we pray,  
Who lives and reigns with Thee, since earth He trod,  
In the same Spirit's unity, One God.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



THE madness of the people" infected by Kaiserism is singularly illustrated by this German utterance of last autumn, which Mr. Moorfield Story, the great lawyer, gave me recently. What argument can avail against such insanity?

Baron von Stengel is Professor at Munich, and is called the foremost German international lawyer. He is a personal friend and confidant of the Kaiser, and was one of the German delegates to the Hague Conference. This is his answer to an invitation from the Anti-War League of Holland, to give his opinion on the subject of a future peace conference:

"It would be completely superfluous, because it is beyond all doubt that the final and decisive victory must rest and will rest with Germany. Then we shall be in a position to restrain all the enemies of peace, and to win and maintain permanent peace; the only peace that will be assured, alike for ourselves and for all civilized humanity. The war has demonstrated, throughout its course, that we, the Germans, have been chosen by Providence, from among all earth's peoples, to put ourselves at the head of all the civilized nations and guide them to a sure peace under our protection. For this we possess not only the necessary power and force, but also, in the highest degree, the intellectual gifts requisite, and we are the flower of the entire creation's *Kultur*. Consequently, it has been reserved for us to do what no nation hitherto has been able to do—to give all the world peace.

"From this it follows that it is useless to engage in any labors on behalf of peace, because we, the Germans, with our domination over our turbulent neighbors, shall assume also the duty of policing peace. We shall be in a position to destroy in the germ all hostility to peace.

"Subjection to our guardianship, which is in every sense superior to any other, is the surest and the only road to prosperity for every nation, and especially for the neutrals. The best thing they can do is to unite voluntarily with us and rest on us. In these times, so difficult for those who are isolated, it is proper and prudent for them to unite themselves with one powerful head. To make one's self worthy of a powerful hereditary seigneur is to sow seed for the future. No people is richer in sentiment and in ideals than are we, the Germans. Therefore, under our protection, all international law is perfectly superfluous; for, by our own natural instinct, we give each his own."

THE INSPECTOR of Russian savings-banks declares that the American language fascinates him. He has been on an official errand to Chicago; and this is his utterance:

"The most appealing Americanism I have encountered is the term, 'bone-dry'. It exactly describes the condition of Russia. Our country is bone-dry to the extent that not even beer or mild wines can be obtained. We are fighting in the world war with every available man at the front, yet since the outbreak of the war the deposits in our state savings banks have increased from 1,800,000,000 roubles to 3,600,000,000 roubles.

"Thus in deposits we have about doubled in less than three years the amount accumulated in seventy-three years previous to the outbreak of the war, for our state banks are about seventy-five years old. This vast increase means nothing else than the enrichment of the poorer classes. They have become capitalists through the mass of their savings.

"Abolition of all alcoholic liquors—a bone-dry régime—brought about this wonderful prosperity. Of course, the war expenditures have gone back to the people, but they have put the money to their credit in the government banks instead of wasting it on orgies of drink."

AMONG THE NEW BOOKS dealing with the Great War on its human side (as distinguished from various professional aspects), I scarcely know one more significant, in its pictures of English life and thought under the shadow of the war, than E. V. Lucas' *The Vermillion Box*. It is a collection of letters

exchanged among fifteen or twenty people, most of them relatives or connections, representing different ages, types, attitudes of mind. Each is clearly self-portrayed, and the author never fails to keep them distinct. I remember some of the letters appearing as separate articles in *Punch*; but here in the volume one reviews the whole with fresh appreciation. *Mr. Britling Sees It Through*, is, of course, the best transcript of England, 1914-16, yet written; but in its own vein I should put *The Vermillion Box* next. If you love England as I do (and there was never a day when I hesitated to avow that affection) read it, I beg.

I HAVE JUST READ a tragic story in a metropolitan newspaper: how a rich woman had for twenty-five years shut herself away in her mansion, out of grief for the death of her brother. The instinct of the hermit has deep roots in human psychology; but most modern hermits are selfish, useless, and unchristian, leading a life not of prayer and intercession, but of morbid self-pity. Miss Havisham, in *Great Expectations*, is hardly overdrawn. As a child, I remember a woman whose ten-year-old son had died twenty years before, and who had lived in a darkened house ever since, never going out of doors. Fancying that she saw some resemblance in me to the boy she had lost, she invited me into that tomb of the living: I never went again! "That ye sorrow not even as others which have no hope", is the precept for Christians in bereavement, surely.

THE ADDRESS sent to the Anglo-American committee in London, nineteen years ago, by a group of leading Americans, may very well be reprinted, at this time, when we are acclaiming *la belle alliance* of Democracy:

"July 12, 1898.

"We, citizens of the United States of America, desire to express our most hearty appreciation of the recent demonstration of sympathy and of fellowship with this country on the part of the citizens of the various countries comprised in the British Empire. We earnestly reciprocate these sentiments, recognizing as we do that the same language and the same principles of enduring liberty should form the basis of an intimate and enduring friendship between these kindred peoples—a friendship destined to hasten the day of peace and good-will among all the nations of the earth."

IMMANUEL METHODIST CHURCH of St. Louis no longer believes in "the Holy Catholic Church", but has a new edition of the Apostles' Creed with "the Church of God" for one article.

I ADD THIS year's birthday posy to others published heretofore in honor of the same little friend.

"NEW ENGLAND SPRING

H. S. A., May 20, 1917

"May in New England: slow, and chill, and shy;  
A nipping wind, a sombre-clouded sky  
That weeps for thinking of the days gone by.

"And yet the garden blushes sudden red  
Where tulips bourgeon, nodding, every head  
As if in reassurance, 'Spring's not dead!'

"And hyacinths outpour their spirits sweet  
Upon the breeze that gentler blows, to greet  
My Harriet, in her nineteen years complete.

"Who, having known New England's May, would trade  
For tropic heats, and scentless flowers that fade  
As soon as opened? Still, my little maid,

"I bless you as of old, and joy to find  
The childlike graces with the woman's mind,  
Disciple, friend, and playmate all combined.

"So blóssom ever. In God's Garden years  
Do not destroy; and, though dark days bring tears,  
Whene'er His Sun doth shine Spring reappears."



### THE MARQUETTE CONVENTION

THE convention of Marquette was held in St. Paul's Church, Marquette, on Wednesday and Thursday, May 16th and 17th.

The chief business was to act upon the Bishop's request for the election of a coadjutor. The keen interest of the people in the event was shown by a very large attendance of delegates, and a full attendance of the clergy. The president of the Standing Committee, the Rev. Carl G. Ziegler, was elected to preside in the convention, and last year's officers and committees were reelected, except that Mr. J. G. Stone was elected treasurer in place of Mr. P. W. Phelps who, after many years of most faithful service, asked to be relieved.

Routine business was disposed of with thoroughness and despatch, and the convention addressed itself to the task of devising ways and means of providing for the increased episcopal supervision requested and so much needed. The easy way of postponement was, of course, proposed, but the convention very quickly made it manifest that it was in no mood to consider dilatory methods, and in spite of the stringency of the times, and the multiplicity of demands made upon it, it cheerfully accepted the large additional financial burden, and created the organization necessary to insure prompt and full payment of all assessments.

This business being disposed of, the convention moved to receive nominations at once, and to make the election of a bishop coadjutor the first order of business on Thursday morning, immediately after the celebration of the Holy Communion.

Nominations were then made as follows: The Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; the Rev. William Reid Cross, the Rev. Joseph A. TenBroeck, the Rev. S. H. Alling, the Rev. A. H. Lord.

On Thursday morning, immediately after the celebration of the Holy Communion, at which the Bishop of Western Michigan was celebrant, the convention was called to order and proceeded at once to the election, the Rev. Messrs. Cross, TenBroeck, and Alling first withdrawing their names from consideration.

The vote was taken by orders and by secret ballot, and the tellers for both orders reported that every ballot was marked for Dean White, who was therefore elected unanimously by both orders on the first ballot. Never, surely, was an election held in which greater harmony and unanimity was shown, or in which there was a more complete absence of ambition or intrigue of any sort. The clergy and delegates were greatly heartened by the spirit of unity and unselfishness exhibited, and they went home feeling that if the man of their choice should be led to accept the honor which had been so signally conferred it would be the beginning of a new era in the history of the Church.

The convention was greatly helped and inspired by the presence of the Bishop of Western Michigan, who preached the convention sermon, and, acting for the Bishop of the diocese, ordained the Rev. Andrew S. Gill to the priesthood. He also administered confirmation to a large class.

### THE COADJUTOR-ELECT OF MARQUETTE

FOR the second time within a few months the Very Rev. Francis Samuel White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., was elected to episcopal honors, when the council of the diocese of Marquette on May 17th chose him as Coadjutor to the honored and aging Bishop of that diocese.

Dean White is an alumnus of Hobart College (B.A. '93; M.A. '96), and of the General Theological Seminary (S.T.B. '97). He received his orders in 1896 and 1897, at the hands of Bishop Coxe and Bishop Walker. Through those two years he was a fellow of his seminary, going in the latter year to St. John's Church, Detroit, as assistant minister. From 1899 to 1904 he was rector of St. Andrew's, Omaha; and till 1911 at Trinity Church, Atchison, Kansas. He has served on the Standing Committees of Nebraska, Kansas, and Western Michigan, and as a delegate to General Convention from the same dioceses. He was an examining chaplain of Nebraska. *The Story of a Kansas Parish* was published by him in 1911.

### THE PRAYER OF THE SOUL

Hungry of soul for bread to satisfy,  
Fed through the years on husks of vanity;  
My body faint, drooping my weary head—  
Hungry of soul, I come to Thee for Bread.

Thirsty of soul for living waters pure,  
Far from the spring, I scarce my life endure;  
My poor throat parched, and gone my power to sing—  
Thirsty of soul, I come to seek Thy Spring.

Darkened in soul, in world of darkness spent,  
Gone sun and star from out my firmament,  
Groping as blind, all things bring me affright;  
Darkened in soul, I come to Thee for Light.

Weary in soul of all the world's hard strife,  
Sick of the wrong that ever fills my life,  
Sated with self and with my selfish quest—  
Weary in soul, I come to Thee for Rest.

THOMAS CURTIS CLARK, in *Sunday School Times*.

### THE HEART OF A TEACHER

BY THE REV. WILLIAM FORKES

THE grave danger acutely facing educational work to-day, be it secular or religious, is that of the teacher becoming a mere machine. Back of all teaching is heart. Intellect, and complete mastery of subjects, and genius for administration, can never make up for this prime fundamental. If we may take a leaf from the notebook of the well-trained athlete, all the muscles of a teaching strength must ever receive our attention. Warmth of heart is a fire that the teacher must keep ablaze, if what he says and does is to stick. And this fire, especially to-day, is at times allowed to burn out. Informed, we must be; but unless the information springs from a heart, tender and solicitous, at its best it is only cold.

The writer has recently been listening to a distinguished preacher and teacher who always moves when he speaks. Moves to such an extent that many who hear him are seized with a desire to put into effect what he teaches. There is nothing wonderful in what this particular man says, but there is a remarkable warmth behind it all. He is strong in mind, but he is stronger in heart. Having heard this preacher many times, covering a number of years, there is practically no danger of my forming a snap judgment. His main fundamental is heart. He inspires others because he has been wonderfully inspired himself. He pays a glowing tribute to one of his Sunday school teachers. This teacher was a carpenter and a man of decided limitations educationally. But he had a heart that was inseparably connected with his Sunday school work, and because of this he gripped his class of boys. The impress of his grip on the boys went with them through life.

It is important to teach our children the Catechism, the Ten Commandments, the days of the Christian Year, the significance of the Sacraments, and the history of the Church; but far above all these things we must succeed in making real to them the love of Christ by an unwavering love and concern we manifest for them.

In the finality of Religious Education it is not a matter altogether of the teacher's educational qualifications. It is, beyond a doubt, a question of heart. The Heart of Christ can stir and keep our hearts aglow, if we will only get and keep in close range with Him. The teacher who has heart will have no stopping place with regard to influencing his scholars. They will ever be in his thought. He will want to go to their homes and earnestly seek the coöperation of their parents. He will specially notice and find out the reason for their absence from school. He will enter intensely into their pleasures and plans. He will seek to lead them into the Church and never allow them to slip away. He will endeavor to guide them in their positions and to try to take a part in establishing them in the world of industry.

Nowhere is there such a glorious field of opportunity as in the sphere of Religious Education. When we once get the vision we shall be eager to be in the field. If we are already teachers, let us, figuratively speaking, take our coats off. Be everything or nothing. Be awake, intellectually. Still more—be on fire. A warm heart is the main source of deepest effect.—*Church News* (Pittsburgh).



## The Commonwealth of Mankind

By the Rt. Rev. C. H. BRENT, D.D.  
Bishop of the Philippines

The sermon preached in St. Paul's Cathedral, on April 20th, at the solemn service of Almighty God on the occasion of the entry of the United States of America into the Great War of Freedom

"Having gone apart with the elders, he resolved that . . . they should go forth and try the matter in fight by the help of God. And committing the decision to the Lord of the world, and exhorting them that were with him to contend nobly, even unto death, for laws, temple, city, country, commonwealth, he pitched his camp . . . having given out to his men the watchword, 'Victory is God's.'"—2 MACCABEES, 13:13-15.

**W**E are here to consecrate human life to a vision in order that we may perform a task and achieve a victory. We, comrades in a common cause, have come together, like sturdy Judas and his fellow patriots of ancient story, to commit our decision to the Lord, and to place ourselves in His hands before we pitch our camp and go forth to battle.

It were a poor cause and an unworthy cause which we could not commit to God with complete confidence. Indeed, as Christians it would be wicked to ally ourselves with any purpose that we could not take to God's house and ask for His blessing thereon. To-day we have this great confidence, not that our cause is God's in the sense of our winning Him to our position, but in the sense that God has won us to His position.

This, I venture to say, is not merely the beginning of a new era, but of a new epoch. It is marvellous what is happening at this moment. A great nation well-skilled in self-sacrifice is standing by with deep sympathy and bidding God-speed to another great nation that is making its act of self-dedication to God. The altar upon which we Americans are laying to-day our lives and our fortunes is already occupied. For nearly three years neither day nor night has passed in which new contributions of the most sacred things in the world have not been laid upon that altar. We know to-day, in a way that we were not fully conscious of a while since, that the group of nations known as the Allies have been fighting a battle not merely for their own laws, their own religion, their own homes, their own social order, but also for the great commonwealth of mankind; they have been championing the right. And to-day it is indeed an inspiration to look past and through the local and see beyond it that universal cause that sweeps along with its mighty torrent and catches in its tide all true-hearted men and all true-hearted women. The recognition of a fact does not alter the fact, but it adds to its potency; so that to-day, when the United States of America avow their intention to give themselves wholly and heartily to this great cause, the battle for the right assumes new proportions and new power, and victory, aye, the victory that is God's, is in sight.

We Americans have never been oblivious to the fact that the people of this country have been standing for the same principles which we love and for which we live. England, thank God! is the mother of democracy, and England's children come back to-day and pour all their experience, the experience of a century and a half of independent life, with gratitude at the feet of their mother. The aid which we give her began in sympathy and works of compassion; but we have graduated from that; our sympathy for the sufferers has risen into a participation in their sufferings, and now we stand side by side with our fellows as common soldiers in a common fight. We have had to quarrel with a great nation of the world. Sometimes quarrels are euphemistically called misunderstandings. But our quarrel with Germany is not a misunderstanding: it is an understanding. We know the principle which that nation has espoused as its guiding star, and that principle is one which contradicts the principle by which men live. Just as it is an understanding which made us break with Germany, so it is an understanding that makes us take our place by the side of the Allies. Indeed, it would be impossible for us to do otherwise, being what we are. A moment comes when the failure to give all that we have, even though generosity is great, is such a moral failure that it endangers the soul of a nation. And this act of America has enabled her to find her soul. She finds that she has a coherence of which she was not quite certain. She was afraid of a disloyal hyphen, but instead of a disloyal hyphen she has discovered a loyal hyphen.

Our immediate purpose is to seal here our pledge to sacrifice our lives, our fortunes, and all that we possess to the cause of God and humanity. America is not espousing a new cause. As our President has said in noble language:

"At last the day has come when America can give her blood for the principles which gave her birth and for the prosperity and peace she has enjoyed. God helping her, she can do no other."

Yes, America which stands for democracy, that is, the cause of the plain people, must fight, must champion this cause at all costs—the cause of the plain people. Supposing to-day you were to ask the plain people of every country what they most yearn for, the gift that they most desire. What would be their answer? Would it not be peace? That is what America, with the Allies, is fighting for. She thinks so much of peace that she is ready to pay the cost of war. Democracy stands for peace. Democracy places ballots before bullets. Lincoln once said: "When ballots have fairly and constitutionally decided, there can be no successful appeal back to bullets." Militarism puts bullets before ballots. Democracy—mark my words: I am speaking of the ideal democracy—has no use for bullets unless they are the momentary instrument of ballots; and then—again mark my words—they are invincible.

Our war to-day is that we may destroy war. There was a time when man called war a rough game, a game to be played by set rules; but our adversaries have proven to us that this was a delusion. War is not a game; war is a wild beast that cannot be tamed by conferences and conventions. The one thing to do with war is to hunt it to its death; and, please God, in this war we shall achieve our purpose.

That is, I say, the duty of democracy that puts ballots before bullets. Deep down, democracy is an experiment in the exercise of free will. It is not a magic wand which we can wave over any nation and reduce it to order thereby. Do not let us make a charm of democracy. Indeed, the democracy that is, is so far from the ideal that unless it arises in new might, in the days to come, God may displace it from among the nations.

Democracy calls upon all the greatest powers of human life; democracy is a strain upon human nature. It has as its symbols the franchise and taxation. The franchise means that democracy has adopted the most divine principle in human life as the basis of citizenship—I mean the principle of free choice. Democracy says that men are masters of their destiny and not its toys. The franchise stands for the great privileges of the human race. Taxation, on the other hand, stands for its discipline. It means, does taxation, that democracy claims universal service from its citizens with no commutation and no exemption possible. It does not mean, however, that all citizens must apply themselves to precisely the same tasks. As our President has said, universal service is selective—selective, mark you—and not elective. But, while men are at different tasks, they are all working for the same great cause, whether they be the men of battle who are standing by the guns where death moans and sings in the air, whether they be munition workers at their trying tasks, whether they be statesmen, or whether they be pastors feeding the flock. Universal service is compulsory only as all the laws of organic life are compulsory; and to a true citizen a law is first of all an invitation, then it is an inspiration. But if men are small, if they put too high a value on their lives and are afraid to give themselves to the State, then the State comes with all its sternness and demands of its citizens that they give that which it has been their privilege to give freely, but which they have refused to give. Richard Watson Gilder, the poet, was very doubtful about the necessity either of the war of '61 or of the war of '98, either of the Civil War, or the Spanish-American War. But see how he writes, true patriot that he was, in 1898. He says: "Taking it as the people intended, it is a righteous war, and should advance civilization, and now, if we can be quick in finishing it, so much the better. . . . I wrote to my eldest boy to-day that never was there a time when every man should bestir himself with more assiduity in the task of purifying public opinion and the machine of government. I was too young for the other war, but just managed to get into it, and am too old for this, but may be in it yet if they will only keep it up long enough. . . . It is not the killing but the sacrifice of war that makes it enticing after all."

I say this because there are those within the reach of my voice who in a general way have dedicated their lives to the service of God and humanity, but who in a moment may be called upon to take up arms and to face the bullets. Let them do it with the same courage and the same self-dedication as these lines breathe. Even Shakespeare's wretched recruit Feeble says, "A man can die but once. We owe God a death. I'll never bear a base mind."

Just one word in connection with the relation of the democ-



racy of a given country to the democracy of the world. We are to-day, I say, entering upon a new epoch. Democracy hitherto has been working out its problems, certainly its political problems, in isolation. That never can be so again. The great democracies of the world are now interlocked: interlocked in the sense that they can never be separated when the days of reconstruction come. But democracy in a given country never must lose sight of the fact that the supreme unit of the human race is mankind, and that patriotism, however splendid it may be, has never any cause and never any right to depreciate another nation in order to exalt its own self.

Once more and finally: the soul of democracy is—I will not say religion—but organized religion. The day is passed for individualistic attempts to redeem mankind by visions that are not tuned to the infinite, the eternal, and the universal. Only this morning I received a letter from a layman in America, a man who has done more for the unity of the Church of Christ than any other man of his generation, and this is what he says: "It is, I think, becoming increasingly clear that the question of world peace and of Christian reunion go together, for only the visible unity of the Church of Christ will be competent to remove the obstacles in the way of the establishment of His Kingdom of peace and righteousness and love." It is true. It is true. The world is craving for the unity that comes from God, and that is maintained by the operation of the Spirit of God. That unity is going to come just as fast as we will let God bring it to us; the only obstacle is our stubbornness, our obstinacy. There is—and here is the root of the matter—a Prussianism in the Churches to-day. The supreme unit of the Churches is the Church. The watchword of the Churches must be unity. Either Churches must justify their claim to be the favored or exclusive residence of God by exhibiting in their works a holiness or a superiority nowhere now apparent, or else they must admit the favor of God towards other Churches of lesser pretensions. A large part of the public has already served notice on the Churches that, unless we observe the elementary principles of peaceableness and fairness and fellowship, they will get on without us. God defend us from the day when the sheep of Christ's flock turn upon the shepherds because of the shepherds' littleness and inability to be true leaders. But I see a vision, I see a great movement, a movement not of men but of God, coming sweeping through this world of ours and gathering into its embrace all right-minded, all true-hearted men. I see a united Church, a Church worthy of the residence of Jesus Christ among men, the shrine and instrument of His Spirit, a Church which will bring holiness and power to all the people of God.

That is the end of the vision, and that is the supreme thing to which we must commit ourselves to-day. As Christian men we shall not allow life to pass without having done something to make to cease the agony of the Heart of Christ that desires to help men, but because they have rent His mystic garment He the All-powerful is made, if not impotent, at least less powerful to do His task of redemption. So shall the Great War usher in the Great Peace.

"Lord, let war's tempest cease,  
Fold the whole world in peace  
Under Thy wings.  
Make all Thy nations one,  
All hearts beneath the sun,  
Till Thou shalt reign alone  
Great King of kings." †

† From a poem written by Oliver Wendell Holmes on the occasion of the Prince of Wales' visit to Boston, 1860.

#### CALL TO UNITED PRAYER

**B**ISHOPS of the Church of England, with heads of some of the Free Churches and other distinguished individuals have issued for Whitsunday a "Call to United Prayer" for the greater realization of the presence and power of the Holy Spirit; the growth of Christian unity; and for spiritual revival.

The call declares: "There is in many hearts to-day a hunger for Christian Unity. The feeling grows that if the Churches cannot draw closer under the pressure of our common need, the disgrace of our divisions will deepen into tragedy. Not only Christians, but all who have any sympathy with Christianity, are conscious of the same desire. It is present in different quarters, sometimes as an unuttered craving, sometimes as an intermittent cry, often as a deep-voiced demand.

"The Holy Ghost, who is at once the Lord and Giver of life and the bond and ground of Christian Unity, must be our helper. He is the fount of the undying energy which we so deeply require. His life alone can give life or quicken it. From Him come the impulses of love which strengthen the brotherhood of faith. The difficulties which daunt us cannot baffle Him. To Him we must

appeal more and more; on Him we must depend for guidance, inspiration, patience, initiative, and persistence. Our poverty must enlarge and intensify our prayers to Him whose resources are inexhaustible.

"There is no season of the year more suitable than Whitsuntide for this concentration of prayer for Christian Unity. To multitudes of Christians it is the festival of the Holy Ghost, the memorial of the glad springtime of the early Church. If there are some to whom its associations make no instinctive appeal, they will not hesitate to join with others to whom it is dear. The memory of Pentecost will help us to all seek a fresh inflow and manifestation of the Spirit of unity and life.

"The World's Evangelical Alliance therefore sends forth this call to special Prayer for Unity to the Christian Churches throughout the world in the hope that our natural desire for the oneness of the body of our Lord may be strengthened, definiteness be given to our petitions, humility to our hearts, so that receiving the counsel of God, this year of opportunity may not end without some notable advance towards the fulfilment, so long and tragically delayed, of our Lord's own prayer, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

"We therefore recommend that, as far as possible, on Whitsunday, May 27th, in all churches there should be special prayer for a new work of God the Holy Spirit in our midst. It is suggested that special sermons or addresses on that day should be devoted to the consideration and exposition of the particular subject, and that this call to prayer, to the assembled people, should be read from the pulpit or platform. It is hoped that the practical effect of this call to prayer and exhortation, offered in humility to Christ's people, will not be limited to public worship, but that at the family altar, in private devotions, and in prayer circles, as well as, where convenient, by public united meetings, the fullest possible use may be made of the solemn opportunity."

The call is signed by nine bishops, by high officers in army and navy, by several peers of the realm, moderators of Churches, secretaries of religious societies, etc. The Archbishop of Canterbury has expressed great interest; the Archbishop of York is in hearty sympathy. The call is sent out from the World's Evangelical Alliance at London, and it is stated that the fifty-odd names of distinguished signers could have been greatly extended if time permitted.

#### WHITSUNTIDE CAROL

All hail the morning glorious  
When Christ, His work to crown,  
O'er death and hell victorious,  
The Holy Ghost sent down!  
For not in wrath but love,  
In cloven tongues of flame,  
From Christ enthroned above,  
The Blessed Spirit came.

The tidings of Salvation,  
Whereof King David sung,  
The men from every nation  
Each heard in his own tongue;  
And marveled as they heard.  
For all unlearned men  
Were those who spake the word  
In divers accents then.

Among the throng, assembled  
To gaze and listen there,  
Were some who heard and trembled,  
Convicted of a share  
In crucifying Him  
Of whom the Prophets spake;  
Their eyes with tears were dim;  
Their hearts for fear did quake.

They turned from sin and error;  
No vain excuse they tried;  
"What shall we do?" in terror  
And self reproach they cried;  
"Repent," the answer came,  
"And be baptized, for all  
The promised Gift may claim,  
Who bear the gracious call."

On Christ who pardon offered  
Three thousand souls believed;  
The grace baptismal proffered  
Three thousand souls received;  
The Church began to reap  
Her harvest of mankind;  
And ever will she keep  
That blessed day in mind.

MARY ANN THOMSON.



### A BROTHERHOOD PROGRAMME

RECENT events in Mesopotamia, especially the taking of the City of Bagdad by the British forces, writes President Bonsall of the Brotherhood of St. Andrew, have turned our minds back to Assyria, Nineveh, and Babylon in the times of the Old Testament prophets, among the greatest of whom was a young man named Ezekiel. While he waited among the captive Israelites in Babylon, God encouraged him by a vision, wherein was revealed the way in which God's purposes were to be wrought out. Ezekiel saw a great piece of machinery which he described as wheels, and wheels within wheels. It was inert and produced no result until filled with the spirit of life by the living creatures sent forth by God; and then, quickened to action, was irresistible in its onward movement—"for the spirit of life was in the wheels."

Below will be found a five-year programme for the Brotherhood, which after much prayer and careful consideration has been set forth by the National Council. Looking over this programme by itself one might think it was simply a paper plan and that the Brotherhood was becoming mechanical.

But if, as we read, we are given the vision of the programme in action, the spirit of life vitalizing its every part, we shall realize that the programme is but a means by which Brotherhood service is to be directed along well-defined lines to accomplish definite Brotherhood purpose—the spread of Christ's Kingdom.

No thinking man can look upon the world as it is to-day without feeling that out of all the travail through which we are passing there is to be born a new order. Old prejudices, old ideals, old viewpoints are passing away, and in their stead is coming a new outlook upon life with its opportunities and responsibilities; a new willingness on the part of men to put first things first and to do their part in the plan to establish social justice and promote the reign of our Lord in all the relations of life.

The Brotherhood is preparing to take a proper place in the new order, not by abandoning its first principles—for they are the principles of the Gospel and are eternal—but by applying them to the needs of the new order and seeking to bring men into vital relation to Him who alone can satisfy the new longing of those who have come to understand the swift and solemn trust of life.

An outline sent forth by the Brotherhood includes the statement of the "five-year goal", certain "five-year objectives", and a definite "five-year programme" of steps necessary to reach the goal.

The "five-year goal" is:

- 100,000 increase in attendance at Sunday evening services.
- 50,000 men in men's Bible classes.
- 25,000 increase in attendance of men at the Holy Communion.
- 10,000 carefully chosen older boys in small groups receiving training for a life of service in the Church.

The "five-year objectives", which must be attained if the goal is reached, are as follows:

- A Brotherhood with 2,000 active chapters and 20,000 active members, senior and junior.
- A total of eight field secretaries adequately to cover the entire country, and consequently an increased office staff.
- A provincial organization of the Brotherhood.
- A diocesan assembly in each diocese.
- Each senior chapter engaged at least once each year in each of the lines of the threefold endeavor.
- A junior department paralleling the senior Brotherhood in membership and efficiency.
- The programme and work of the Brotherhood tied indefinitely with the Church's three special lines of effort, namely, Missions, Social Service, and Religious Education.

The "five-year programme", of definite steps toward the goal, follows in detail:

*First Year—1918.*

- For each chapter:
  - A Church attendance campaign.
  - A definite effort to put the chapter back of the parochial mission.
- For each diocese:
  - A diocesan assembly.
- For the National Brotherhood:

1,200 active chapters, senior and junior, by the end of the year.

Two additional field secretaries.

*Second Year—1919.*

- For each chapter:
  - A men's Bible class, in addition to the continuing church attendance campaign.
- For each diocese:
  - A quiet day for Brotherhood leaders under the auspices of the diocesan assembly—to be held annually thereafter.
  - Council members elected by the diocesan assembly, as far as the constitution allows.
- For the National Brotherhood:
  - 1,300 active chapters by the end of the year.
  - A general secretary on salary.
  - One additional field secretary.

*Third Year—1920.*

- For each chapter:
  - A men's Communion—in addition to church attendance campaign and Bible class.
- For each province:
  - A provincial assembly—or organization of similar purpose.
- For the National Brotherhood:
  - 1,500 active chapters by the end of the year.
  - Two additional field secretaries; making a total of eight, an average of one for each province.

*Fourth Year—1921.*

- For each chapter:
  - A junior chapter in same parish.
- For each province:
  - A provincial conference of the Brotherhood.
- For the National Brotherhood:
  - 1,700 active chapters by the end of the year.
  - One additional office secretary.

*Fifth Year—1922.*

- For each chapter:
  - A campaign to secure new subscriptions to *St. Andrew's Cross* outside the Brotherhood's ranks—each chapter, senior and junior, securing as many such subscriptions as it has members, thus doubling the number of subscribers and bring the circulation up to 40,000.
- For the National Brotherhood:
  - 2,000 active chapters by the end of the year.
  - 20,000 active members.
  - A great national convention, surpassing in attendance and spiritual power all previous conventions.

### THE NEW LECTIONARY

(Continued from page 106)

and leading up to Trinity Sunday; while in the evening the story of Acts is continued and accompanied by prophetic selections bearing upon the work of the Spirit.

From this time on, the backbone of the morning lessons will be the Old Testament history to end of Solomon's reign and in the evening the continuation of the work of the Spirit in Acts and Epistles.

### VICTOR HUGO'S VISION OF WORLD PEACE

A DAY WILL come when you, France; you, Russia; you, Italy; you, England; you, Germany—all you nations of the continent—shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, blended into France. A day will come when war shall seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums, as an instrument of torture is now, and men shall marvel that such things could be.

A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art, their genius, clearing the earth, colonizing deserts, and ameliorating creation under the eye of the Creator.



## THE NECESSITY FOR PROTECTION OF THE FEEBLE-MINDED

FROM A REPORT MADE BY MRS. FRANK S. STREETER ON BEHALF OF  
THE SOCIAL SERVICE COMMISSION OF THE DIOCESE OF  
NEW HAMPSHIRE

**F**EEBLE-MINDEDNESS is the cause of nearly all the tremendous expense to the state of caring for her dependent, delinquent, and defective classes. From a purely economic point of view, leaving entirely out of consideration the humanitarian aspects of the question, it would be good policy for the state of New Hampshire to take immediate radical measures for the segregation of the many feeble-minded girls and women now at large in the state, and for the protection of all her feeble-minded children.

Many of the feeble-minded are capable of being self-supporting under guardianship, but, since feeble-mindedness is incurable, it is never safe to allow a feeble-minded girl to go out into the world unprotected.

Experience in our own School for the Feeble-minded at Laconia has shown that many of the girls and boys can be trained to do a great deal of useful work under proper supervision, making them practically self-supporting. But the expense of one feeble-minded woman left at large in the community can hardly be calculated.

Let me cite here one family history, an incomplete study of a notorious New Hampshire pauper and criminal family, as significant proof of this statement. The grandfather, whom we will call Luke, and whose grandfather served a term in the State Prison, is apparently of normal, though low, mentality, but very immoral. He married years ago a feeble-minded woman after having maintained illicit relations with her for some time. They have had seven children, each one of whom has a defective or criminal record. It is with his eldest son Hiram and his daughter Jane, who married a daughter and son of another notoriously degenerate family, that this history deals.

The eldest son, Hiram, now 36 years old, married Laura, of the other notorious family, 16 years ago. Laura was an inmate of the Franklin Orphans' Home until the age of 16, when she left the Home and almost immediately married Hiram. Both Hiram and Laura are syphilitic. They have had twelve children already, all feeble-minded, eight of whom are living, and as they are still young there is a fair prospect of more. Hiram is dishonest and lazy, his wife absolutely irresponsible, immoral, and, of course, feeble-minded.

When at home they have led lives more like animals than human beings, in conditions of unspeakable filth and indecency, but the major portion of their married life has been spent by both in either jail or county farm, while the children have been in orphanages. The four oldest children are now in the State School for Feeble-minded, and the four youngest are in an orphanage, while father and mother are in jail. Each new child seems a little more feeble-minded than his predecessor, with the exception of one child, evidently not Hiram's own. Hiram, by the way, has always encouraged his wife in prostitution as an easy method of support. Hiram's eldest sister, Jane, who married Laura's brother, Ezra, has had nine children, but our information about them is not at present sufficiently reliable to quote in detail. Speaking generally, however, it is a sad record of pauperism and delinquency.

The father of Laura and Ezra was one of a family of thirteen—one sister killed herself at 15 because she was pregnant—another lived in illicit relations with her own father before her marriage. Another had a child by a married man. All have been indicted at various times for non-support, or larceny, or street-walking.

Consider for a moment the cost to the county of this one family in dollars and cents for support and court charges, to say nothing of the evil influence it has been in the community, the children and young men and women who have been contaminated, the other lives that have been ruined by it. And such families as these are steadily increasing in our good old state, yet the last legislature refused to do one thing in prevention, except pass a law which is practically inoperative, forbidding the marriage of the feeble-minded or epileptic. The law does not specify who shall decide whether the prospective brides and grooms are feeble-minded or epileptic,

authorizes no psychological examination, does not even ask a physician's certificate. Of course it is a difficult law to enforce.

### GOD BLESS AMERICA

Children of the Happy Land,  
Born to think and understand,  
One by one and each for all—  
Born to harken to the call  
Of Faith and Freedom—God to-day  
Bids you gird your loins, and pray  
God bless America.

Pray by word and pray by deed,  
As our Faith, our Freedom need,  
By the grace of Christ our Lord,  
Who taught us how to wield the sword.  
When wicked men by war's alarms  
Compel free men to stand to arms,  
God bless America.

Under the sky, across the sea,  
Millions have fought for you and me.  
The guns we forged, the shells we sent,  
By their brave men for us were spent.  
Now we fight with them: none shall say  
We would not suffer as well as they.  
God bless America.

Across the sea, under the sky,  
Hamlets and homes—such as you and I  
Love for love's sake—the Hun to-day  
Tramples and burns and sweeps away;  
The ruthless Hun, whose submarine  
On our own shores may soon be seen,  
Our dear America.

Oh, the dreadful wastes of No Man's Land!  
Farms bear no fruit, no homesteads stand;  
And none but God's good angels know  
Where the murdered bodies were laid low.  
But their souls are saved: they did not die  
Where the bodies stark and lonely lie,  
Far from America.

So for Home, sweet Home, we fight to-day,  
For the homes of the whole wide world we pray;  
And gladly we suffer, gladly die,  
For Faith and Freedom under the sky.  
So earth shall be one Happy Land,  
Where men in peace can toil, and stand  
Side by side, and each for all,  
And love allows not a single thrall.  
God bless America.

GEORGE WILLIAM DOUGLAS.

### A NEW WORLD

THERE IS ONE fighting for us who is brooding over the waste and the void of our present civilization, One whose Hands were pierced and whose Brow was lacerated by human experience. He knows it all, because He, the great God, voluntarily subjected Himself to all the austerities and disciplines and penalties which He had ordained for the world of sinful man. He is moving to and fro among us. He is gathering together in His Hand all the tangled threads and weaving them into a new and wonderful tapestry; or, to change the simile, He is presiding over the birth of a new world; He is saying: "Behold, I make all things new." And we who are suffering in these birth-pangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march onwards and forward until God has finished the one incomplete thing in His workshop—human life—and has brought it up to the perfection of His ideal. O God of Nations, who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfilment of this Thy most sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom; through Jesus Christ, the Prince of Peace, our Saviour. Amen.—*Bishop Brent.*

CHRIST'S COMMANDMENTS are not harsh, hard laws, but the revealing to us of Christ's character.—*L. K. Smith.*





CLINTON ROGERS WOODRUFF, EDITOR

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

## THE CHURCH'S PART IN WAR PREPARATIONS

AT a meeting of the executive committee of the Joint Commission on Social Service, the executive secretary was instructed to investigate the various means of war relief which were being undertaken by the Churches and other agencies, and to draw up plans by which the Church can assist in the work of the alleviation of suffering at home and abroad. Coöperation with the army chaplains was included in this work. It is the desire of the Commission to offer itself as the agency through which the Church may find leadership in its work of organizing, aiding, and coöperating with the work of other agencies. In accordance with these instructions, the secretary has prepared and the Commission has published a leaflet entitled *War Relief: The Church's Opportunity*, which is now ready for distribution. If we were to criticize this interesting document, it would be that all too little attention is given to preventive work in connection with the training camps, barracks, and government reservations. We should have preferred to see this subject given the first consideration instead of coming as it does at the very last paragraph of the main part of the pamphlet. We must be guided by European experience and strive our utmost to prevent a repetition of those experiences which have proved so serious to the cause of the Allies.

The Bishop of the Philippines, in his powerful address before the Pennsylvania diocesan convention, emphasized the fact that women constituted one of the most serious dangers of the European army. A leaflet that has been prepared in the diocese of Pennsylvania and which is being widely utilized, contains the following statement:

"There are behind the lines in France three miles solid with graves, three deep on either side of the road, filled with the bodies of men, every one of whom died from a preventable disease."

This apparently extreme statement has been verified in conversation with surgeons who have just returned from the French front, and who aver that it understates rather than overstates the situation.

The Clergy Relief Corps in Philadelphia is coöperating to the extent of its ability with Chaplain Dickins—a well-known Churchman, by the way—in connection with the Philadelphia Navy Yard. Similar coöperation should be undertaken in every place where there is a training camp, a barracks, or a navy yard.

On this phase of the situation, which it calls "the national emergency", the *Social Hygiene Bulletin* has this to say:

"The need for an immediate increase in the military and naval establishments of the United States consequent upon the country's entry into war with Germany can be met only by the enlistment, under whatever plan be finally adopted, of hundreds of thousands, if not millions, of men. The social hygiene problems of military service, beginning with the medical examination of recruits and continuing through training camps to the army in the field, have been brought sharply to the attention of both military and civil authorities of the European nations, Australia, and Canada, during the present war. The wastage and loss of military efficiency through venereal diseases have been serious, though in the absence of exact information the real extent of such losses cannot now be determined. More serious, because more far-reaching in their results upon national interests as well as in individual welfare, are the problems of the infected person himself, of the sources of such infections, and of the possible results when men who may have become infected with venereal disease, and not been cured before discharge, return to civil life.

"The War and Navy Departments and the Council of National Defense are now awake to these dangers. Comprehensive plans for dealing with them are being formulated, with the coöperation of the American Social Hygiene Association and such national organizations as those of physicians devoted to dermatology, urology, and genito-urinary diseases, and will be put into effect as soon as they have been sanctioned by official action. These

plans include preventive and educational activities as well as thorough medical organization for diagnosis and treatment."

## CONSTITUTIONAL LEGISLATION ON THE EIGHT-HOUR DAY

Five states—California, Arizona, Colorado, Washington, and Wyoming—have enacted laws providing the eight-hour day for women in industry, and the Supreme Court has sustained the constitutionality of the legislation, the case having arisen under the California statute. Under this law even pupil nurses in training in hospitals may enjoy the benefit of the legal eight-hour day. The District of Columbia also has the eight-hour law for women.

The National Consumers' League recommends, to those states which have not provided an eight-hour day for women in industry, "that the line of least resistance is obviously to adopt the California statute, establishing the eight-hour day, and the New York law, creating a period of rest at night from 10 P. M. to 6 A. M., for the cases decided favorably have arisen out of these particular measures, and states which may henceforth adopt them may know in advance that their new laws will not be annulled as unconstitutional."

## PENNSYLVANIA'S PROGRAMME

Among the subjects covered in the report of the Social Service Commission of the dioceses of Pennsylvania are: The Work of the Philadelphia Bureau of Boarding Houses for Girls, established through the initiative of the Commission; work at the Philadelphia navy yard; work among the rural churches, and especially in connection with agricultural preparedness; the care of the feeble-minded, including the support of the pending bill in the state legislature providing state villages for the feeble-minded; the coördination of Church charities and activities; and the situation created by the war, especially in connection with the moral and social welfare of the troops and marines in the navy yards and barracks and the liquor problem.

## THE PIONEERS OF AMERICA

Another organization for boys has been formed, called the Pioneers of America. It is designed to include boys of the pre-scout age between nine and twelve. The President is Judge Lindsey of Denver, and it numbers among its active members such men as Dr. C. Warren Crampton and Dr. Luther H. Gulick. The aim of this organization is the inclusion of all local clubs of boys of the ages covered into a national organization for supervised recreation. The national headquarters are at Hamilton College, New York.

## DEALING WITH THE SOCIAL EVIL

"Prostitution has been proved to be a 'modifiable phenomenon'. Whether the city has more of it or less of it depends very largely upon the policy which the municipal government pursues in dealing with it."

This is the judgment of the Bureau of Social Hygiene of New York (61 Broadway), which has been studying the social problem at home and abroad.

THE AMERICAN FEDERATION (ROMAN) OF CATHOLIC SOCIETIES issues a weekly press service which is proving very helpful. The recent issues of this service have dealt with such questions as, "World-wide control of narcotics", "Making federation effective", "Juvenile problems", and "Catholic digest of social thought".

THE FEDERAL BUREAU of Labor Statistics has issued a pamphlet dealing with the labor laws in the Pacific states and their administration. As some of the most progressive legislation of the past decade has had its origin in this section, the report, which is by Hugh S. Hanna, is unusually interesting;





## 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.

### FOR THE PROMOTION OF PURITY

To the Editor of *The Living Church*:

THE Girls' Friendly Society in America will be grateful if you can give space in your columns to the enclosed letter to the clergy, who, the Society feels, can be best reached in that way.

Sincerely yours,  
FRANCES W. SIBLEY,  
President, G. F. S. A.

New York, May 15th.

To the Clergy of the Church:

At the meeting of the executive committee of the Girls' Friendly Society in America, held at the Church Missions House, New York, May 3, 1917, I was, as president, asked to bring before the clergy of the Church, throughout the country, the immediate and pressing need of strong and aggressive work in each locality, during the period of the war, for safeguarding girls and women from the dangers that attend the mobilization of troops, and the assembling of large numbers of men in military camps, navy yards, railway stations, and other places; and to request that in each parish or mission the clergyman in charge shall take this danger into consideration and urge upon his congregation that they shall lend their aid in doing all that is possible to guard against the dangers of this kind which must exist in a country in a state of war.

The G. F. S. A. is cooperating with the Red Cross, with the National League for Woman's Service, and with other agencies in every possible way; in the thousand branches in the United States relief and other work is being done by most of the more than fifty thousand girls and women of which it is composed. But it is felt that, as an organization existing largely for preventive work, and for the promotion and encouragement of Purity, Faithfulness, Dutifulness, and Thrift, it has an even more important part to do in trying to prevent young and thoughtless girls from placing themselves, through ignorance and a love of excitement, in positions of the gravest moral danger.

In the name of the society, therefore, I ask your help and cooperation in doing all that you can to ensure good moral conditions in your own neighborhood, and that all possible steps shall be taken by your parish to protect our American girls, and to keep, as the Bishop of London has expressed it, "the white flag flying."

FRANCES W. SIBLEY, *President,*  
*The Girls' Friendly Society in America.*

### EVERY PARISH A SPIRITUAL TRAINING CAMP

To the Editor of *The Living Church*:

ACCOUNTS from those who know conditions in training camps and in military life in general all bear overwhelming testimony to the fact that the temptations that young men there meet are most dangerous. This aspect of our national preparedness seems to have been somewhat overlooked. Lloyd George says that the worst enemy England has is *drink*. Thousands upon thousands of men in training camps have died of preventable diseases. It is not enough that these men should be helped after they have been exposed to such risks; they should be forewarned, and armed against such deadly attacks to character and moral integrity.

To arm her men for this serious moral warfare is the duty of the Christian Church. Many of us have felt this duty and have offered our services as chaplains with the hope that we might carry the Cross beside the Flag, but the duty is a far greater one than can be discharged merely by our enlisting as chaplains. Out of every parish there is a considerable number of young men who are to be called to service. These men are now under the spiritual care of their pastors, and it is the pastor's duty so to equip them that they be enabled to meet the fiery attacks of the devil.

A very simple plan for doing this is being put into operation in some of the parishes of Philadelphia. A general appeal is first made to the men of the parish; the importance of the subject is presented to them; and they become co-workers in gathering together all the available men and boys to a large mass meeting, where the dangers of war and also the secrets of spiritual strength are presented. After that presentation, opportunity is given to every man present to renew his baptismal vows, and solemnly to promise to be steadfast in his prayer life, and to be temperate,

honest, and pure in his private life. Then each man, as he leaves his parish, is formally presented with a New Testament containing a certificate of his renewal of loyalty to Jesus Christ, and is to have the guarantee of the prayers of his parish while he is in service.

In most cases no one pastor could get into touch with more than a few hundred men; but if all the clergy of the Church would cooperate, in such a plan, the number of men taking these vows would jump from hundreds into thousands; and if all the clergy of all Christian bodies would likewise cooperate, the number might be infinitely multiplied; thereby increasing the probability of steadfastness and lessening the likelihood of the spread of these spiritual diseases. It is this universal application of our simple plan of spiritual preparedness that we are advocating. It is our sincere belief that by some such simultaneous and thorough cooperation the Christian Church might exert untold influence upon the military life of our country and likewise upon the life of the entire nation.

Surely it is not too much to hope and to pray and to labor for, that we Christians do all in our power to make our country the Christian nation of all nations; that we at this time measure up to the great moral opportunity that faces us; that we witness in our national life to those ideals set forth on so high a plane in our President's Message and thereby make clear to the world that America is not motivated by greed and selfishness but by sacrificing service and genuine regard for the welfare of humanity. Surely these are the ideals of true Americanism; surely these are the ideals of true Christianity. May they by God's grace be realized in this critical time, in this day of our opportunity.

Philadelphia, May 3rd.

SAMUEL B. BOOTH.

### A WORLD FLAG

To the Editor of *The Living Church*:

THE Church having long ago accepted and blessed the ineradicable tendency of humanity to worship flags in place of God, as one of those things that must be because they are, it is well to consider a little as to the flag we pay honor to, and what it stands for! Every national flag, for instance, represents the national idea, for good and evil. It represents the self-respect, force, pride, strength of a nation. In time of war, it stands for war.

It should also be held to represent all that is good and lovely, peaceful, progressive, in a nation; but how little we think of these national flags in time of peace! How seldom they are displayed, how little enthusiasm they enkindle! To the popular mind the flag means war, and the worship of the God of War. The great number of beautiful American flags hung up and carried in procession in our churches of late never would have been seen there if this country had not gone to war. Who can deny that?

God, the Infinite and Eternal, is too far above and beyond human thought to be worshipped or apprehended, except through sign and symbol, attribute and incarnation, high ideal and mystic Sacrament. Therefore the Church has always known that we must have outward forms and ceremonies, altars, incense, and banners. A few elevated souls may, in this life, rise above such things; but the great majority cannot. Therefore the flag is good, in so far as it represents what is good; let us all honor it. But we should remember that a very large number of just as good Christians as ourselves are honoring in the same way, with the same worship of hyperdulia, the German, Austrian, Bulgarian flags!

Would it not really be well for humanity to have a flag that all could venerate, above all others, the flag of the Prince of Peace, rather than the God of War, that would make for the unity of all nations, rather than flags which symbolize war and dissension?

What could be better for the Church to adopt for a world flag than the red banner of human brotherhood, with the Cross of Christ upon it, in white or gold? This may seem to be the Swiss flag, but that glorious little Republic, which has remained really neutral through the world hell-storm, might well give its banner to the world. The Papal flag would not do, because it has no good meaning to half of Christendom, and has never been seriously put forward as a world flag by the Roman Church itself. The Red Cross flag would not do, because the Red Cross, with all its great good work, is not really an international institution, but



rather an auxiliary to the army and navy in every country it serves. In the Eastern Churches the crimson banner is the Church flag, carried in solemn procession in both Orthodox and Roman Catholic Churches. What could be better?

And the red flag is coming, anyway, whether it has the Cross of Jesus Christ on it or not. It has already been formally adopted by Russia, if we do not mistake, and recognized by the American government. Who is so blind that they cannot see that socialism will rule the world after the great war?—and the red flag is the Socialist flag. Why must the Church forever lag behind, groping for new ideals in the darkness of the past, rather than looking forward to the light after the Storm, forever failing to grasp her opportunities, as the divinely commissioned leader and guide of humanity!

In advocating a world flag, the writer is animated by no spirit of disloyalty to the "Stars and Stripes". It has been said by those who have led this country into the world war that it is a war to bring about lasting peace. With lasting peace the various national flags would naturally subside into the position the state flags occupy now, without losing their honorable distinction.

FRANK A. STORER.

### THE REDEMPTION OF AFRICA

[ABRIDGED]

To the Editor of *The Living Church*:

ON behalf of the most helpless and most deserving people upon this earth, I beg space for a word. The late Bishop Ferguson, in his annual report in 1912, among other things said:

"I believe the greatest joy of my life would be to be able to say to the Board of Missions: 'The Church in Liberia will hereafter support itself; you need not appropriate any more funds toward its maintenance.' That I am unable to do so as yet is not because of an indisposition on the part of the people to contribute to such a worthy object, but rather because of their poverty through not having learnt to work profitably. . . . I have, from the first year of my incumbency, advocated the planting of industrial schools in connection with our work. Had it been done, the financial outlook would have been far more cheering. I still urge that steps be taken in that direction. Give us an industrial plant like that of Booker T. Washington at Tuskegee, or, if you please, like St. Paul's Normal and Industrial School at Lawrenceville under the Ven. Archdeacon Russell; and, after a reasonable time, I have not the least doubt that there will be a realization of all that our friends and we ourselves desire in this direction."

I very humbly venture to make the suggestion that, for the next three years, all of the congregations of the Church, on the Sunday nearest to the 26th of July, make an offering for the purpose indicated in the quotation from the address of the late Bishop Ferguson, given above.

The 26th of July is the great national day of the Republic of Liberia. August, 1919, will be the three hundredth anniversary of the landing of the first group of negroes in this country, at Jamestown. It would be most fitting for the General Convention, which meets a little later the same year, to celebrate what God has wrought out of the dark cloud of human freight landed on these shores, by a princely offering which would realize and endow just such an institution as the late Bishop conceived vitally necessary in leading the way to the self-support of the Liberian Church.

Baltimore, Md., May 15th.

GEORGE F. BRAGG, JR.

### TRAINED MEN

[ABRIDGED]

To the Editor of *The Living Church*:

SOME of our provident, far-seeing men are showing America's need for trained men in every field of business and endeavor—trained business men, trained chemists, trained civil and electrical engineers, trained agriculturists, etc., who will devote their lives to acquiring a thorough theoretical and practical knowledge of their special lines.

What we need most in America is a trained body of ministers. I know we have the colleges and theological seminaries, but these do not suffice. As the case stands, ministers go to their charges, book-trained it is true, but with no real knowledge of life, of human nature, and of real, every-day conditions. Before preaching, prospective ministers should go out into the world, work among working people, do men's work among men (like Jesus, who was a carpenter in His early days), gain a knowledge of life, and when they have reached the age of thirty years, or thereabouts, begin their ministry. If they were to follow this course, they would better understand the truths of Scripture, and they would reject the false findings of false knowledge.

What we need most of all in America are self-sacrificing men who will devote their lives to the study of the Holy Scriptures,

and thus be enabled to combat the false and unscriptural issues and doctrines of the times; men who will labor "without money and without price" to establish the true worship of God, and the true knowledge of the Bible.

"The harvest is great, but the laborers are few."

Yours very truly,

Seattle, May 4th.

CHARLES HOOPER.

### AN IMMEDIATE HAGUE CONFERENCE?

To the Editor of *The Living Church*:

AFTER the war what? Most likely a defensive alliance for all the European states will be the outcome of this last great war among them. A certain section of these warring nations, who trusted in the power of might to conquer and rule all the world, as well as the remaining ones who believed only less in the power of arms and armaments, will thus be led to see that the brotherhood of man is the basic principle of all permanent peace.

Awful as the present experience of Europe is, it has probably hastened by hundreds of years the universal acknowledgment and adoption of the principle that right, not might, is the best law for the welfare of nations. Then why prolong (two and three-fourths years' carnage has been decisive of nothing) an unnecessary and useless conflict, that can only result in the exhaustion of these self-same Powers and the century-long misery of the great masses of all these peoples?

If a new Hague Conference were to sit continuously until the peoples of these countries compelled their rulers to submit their differences to its decisions, peace might come sooner than anyone would imagine. What greater role could America have than to be the first to take this decisive step, and work for it incessantly until its fulfillment came?

Yours very truly,

Rochester, N. Y., May 15th.

F. L. FISHBAUGH.

### CENSORSHIP OF PARISH THEATRICALS

[ABRIDGED]

To the Editor of *The Living Church*:

I SHOULD like space to urge that we turn not our parish buildings and Sunday school rooms into, nor use them for, that which the Church at large never contemplated nor the State—in exempting such buildings from taxation—ever anticipated.

If the reader of this neither saw nor heard of plays with at least a tendency to loose, if not bad, morals, the writer has. Yes, I have both heard and seen Sunday school room plays that were decidedly "off color". I mean they contained irreverencies and flippancies.

If not asking too much of the rector—that is, if dramas *must* go on, to try and eke out a parish's existence, which I doubt—will not these parish chiefs censor every play before it be performed in any building for any parish's benefit?

WILLIAM STANTON MACOMB.

West Philadelphia, Pa., April 21st.

### A SURVEY OF RURAL WORK

To the Editor of *The Living Church*:

THE Committee on Rural Survey of the diocese of Washington wishes to take this means to extend to the bishops and archdeacons who have so considerably and painstakingly answered the questionnaire on rural work recently sent out to the dioceses. To answer each one individually and adequately would be a task beyond any committee's powers and we hope that this will be accepted as sincere and hearty appreciation of their kindness.

The information thus gathered will be given to the Church papers as soon as it is digested, because the data asked for to aid a purely local work has developed possibilities of interest to the whole Church in view of the nature of the responses received.

Sincerely yours, C. W. WHITMORE,

Newburg, Md.

Chairman.

### THE TRUE RULER

He who would a ruler be,  
Let him serve;

Let him strain continually  
Brawn and nerve,

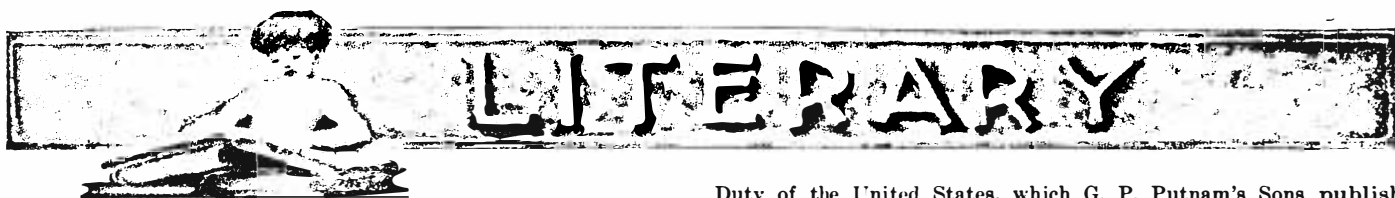
Others' rights and liberties  
To preserve;

To preserve;

Then earth's homage shall for aye  
Never swerve.

DONALD A. FRASER.





### THE CHURCH

*The Creed of a Churchman*, by the Bishop of Peterborough, the Bishop of Barrow in Furness, C. C. B. Bardsley, E. A. Burroughs, and Edward S. Woods, published by Longmans, Green, & Co. at 50 cents a copy, is worthy of hearty commendation to the clergy, to those who teach in our Sunday schools, and to those who feel the need of simple guidance in their Christian life; a book which the rector can put into the hands of any one who is seeking knowledge of the Church's ways. There is nothing in it for which he need apologize, which he feels he must explain away. It avoids on the one side the Mediaevalism of Staley's *Catholic Religion* and on the other side the Protestantism of Griffith Thomas' *The Catholic Faith*, and yet it is not *Central Churchmanship* as sent forth by the Bishop of Sodor and Man. These three have long stood side by side on the rector's book-shelf, but now *The Creed of a Churchman* takes the place of all three, and when it is loaned there will be no need of apologies and explanations. The Holy Spirit is a Best Friend—"While human friends may make us do what we *can*, the Divine Friend can make us do what we *can't*." The Church is the Divine Society, and in the face of the world's need "division seems almost the sin against the Holy Spirit." The chapter on The Christian Life and that on Prayer are inspiring; that upon the Bible is written in the light of recent discoveries, and remarks, "Our Church has no theory of inspiration, it is only the man who reads *about* the Bible who needs one. The man who *reads* it bows to the invincible fact of inspiration." Private Confession has the place which it holds in the English Prayer Book. The chapter on Sacraments might have been written by C. S. Carpenter, for the writer finds not merely seven sacraments but seventy or seven hundred, and yet only two ordained by Christ Himself. The Kingdom of God: "The point is that God wants me, as He does every one else, to play each our own part in the working out of His purpose for the world", and quotes the words of Mr. Neville Talbot: "The saving truth of Christianity is that its main motive lies not in our need but in God's need." . . . It is a glorious adventure worthy of the uttermost sacrifice.

It is a long time since there has come to the rectory such an inspiring, sensible, evangelical, and Catholic epitome of the faith and practice of the Anglican Church. PADRE.

### MISCELLANEOUS

TEN YEARS AGO Dr. Lyman P. Powell, President of Hobart College, published his remarkable book, *Christian Science, the Faith and Its Founder*. It was by no means the first review of Christian Science that had been issued, but for judicial fairness and weighing of words it perhaps has no equal. How careful Dr. Powell had been in testing evidence and in reaching conclusions is suggested by a casual statement in the preface to this work, stating that he had traveled more than twenty-five hundred miles in order to take or to sift evidence. There has now been issued a second edition of this book with a new foreword, in which latter Dr. Powell reviews the changing conditions within the ten years that have elapsed since the first edition was issued and connects the book with the present time. It is a pleasure to welcome this new edition, which is bound to make a new place for itself in the literature regarding this remarkable movement. [G. P. Putnam's Sons, New York. \$1.25 net.]

NO BETTER GUIDE for collectors of early American handiwork can be found than *The Practical Book of Early American Arts and Crafts* by Harold Donaldson Eberlein and Abbot McClure. An idea of the wide range of subjects covered will be obtained from the chapter headings which include Early Mexican Majolica and Glass; Early American Glass; Decorative Metal-work: Iron, Brass, Copper, Lead, and Tin; Early American Decorative Needlecraft; Silver: Domestic and Ecclesiastical; Early Pewter; Early American Slip-decorated Pottery; Early American Decorative Weaving; Handblock Printing on Fabrics and Paper; Early American Wood and Stone Carving; Early American Lace, and others of equal importance. [J. B. Lippincott Co., Philadelphia. \$6.00 net.]

JAMES M. BECK has a well-deserved reputation as an orator and publicist, and his reputation is in no wise diminished by his most recent discussion of the World War and the Attitude and

Duty of the United States, which G. P. Putnam's Sons publish under the title of *The War and Humanity*. There is no mistaking Mr. Beck's position. He speaks with force and clarity for those who believe the great World War to be a war of liberty and freedom and the cause of the Allies to be entitled to the support of Americans. The chapter on the submarine is particularly and peculiarly timely. It is not surprising to learn from the publishers that a new edition has been called for. To it Theodore Roosevelt has contributed a fitting introduction. (\$1.50.)

MANY ANECDOTES have been related concerning the great world war; but perhaps none is more touching than that by Margaret Prescott Montague, *Of Water and the Spirit*, which originally appeared in the pages of the *Atlantic Monthly*. It narrates the experiences of an American woman on the battlefield, alone with the wounded after one of the first battles of the war, in a manner that goes straight to the heart. One is pleased, indeed, to have it issued in this permanent form. [E. P. Dutton & Co., New York. 50 cts. net.]

A GREAT DEAL has been said concerning the sufferings of the Armenians and Syrians during the present world conflict, and books on the subject are widely read. *The Red Rugs of Tarsus* by Helen Davenport Gibbons, while not directly connected with present day happenings, will be found exceedingly interesting. The Armenian massacre of 1908 is vividly described in the form of letters written to her mother, and sympathy goes out to these poor Christians in their hardships. [Century Co., New York. \$1.25 net.]

AMONG THE MOST notable biographies of missionaries of the present day is *Mary Slessor of Calabar*. This has now been issued in an edition especially for young people under the title *The White Queen of Okoyong*, the author being W. P. Livingston. Her life as a missionary in Africa, where she went about among the savage tribes doing good and bringing the Word of God to these heathen people, was one of remarkable bravery and daring. [George H. Doran Co., New York. \$1.00 net.]

ARTHUR CHAPMAN has made himself famous from one end of the country to another by his bit of verse, *Out Where the West Begins*, in which is contained such a splendid description of our great West, the land of true hospitality and friendship. In a volume bearing that title is embodied a collection of verse from his pen which will be heartily welcomed by the many admirers of the West and everything pertaining to it. [Houghton Mifflin Co., Boston. \$1.25 net.]

ESPECIALLY DESIGNED for the housewife upon the farm is *Home Labor-Saving Devices* by Rhea Clark Scott. The book is full of practical suggestions and instructions for making various articles that tend to lighten the burden of the farm home, and will prove a boon to those who are fortunate enough to secure it. [J. B. Lippincott Co., Philadelphia. \$1.00 net.]

THERE IS a certain charm in the writings of Sylvia Chatfield Bates that is very touching, and this charm characterizes *The Vintage*. It relates the manner in which, through letters written by his grandfather, a captain in the Civil War, a young man is brought to the realization of his duty toward his flag and country. [Duffield & Co., New York. 75 cts. net.]

J. HENRI FABRE needs no introduction, and when it is noted that his *Life of the Grasshopper* has been translated by Alexander Teixeira de Mattos, fellow of the Zoological Society of London, we feel that it is sufficient, since he is one of the greatest naturalists that ever lived. [Dodd, Mead & Co., New York. \$1.50 net.]

THE PERSONAL experience of a busy man as related in *Finding God in Millersville* may well serve as a lesson to many others. To make others happy is to find happiness, and along this path the author found his way to God. A great sermon simply told. [Reilly & Britton Co., Chicago. 50 cts. net.]





SARAH S. PRATT, EDITOR

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

MISS SABINE of Utica writes of a service and tune book for Sunday schools compiled by the Rev. A. B. Goodrich, a former rector of Christ Church, Utica. A new edition brought out in 1890 contained some of the hymns spoken of in this page lately, two of Bishop Coxe's ballads, "I know, I know", and "The Singing of Birds", "The Son of God so high so great", and one which must certainly have been a vocal effort on the part of children. It was sung at Whitsuntide and began: "O tell us, Ye that from your home in fertile Mesopotamia come". Miss Sabine says: "Perhaps some of the attraction of this was the hard words; there were six verses and we sung them all and enjoyed it." Florence N. Dixon of Woodbridge, N. J., kindly sent words of "Days grow longer".

Apropos of Sunday school singing a superintendent told us that patriotism is running so high in his school that the *Star Spangled Banner* has to be included each Sunday. He said that the older boys first asked to sing it at the opening of Sunday school.

"But do you know the words?" he asked.

"Oh, yes, sir!" they shouted.

An accompanist was found who transposed the song to A flat—much easier to sing than the usual key of C—and they sang it triumphantly, wanting to know why there was not an "Amen" to it. And why shouldn't there be? Then the infant class, hearing the jubilant strains from their room, insisted that they might sing it. They, too, knew the words; and a choir-boy ran down stairs and brought up the choir flag, which made the perfect touch.

Thoughtful superintendents and teachers of Sunday schools may get out of the warlike spirit of the times a vantage ground for teaching some things which have heretofore been indifferently received. Our missions abroad, our donations through the Church to sufferers, may be made to link the Church's missions and meaning with love of country and its expression in working for the war.

Whether to teach children about the war has been discussed ably both pro and con, but it is now a question not of *whether* but *how* to teach it, as everyday life is so surcharged with the war spirit that avoidance of the theme is impossible.

THE WAR HAS enabled one superintendent to conform in a measure to the new Junior plan, as this particular Sunday school has not before been able to do. Radically to change an established school was found unwise, and yet every one who knows this plan of making every Sunday school child a member of the Junior or Little Helpers' Branch must acknowledge it to be the best idea ever promulgated in mission teaching. The superintendent took the few minutes at the close of school to tell of "missionary soldiers", as they were called, and some specific story from the *Spirit of Missions* was used each time. Then came the announcement each Sunday of the weekly meeting of the Juniors. Little by little two and two have been put together and the children are seeing missions in a new and vastly more popular light. So, mothers of young children who have come to take them home have heard these talks; and several, who have objected heretofore to their children joining because they thought them too young, have given their children's names as members of these societies. It has been said many times that this is the Church's opportunity; and with the right kind of enthusiasm great things may be done for the Sunday school.

WITH "NEUTRAL" INTEREST did we read the arguments against and for the name of "Protestant Episcopal" being used for a woman suffrage society in New York. When, in a

news item, we first read of this society, the name grated. In some way it seemed not right. Then came a protest from devout Churchwomen in New York, some of whom we know; and, knowing them, we felt that their argument must be right. Then came the dignified, logical answer printed in *THE LIVING CHURCH*, and citing the fact that other secular societies used the Church name for a prefix. It was recalled then that when we first heard of the Church Temperance Society it seemed an inappropriate name, and now the Church is proud to have it so. The Church has set her seal of approval on nearly every great movement of the day. Even at Communion services have we been urged to make our patriotism a holy thing. In sociology, in every form of progress, the Church—once called conservative—has led the way, and surely it has not tainted her name. Rather are all these things to her glory, and they are doing more to make her honored than her several centuries of traditional existence in this land.

Surely woman suffrage ranks as one of the great movements of the day, and the Church will lose nothing because of this society of women which bears her name. This is no temporary fad to them, no trifle of a time or an hour, but serious, fundamental, the fruit of thoughtful study. And when it is remembered that this society, immediately after its organization, sought the blessing of the Church in a corporate Communion, it seems trivial to object to or to criticise its name. The more her name is linked with the earnest, uplifting things of life the better will it be for her progress in this critical American atmosphere, which has found many comments to make about the Church in the past which her awakening to new life will make impossible in the future.

MISS EMERY is doing much for St. Agnes' School, Kyoto, in a tour she is making in the Province of the Mid-West. In Indianapolis, at the annual Auxiliary meeting, Miss Emery had chief place on the programme. The Pilgrimage of Prayer was her subject. It was a pleasure to the writer to accompany Miss Emery to the meeting of the diocese of Michigan City, held in Kokomo, Ind., on Ascension Day, and to hear her speak on St. Agnes' School and the Pilgrimage. The writer had the pleasure of presiding over a round table on the subject of the United Offering, at this time, which developed good ideas and went to prove that this is the most popular of Auxiliary interests as soon as it is well understood. Miss Emery also addressed the annual meeting of the Auxiliary in Milwaukee, and in an exceedingly close series of appointments, visited Fond du Lac and other centers in the Province.

THE DIOCESAN BOARD of the Chicago Auxiliary usually has an all-day meeting with large attendance. A recent programme was a mock Junior Board meeting, at which reports of various officers were read and the vice-presidents of the north, south, and west-side branches gave tabulated statements of answers received from a questionnaire. These reports presented a clear picture of conditions in the various parish branches, especially touching the lack of leaders, which is one of the acute problems to be studied.

DEACONESS LOUISA of Vermont conducts a department in the *Mountain Echo*, the diocesan paper, devoted to the work of the diocesan altar guild. Whether this institution exists in any other diocese is not known, but Deaconess Louisa organized it several years ago, and she keeps her various parish altar guilds instructed through this column. After an appeal to them to give more thought to the spiritual part of



their work during these exigent times, she descends to the practical and says:

"I know of at least one church in the diocese that has had a regular spring cleaning, such as we New England women delight to give our houses. I hope every one of our church buildings will find some women who will do this work.

"In the regular weekly cleaning care must be taken to protect the altar and other chancel furniture and hangings from dust. In finding the places in Bible and Prayer Book and in arranging the altar linen and sacred vessels for a celebration, the priest in charge must be consulted, as there are slight differences. Some things are invariable, others are not. Some priests want the guild to do more in preparation than others do. And we must remember that our work is really to assist. I would reiterate that the altar linen must always be perfectly fair and smooth. It can often be pressed when only mused a little and so save not only work but wear of the linen. And be very careful to see that you have all the pieces of linen required and that they are properly folded."

"THE CLOSING CHAPTER of *The New World*," writes a friend, "was given at our Auxiliary under unusual conditions. Before beginning, every woman who could knit plain knitting was given needles and yarn and started on a pair of pulse warmers for Red Cross. The old professional knitters who can knit with their eyes shut, and count stitches by instinct, perhaps heard and digested the chapter, but I fancy there were a good many dropped stitches in the work. However, we all kept moderately still, one veteran knitter going quietly around during the reading and helping the distressed. You know they say that Napoleon wrote one letter, dictated another, and did something else all at the same time; but if he did he was considerably smarter than some of the W. A.'s who tried to use our fingers and our minds together. But we liked the innovation and shall keep it up."

### THE OTHER WOMAN

BY MRS. MALLORY TAYLOR

CHRISTIANS, in these latter days, know that no one liveth to himself, that the selfishness of the obsolete old hymn which insists on reading one's own title clear without a thought of the neighbors is a thing of the past. And yet how has that knowledge affected us?

Have we tried to interest a single woman in the United Offering? We are all acquainted with the sad fact that there are still thousands of women who, through ignorance, narrowness, selfishness, thoughtlessness, or indifference, have never given two thoughts, much less two pennies, to the Offering.

Whose is the fault?

We put the blame on the "other woman". But can she not, with equal consistency, hold us responsible?

Can she not say: "You knew the pleasure of joining in the Offering; why did you not explain it to me? You called on me to contribute to other things; why did you not draw my attention to the most important and lovely of all, the United Offering? You knew how little I have to give; why did you not tell me about the Offering that calls for no particular sum and in which even the smallest piece of money fills a specific place? I was not really as indifferent as I appeared, but nobody seems to discuss missions or the Offering."

Who is to blame that the most beautiful things of life are not mentioned in the ordinary conversation of "polite society"?

Why is a woman who converses on the topics of high shoes or short skirts considered intelligent and one who discusses the Offering considered a "crank"?

To whom shall we exonerate ourselves for this state of affairs? To our fellow-Churchwoman, who needs our encouragement and enthusiasm, or to the heathen woman, who, through lack of funds from a Christian country, has to live and die without the comfort of the knowledge and love of Christ?

"Let none whom He hath ransomed fail to greet Him,  
Through thy neglect unfit to see His face."

STILL I thought I must set God's command above everything.—Plato.

### THE DIGNITY OF THINGS UNSEEN

BY THE REV. EDWARD S. WHITE

LIKE to visualize the picture of Christopher Columbus, walking upon the sea-shore, gazing toward the western horizon. Men told him that the ground whereon he walked was the uttermost bound of the earth, that to sail too far to the west meant certain death. Men scoffed at his vision, his firm belief that somewhere, far, far beyond the range of his vision, there lay a new route to the orient, unknown, but nevertheless real. But Columbus was a strong man. He had faith in things unseen, and he had power to follow that faith. So, at last he sailed away, ignoring the many discouragements, disregarding the warnings of the cautious, finally resisting even the mutiny of his unwilling crew. And Christopher Columbus' name will be written in history, so long as history exists, as that of the greatest discoverer the world has known. He earned that place when he saw further than other men, when he had courage to stand alone and fight for what he saw, when he had strength to ignore the frequent discouragements, to resist the taunts, when he persisted in his vision until at last he proved that he, almost alone, was on the side of the truth.

There were in Columbus' day two classes of people, one of which saw a great vision and had strength to fight for it, while the other, hemmed in by its petty human understanding, was tied tight to things seen, and scoffed at anything which baffled human senses. Christopher Columbus represented the first of the two classes; the other was represented by the world in general. Christopher Columbus had sight; the credulous, scoffing world was blind.

There is call to-day for men like Columbus, men who can so interpret the experiences of their human senses that their minds are carried above into the realm of things unseen. The spiritual world is no less a real world simply because it lies beyond the range of our eyes, our ears, and our touch. Those who triumph in spiritual perceptivity are they who, freed from slavery to material vision, are enabled to read lessons of things unseen in the things their senses experience.

To-day the Holy Spirit, working in the Church, inspiring us, strengthening us, guiding us, enlightening us, reveals His works in the only way by which we can comprehend them, through outward and visible manifestations. The one means to inform ourselves when God's gifts are bestowed is through things subject to those senses.

We have been told that during the world war Lord Kitchener knelt every morning he was in London in lowly adoration before the presence of the Lord Jesus in the Holy Eucharist. The mind of one of the greatest soldiers of modern days was unfettered by his human perception, and beneath the outward symbols of bread and wine, provided by Christ, he could see the reality of the most adorable presence of his Lord. To Kitchener spiritual things were realities.

And so with all our life in the Church. Behind material things we should be able to see spiritual manifestations.

### NATIONALISM

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SOUTH CAROLINA]

NATIONALISM as a basis for ultimate unity between the peoples of the earth has broken down in this great war. It can never furnish a basis of unity broad enough to take in all the separated peoples of the earth, and to reconcile their conflicting claims and interests. If national destiny is to remain a legitimate motive for plunging the world into war, then just so long will those nations who are conscious of a national destiny, to be achieved at any cost, run athwart other nations bent upon the same selfish career. We must rise to a higher level and to a broader vision than this of the part that America is destined to play in this great world conflict. We must realize that the Nation after all is only one of a great family of nations, only one of a great group of federated countries, and that the time may come, indeed has already come, when it may be necessary to sacrifice some of the legitimate rights of the nation to the larger and higher claims of humanity as a whole. Not "America First" should be our motto in this war, but "Humanity First", "The Kingdom of God First", that great Kingdom and Family of God, which is destined to take in all nations and all countries, and reconcile all men by the blood of Jesus Christ in one great communion and fellowship—the Church of the Living God, the Pillar and Ground of the Truth.



# Church Kalendar



- May 27—Whitsunday.
- " 28—Whitsun Monday.
- " 29—Whitsun Tuesday.
- " 30—Wednesday. Ember Day.
- " 31—Thursday.
- June 1, 2. Friday, Saturday. Ember Days.
- " 3—Trinity Sunday.
- " 10—First Sunday after Trinity.
- " 11—Monday. St. Barnabas, Apostle.
- " 17—Second Sunday after Trinity.
- " 24—Third Sunday after Trinity. Nativ-  
ity St. John Baptist.
- " 29—Friday. St. Peter, Apostle.
- " 30—Saturday.

## CALENDAR OF COMING EVENTS

- May 26—Atlanta Special Council, St. Philip's  
Cathedral, Atlanta, Ga.
- " 29—Central New York Dioc. Conv., Trin-  
ity Church, Utica.
- " 29—West Virginia Dioc. Conv., Clarks-  
burg.
- June 5—Duluth Dioc. Conv., Trinity Cathed-  
ral, Duluth, Minn.
- " 5—Easton Dioc. Conv., Christ Church,  
Great Choptank Parish, Cambridge.
- " 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., Em-  
manuel Church, Hastings.
- " 19—Western Nebraska Dist. Conv., Alli-  
ance, 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 AVAIL- ABLE FOR APPOINTMENTS

### ALASKA

Rev. Guy H. Madara.

### CHINA

### HANKOW

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

### JAPAN

### TOKYO

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

### LIBERIA

Miss M. S. Ridgely.

### THE PHILIPPINES

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

### PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for ap-  
pointments 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. R. M. BALDWIN has accepted the  
rectorship of St. Paul's Church, Richmond, Ind.

THE address of the Rev. M. M. BENTON has  
been changed to 5947 Carlton Way, Los Angeles,  
Calif.

THE Rev. HENRY GLAESER, of this year's  
graduating class of the General Theological  
Seminary, has accepted a curacy at St. Mark's  
Church, San Antonio, Texas.

THE Rev. WILLIAM T. HOOPER, one of the  
masters in St. Paul's School, Concord, N. H.,  
has accepted election as associate at St. John's  
Church, Hartford, Conn.

THE Rev. N. C. HUGHES, Archdeacon of the  
convocation of Raleigh, N. C., has resigned to  
accept the position of chaplain at the state  
farm.

ALL communications for the Standing Com-  
mittee of the diocese of Connecticut should be  
addressed to the Rev. GEORGE T. LINSLEY, Sec-  
retary, 184 Wethersfield avenue, Hartford.

THE Rev. RAY O. MILLER, who for the past  
year has been associated with the work of St.  
John's parish, Jersey City, N. J., has resigned,  
to take effect July 1st.

THE Rev. EDWARD L. PARSONS, D.D., preached  
the baccalaureate sermon at the University of  
Nevada on Sunday, May 13th.

THE Rev. D. E. S. PERRY, D.D., has become  
rector of St. John's Church, Lafayette, Ind.

THE Rev. FULLER SWIFT has accepted a call  
to St. Clement's Church, El Paso, N. Mex. He  
has already entered upon his duties.

THE Rev. COLIN CAMPBELL WALKER has re-  
signed the rectorship of St. Ann's Church,  
Brooklyn, N. Y., to take effect June 1st.

THE Rev. WILLIAM J. WILKIE will assume  
charge of Emmanuel Church, Quakertown, Pa.,  
on June 1st.

THE Rev. HAYWOOD L. WINTER, until recently  
chaplain of the Eighteenth United States In-  
fantry, stationed on the Mexican border at  
Douglas, Ariz., has been transferred to Scho-  
field Barracks, Hawaii, near Honolulu, and has  
assumed his new duties as chaplain of the First  
United States Infantry.

THE Rev. SYDNEY WINTER of Owego, N. Y.,  
has been given leave of absence from his parish  
and is to become a chaplain in the federal  
service.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat no-  
tices 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 advan-  
tage—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

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

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

## DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY.—D.D.,  
*honoris causa*, upon the Rt. Rev. GRANVILLE H.  
SHEERWOOD (1903), Bishop of Springfield, and  
upon the Rt. Rev. WALTER T. SUMNER (1904),  
Bishop of Oregon; at commencement service in  
the chapel, on Wednesday, May 16th.

## ORDINATIONS

### DEACONS

MARYLAND.—In All Saints' Church, Balti-  
more, on April 29th, Bishop Murray ordained to  
the diaconate Mr. EDWARD PINKNEY WROTH,  
son of the rector of the parish, the Rev. Edward  
W. Wroth. The sermon was preached by the  
Ven. Archdeacon Peregrine Wroth, uncle of the  
candidate, and the epistle was read by the Rev.  
Dr. Niver. The occasion was also the twenty-  
fifth anniversary of the rectorship of the Rev.  
Edward W. Wroth, the celebration of which  
continued through the week.

MASSACHUSETTS.—At 10:30 on the morning  
of Ascension Day, the Bishop of Massachusetts  
ordered eight candidates to the diaconate, in St.  
John's Memorial Chapel of the Episcopal Theo-  
logical School, Cambridge, Mass. The candi-  
dates are all seniors in the Cambridge School.  
The ordination sermon was preached by the  
Very Rev. Hughell E. W. Fosbroke, D.D., Dean  
of the General Seminary. The names of the  
candidates for holy orders and of the presenting  
clergymen follow: ANGUS DUN of Albany, N. Y.,  
by the Rev. Professor Max Kellner, D.D.;  
CHARLES HOWELL, of Barbadoes, by the Rev.  
Joseph M. Matthias; M. PAUL HUNTINGTON,  
of Lexington, by the Rev. James O. S. Huntington,  
O.H.C.; ROLLIN D. MALANY, of Delavan, Wis.,  
by the Rev. Dr. James A. Muller; IRVING G. ROU-  
LARD, of Boston, by the Rev. Dr. Alexander  
Mann; STEPHEN C. CLARK, JR., of Pasadena,  
Calif., by the Rev. Warner F. Gookin, for Bishop  
Jones of Utah; BERNARD N. LOVGREN, of Red  
Wing, Minn., by the Rev. Norman B. Nash, for  
Bishop McElwain of Minnesota; BYRLE J.  
OSBORN, of Mobile, Ala., by the Rev. Theodore  
Sedgwick, for Bishop Burleson of South  
Dakota.

MILWAUKEE.—On Ascension Day, in the  
Chapel of St. Mary the Virgin, Nashotah,  
Bishop Webb ordered deacon Messrs. ARTHUR  
BALDWIN ST. GEORGE, JOHN EDWARD BAILEY,  
CLARK LEVIS ATRIDGE, MILO BLANCHARD GOOD-  
ALL, WILLIAM DAWSON, and FRANKLIN JOINER  
(the last for the Bishop of Western Michigan).  
The Rev. F. S. Penfold preached, and the Rev.  
H. B. St. George, D.D., presented the candidates.

### PRIESTS

MILWAUKEE.—On the Sunday after Ascen-  
sion, in the Chapel of St. Mary the Virgin,  
Nashotah, Bishop Webb advanced to the priest-  
hood the Rev. Messrs. KILLIAN ALBERTSON  
STIMPSON, who takes charge at Burlington,  
Wis., and the Rev. RALPH ERSKINE GENTLE,  
who will be in charge of Rice Lake and Barron.  
The Rev. J. B. Haslam was the preacher, and  
the Rev. H. B. St. George, D.D., presented the  
candidates.

## MEMORIAL

### RACHEL A. FULLER

Entered into rest on Saturday morning, April  
25th, at her residence in Caro, Mich., RACHEL  
A. FULLER, widow of the late Rev. Osgood E.  
Fuller, aged 81 years. Buried from Trinity  
Church, Caro, of which her husband was at one  
time rector, April 30th, the Rev. William H.  
Gallagher, the Rev. W. R. Blachford, the Rev.  
E. Montanus, and the Ven. Edward B. Jermin,  
officiating. The following tribute, written by  
the rector, the Rev. W. H. Gallagher, sets forth  
her Christian character:

"The words of Holy Writ again prove true  
A crown of glory is the hoary head,  
If in the way of righteousness 'tis found.  
One of God's saints, grown old, but not too old,  
Lies unreluctantly in death's embrace.  
Her heart has ceased to beat, her eyes are  
closed,

Her folded arms denote her work is done.  
A busy life, filled with great tasks and small,  
But whether great or small, a rare delight—  
A benediction to the sorrowing,  
An ever present help in time of need,  
A source of joy to those who were depressed,  
A ray of sunshine in the deepest gloom—  
Forevermore, on earth, is at an end,  
And blissfully in Heaven just begun."

Caro, Mich., May 19th.

## DIED

PERKINS.—On May 8th, at Trinity rectory,  
Vineland, N. J., CONSTANCE GORDON, beloved  
wife of Rev. Charles M. PERKINS, and mother of  
Mrs. John Wallis Ohi of Collingswood, N. J.  
Interment was at Mt. Holly, N. J.



## WANTED

## POSITIONS WANTED—CLERICAL

**R**ECTOR OF PARISH NEAR Philadelphia offers to act as supply for missionary—upper Montana, far west, or Washington. No towns; must have open air life. Will pay own car fare—no stipend asked but board and lodging and use of house. Month to six weeks—July or August. Address BETA, care LIVING CHURCH, Milwaukee, Wis.

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

**A**N EXPERIENCED PRIEST desires engagement to supply in or near New York, from June till October or for a part of that time. Address MUSICAL, care *The American Church Monthly*, 93 Nassau street, New York.

**C**ANADIAN RECTOR, AGE 28, MARRIED, seeks engagement, preferably in South, after September. Invites correspondence from bishop or church wardens. Apply MATTHEW, care LIVING CHURCH, Milwaukee, Wis.

**A**RECTOR, SOUTHERN, Catholic, wishes to supply a parish during July or August, or both months, in the North or East. Address CATHOLICOS, care LIVING CHURCH, Milwaukee, Wis.

**A**NEW ENGLAND RECTOR would like supply work for July or August, preferably near Boston. Use of rectory desired. Address APPLICANT, care LIVING CHURCH, Milwaukee, Wis.

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

**T**HE REV. WARREN RANDOLPH YEAKEL, chaplain of Yeates School, Lancaster, Pa., will be free for supply work in June, August, and September. Correspondence invited.

**E**XPERIENCED PRIEST WILL take supply work for summer in or near New York or on Long Island. Address CLERICAL SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

**T**HE REV. J. ATTWOOD STANSFIELD, mission priest, available for preaching missions, arranging dates now for next season. Address, Plainfield, N. J.

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

**P**RIEST DESIRES NEW POSITION. Country preferred. Address B-8, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

**W**ANTED. — THE WESTERN THEOLOGICAL SEMINARY offers opportunity September 1st to an unmarried man desiring office employment with sufficient time during one or more years in which to complete intellectual preparation for entering the junior class, or to pursue graduate work. The same position might be made permanent. Typewriting necessary. Address the DEAN, 2720 Washington boulevard, Chicago.

**A**HOME IN THE COUNTRY, near New York, with board, laundry, and use of piano, for June, July, and August, is offered to a young Churchwoman in return for services as organist; mornings free. For particulars address SISTERS, care LIVING CHURCH, Milwaukee, Wis.

**T**EACHER OF MATHEMATICS wanted for Canadian school for girls. State qualifications. Salary moderate. Address CANADA, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**O**RGANIST AND CHOIRMASTER with twenty years' experience wishes to change his position. Accustomed to handling four-manual fifty-speaking-stop organ, also mixed and male choirs. Recitalist. Have been over seven years in present position. Apply Box No. 22, care LIVING CHURCH, Milwaukee, Wis.

**Y**OUNG ENGLISH LADY-TEACHER desires employment for summer. Writes clear, firm hand; good performer on piano; healthy and willing. Would accept place as social or business secretary, companion, or governess. Address MARY, care LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN DESIRES POSITION as matron, or housekeeper in boys' school, or college. Six years' experience in school, college, and boys' club work. Adequate references upon application. Address VERNON, care LIVING CHURCH, Milwaukee, Wis.

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

**P**OSITION WANTED FOR SEPTEMBER, as Infirmarian in Church school, by graduate nurse (R. N.); Churchwoman. Girls' school preferred. Excellent references. Address R. N., care LIVING CHURCH, Milwaukee, Wis.

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

**M**INISTER'S DAUGHTER desires position as expression and athletic teacher. Will consider English, History, or grades. Good references. Address L. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

**L**ADY WISHES PLACE as companion-housekeeper. Reliable. Pleasant personality. References. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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

**A**USTIN ORGANS.—The San Diego, Calif., commission reports that in two years, with over 500 recitals, the big four-manual Austin organ has never once failed to respond to the demands upon it. This is an answer to the question of reliability. AUSTIN ORGAN CO., Hartford, Conn.

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

**W**AR-TIME PRAYERS on cards for personal and congregational use. Dr. van Allen's famous lecture on Christian Science. Material for patriotic Church reading. Send for our full list. THE AMERICAN SOCIETY OF CHURCH LITERATURE, Keene, N. H.

**O**RGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

**T**RAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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

## UNLEAVENED BREAD—INCENSE

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

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

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

**S**AIN'T MARY'S CONVENT, PEEKSKILL, N. Y.—Altaar Bread. Samples and prices on application.

**A**LTAAR BREADS, all varieties. Circular sent. Address MISS BLOOMER, Box 173, Peekskill, N. Y.

## CLERICAL OUTFITS

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

## BOARDING—NEW JERSEY

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

## BOARDING—NEW YORK

**H**OLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

## FOR RENT—MASSACHUSETTS

**S**OME SINGLE CLERGYMEN or Church-people to rent two rooms during summer in cottage taken by Church party at Northfield, Mass. References. Particulars, address HOME, care LIVING CHURCH, Milwaukee, Wis.

## FOR RENT—NEW YORK

**L**AKE CHAMPLAIN.—Shore front camp in the pines for rent, furnished. Also camp for rent for half season. Sand beach for children. 18 miles below Plattsburg. Address C. H. EASTON, 1 Broadway, New York City.

## HEALTH RESORTS

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

## LITERARY

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

## MODERN PRISCILLA

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

## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to



go to church during Lent and Advent, and a Bible class in every parish.

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

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

#### LOANS, GIFTS, AND GRANTS

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

#### CAMBRIDGE CONFERENCE

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

#### THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills:

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

The Spirit of Missions, \$1.00 a year.

#### FOOD PREPAREDNESS

You can help us to assist the United States Government, as well as our mountain farmers, by contributions to our Agricultural School (St. John's), located upon "Wentworth Farm" (300 acres), Corbin, Ky.

References:

BISHOP L. W. BURTON, D.D., Lexington, Ky.  
LIEUT. GOV. JAMES D. BLACK, Barbourville, Ky.

MATT COHEN, State Comm. Agriculture, Frankfort, Ky.

FREDERICK MUTCHLER, director Cooperative Extension work, Kentucky State University, Lexington, Ky.

Address, Archdeacon F. B. WENTWORTH, Winchester, Ky.

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

#### GUILD OF THE HOLY GHOST

St. Bartholomew's, Chicago (Normal Parkway). Whitsunday, the Superior-General preaches at 7:30 P. M. Guild Eucharist Thursday, 7 A. M., and at St. John's (Reese and Vine streets), 8 A. M.

#### BROTHERHOOD OF THE WAY OF THE CROSS

The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, is to be held at Christ Church, Swansea, Mass., beginning Monday evening, September 17th, and closing Thursday morning. Conductor, the Very Rev. F. L. Vernon, D.D., Dean of Portland, Maine.

Accommodations at Rest House can be secured on application to Mr. CLARENCE H. POOR, 45 Bromfield street, Boston. Charges \$3.00; or \$1.00 per day if application is made in advance for only part of the time.

Further information may be had from the Rev. H. M. SAVILLE, Waltham, Mass.

#### THE LIVING CHURCH

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

##### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave. and East 27th St., above Madison Sq.

Church Literature Press, 2 Bible House.

##### BROOKLYN:

Church of the Ascension.

##### BOSTON:

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

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Fred I. Farwell, 106 Highland Road.

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T. J. Hayden, 82 Weybosset St.

##### PHILADELPHIA:

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

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

##### WASHINGTON:

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

##### BALTIMORE:

Lycett, 317 North Charles St.

##### STAUNTON, VA.:

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Otto Ulbrich, 386 Main St.

##### CHICAGO:

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The Cathedral, 117 Peoria St.

Church of the Redeemer, East 56th St. and Blackstone Ave.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

##### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

##### LOUISVILLE:

Grace Church.

##### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

#### INFORMATION AND PURCHASING BUREAU

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

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

#### BOOKS RECEIVED

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

From the Author.

*A Sheaf from a Harvest of Years.* In Verse and Prose, Historic, Patriotic, Descriptive, Sentimental, Humorous, etc. By Edwin Higgins, M.A., Baltimore, Md., Member of the Maryland Bar, Author, Lecturer, Addresses: "Great Cities"; "The Old Defenders"; "Sesqui-Centennial"; "Francis Scott Key"; "Municipal Government"; etc. \$1.00 net.

*The Poems of B. I. Durward.* Illustrated Centenary Edition, 1917. With Life and Criticism of Poetry. Edited by John T. Durward, Baraboo, Wis. Silk cloth, \$2.00; cheaper edition, \$1.50 net.

Macmillan Co. New York.

*God the Invisible King.* By H. G. Wells. Author of *Mr. Britling Sees It Through*, etc. \$1.25 net.

B. W. Huebsch. 225 Fifth Ave., New York.

*A German Deserter's War Experience.* Translated by J. Koettgen. \$1.00 net.

George W. Jacobs. Philadelphia.

*A Bishop's Message.* Counsels on Some of the Manifold Problems Confronting Clergymen To-day. By the Right Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem. \$1.25 net.

#### PAMPHLETS

General Theological Seminary. New York.

*The Installation Sermon.* Vol. III, No. 4, May, 1917. Bulletin of the General Theological Seminary.

From the Author.

*Two Sermons.* Preached in All Saints' Church, Worcester, Mass., by the Rev. Lewis Gouverneur Morris, D.D.

C. P. Cary, State Superintendent. Madison, Wis.

*Wisconsin Memorial Day Annual, 1917.* Compiled by O. S. Rice, Supervisor of School Libraries, in collaboration with H. W. Rood, Patriotic Instructor of the Grand Army of the Republic for Wisconsin.

New York Social Hygiene Society. 105 W. 40th St., New York.

*The Control of Venereal Diseases from the Public Health Standpoint.* By Frank J. Osborne, B.S., Former Health Officer, Orange, N. J., now Executive Secretary of the New York Social Hygiene Society.

#### A SACK OF WORRIES

A WAYFARER carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said, "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for nought. But he who carries only the worries of to-day has no need of a sack for his sorrows. If thou wilt cast this black thing aside, and give all thy strength and cheer and courage to the things of to-day, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun it was with smiles and a song.—*The Christian Herald.*

YOU WANT to be true, and you are trying to be. Learn these two things: Never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—*George MacDonald.*

THERE IS no experience in any life which if rightly regarded, rightly turned, and thereby wisely used, cannot be made of value; many times things thus turned and used can be made sources of inestimable gain; oftentimes they become veritable blessings in disguise.—*Waldo Trine.*



## ANNUAL CONVENTIONS

### SUMMARY

NO LEGISLATION of importance was enacted at the convention of EAST CAROLINA. The Bishop's suggestion that the diocese receive and transmit premiums to the Church Pension Fund was adopted.—GEORGIA reduced the number of its archdeaconries, and reported excellent missionary conditions.—INDIANAPOLIS approved a revised constitution, approved of prohibition as a war measure, and pledged the support of the diocese to the government.—MICHIGAN CITY's council did purely routine work.—MISSISSIPPI appointed a committee to provide support for a coadjutor; another to write an expression of loyalty.—NORTH CAROLINA appointed a committee to investigate the negro suffragan plan, and others on country work and a preaching mission.—OLYMPIA considered war matters. The diocese will guarantee payment of pension matters. A house of Churchwomen met at the same time and place.—RHODE ISLAND enacted no important legislation, but the proposed work among the foreign element in the diocese was discussed at some length. Two women were seated among the delegates.—SOUTHERN OHIO faced some radical financial propositions. It planned to secure a chapel at the State University.—TEXAS considered the election of a coadjutor, but Bishop Kinsolving recommended delay. Many vacant parishes were reported.—WESTERN NEW YORK postponed action on woman suffrage. A special council on June 5th will seek Bishop Walker's successor.—WEST TEXAS adopted legislation required by General Convention.—ARIZONA commemorated its twenty-fifth anniversary and did routine work.—IDAHO's work was routine.—NEVADA's convocation pledged itself to total abstinence during the war. It also authorized a committee to work out a plan for a district insurance association.—NEW MEXICO did routine work enthusiastically. It pledged loyalty to state and nation.

### EAST CAROLINA

THE COUNCIL of East Carolina met in Christ Church, Elisabeth City, N. C. (Rev. H. S. Osburn, rector), on May 15th. The session opened with the corporate Communion of the Woman's Auxiliary at 7:30, followed by the Bishop's address at 10:30. The Bishop urged that the diocese assume responsibility for the payment of salary premiums to the Church Pension Fund, stating that the diocese had given to that fund \$30,000 although it had been asked for but \$20,000. This suggestion was later adopted. He commended the campaign of St. Mary's School to raise \$250,000. Speaking on the subject of the war, the Bishop said that our country had rightly not entered into the conflict until "war was more righteous than peace". The diocese had given two chaplains, the Rev. J. M. Robeson to the Second North Carolina National Guard, and the Rev. B. F. Huske to the Naval Militia, and the Bishop urged the people to support them in their work. He also urged upon them the necessity for cultivating all land available.

Nearly \$1,000 more was raised this year than last for diocesan missions, while the appointment for general missions has been exceeded by \$3,000.

The Standing Committee elected has the following members: The Rev. R. B. Drane, D.D., president; the Rev. C. H. Jordan, secretary; the Rev. Archer Boogher, Mr. E. K. Bishop, and Geo. H. Roberts.

The council will meet on the third Wednesday in May next year in St. John's Church, Wilmington.

The Woman's Auxiliary had a successful year. An anonymous gift of a chapel for Chena, Alaska, was made by a member from St. Paul's Church, Edenton.

### GEORGIA

GEORGIA HELD its convention this year at St. Paul's Church, Savannah, May 9th and 10th. Holy Communion was celebrated by the Bishop, following which he delivered his annual address. The condition of diocesan missions was reported particularly satisfactory during the year past.

Wednesday evening a public meeting was held in the church with addresses from the Rev. G. A. Tucker of Sewanee, Dr. Patton of Atlanta, Dr. Pardee of the American Church Building Fund Commission, and Mr. B. F. Finney, traveling field secretary of the Brotherhood of St. Andrew. The Bishop was the last speaker.

J. Randolph Anderson of Savannah was elected to fill the vacancy caused by the death of Henry Cunningham on the Standing Committee and the board of officers of the corporation. The other members of the committee and board were reelected.

The archdeaconships of Brunswick and Augusta were abolished and Bishop Reese appointed the Rev. Frederick North-Tummon Archdeacon of Savannah, vice the Rev. S. B. McGlohon. The Rev. J. B. Lawrence was re-appointed Archdeacon of Albany, leaving two archdeacons in the diocese instead of four, as formerly.

A resolution unanimously passed changes the date of annual convention from the second week in May to the Wednesday after the Second Sunday after Easter. This was done because the fiscal year being changed to end January 1st allowed the conventions to meet before May 1st. This means the convention next year meets April 17th.

### INDIANAPOLIS

THE COUNCIL assembled for its first session on the evening of May 14th at All Saints' Cathedral, Indianapolis.

On May 15th celebration of the Holy Communion in the Cathedral was followed by breakfast in the diocesan rooms.

The main work of the convention was consideration of the revised constitution, which was approved.

The report of the committee on canons was received and the committee continued.

The Bishop in his charge discussed conditions in the diocese and referred to the Church Pension Fund. In referring to the national crisis he appealed for economy and generosity, self-denial and service. "We must see to it that Christ's work does not suffer. Bishop Francis announced that he had offered his services to the Government for any non-combatant service.

The council, sent a message of appreciation to Bishop Lawrence for his notable

work on the pension fund. An expression of congratulation and God speed was tendered to the Bishop for offering himself to the country. The diocese granted Bishop Francis leave of absence whenever practicable in order that he may carry out his mission to Africa.

The council approved the resolution offered by the Social Service Commission of the Province of the Mid-West, asking prohibition as a war measure, but defeated the proposal to protest against increased tax of liquor.

The council of the diocese pledged its whole-hearted and loyal support, and that of the Church which it represents, to the Government of the United States.

Tuesday evening a diocesan dinner was held. Most of the delegates remained over for the dinner and several of the ladies who had arrived for the Auxiliary convention of Wednesday morning—attended.

The Rev. Dr. Lewis Brown was toastmaster. Bishop Francis spoke on the Aftermath of the Convention; the Rev. A. L. Murray on the Grammar of Ascent; the Rev. J. W. Comfort on A Revival in the Diocese; and the Rev. J. E. Sulger on Church Optimism.

On the Standing Committee the names of the Rev. William Burrows and Mr. J. D. Bigelow replace those of the Rev. G. P. Torrence and W. W. Hudson.

Nearly all of the other officers were reelected.

### MICHIGAN CITY

ST. THOMAS' CHURCH, Plymouth, entertained the nineteenth annual council, which met on Tuesday, May 15th. The Holy Communion was celebrated by the Bishop, the Rev. F. B. B. Johnston acting as deacon and the Rev. E. T. Pancoast of Hartford as sub-deacon. The vested choir sang the service.

The council organized for business by electing the Rev. John F. Plummer of Kokomo as secretary.

The Bishop's annual address dealt with the Pension Fund and the need of improved finances in the parishes. The financial year was changed so as to correspond with the civil year.

The various officers and committees were reelected.

### MISSISSIPPI

THE COUNCIL met in St. Paul's Church, Columbus, May 15th to 17th. The sermon was preached Tuesday night by the Rev. H. H. Sneed. The Bishop officiated and delivered his council address at the corporate Communion Wednesday morning. The missionary meeting was held Thursday night, at which time also the Rev. G. L. Tucker, provincial secretary of the Board of Religious Education, made an address.

The attendance of the laity was not large, which gave emphasis to the necessity of keeping to a central place of meeting. After accepting the invitation of St. Andrew's, Jackson, to meet next year in that church, it was freely suggested that Jackson, by reason of its central position, be made the permanent place of meeting. It would not



be surprising if canonical action be taken on this at the next council.

The necessity of giving its overworked Bishop relief and assistance was carefully considered. After discussing the merits of the possible forms of relief, it was resolved that so soon as proper provision be made for his support, permission be asked to elect a coadjutor. A strong committee of laymen was appointed to undertake the raising of the necessary support.

Much needed repair or the building of a new Bishop's Home was earnestly considered, and an active committee of laymen was given instruction to take such action as was needed, with authority to proceed at once. In this connection, a new precedent was established for the diocese by the consent of the council to give the rights of the floor to a delegate from the council of the Woman's Auxiliary, who came with a message from the Auxiliary, urging immediate action.

The council passed resolutions needed to bring the diocese into conformity with the business methods recommended by General Convention. This involved changing the fiscal year; adoption of the standardized form of parochial report; and a change by canon of the time of council meeting, fixing the date of council at the Wednesday after the third Sunday in January.

Thorough consideration was given to the Church Pension Fund, and necessary action was taken to insure full cooperation.

Among noteworthy resolutions was one congratulating Dr. J. H. Lucas, of the Church of the Nativity, Greenwood, upon his ninety-first birthday, which was celebrated upon the opening day of the council, thus making him one year older than the diocese, with which he has been long associated as a faithful worker.

A resolution was passed requesting and authorizing Bishop Bratton to cancel all visitation dates following the council, and to take four months' complete rest.

A third resolution appointed a committee to write to the President an expression of the council's loyalty, sympathy, and cooperation.

Elections and appointments resulted as follows:

Archdeacons: Rev. G. G. Smeade, LL.D., Mississippi; Rev. DeB. Waddell, East Mississippi; Rev. R. T. Middleton, Colored Work.

Secretary, Rev. Albert Martin.

Registrar, Rev. Nowell Logan, D.D.

Treasurer, Mr. I. W. Richardson.

Chancellor, Mr. A. M. Pepper.

Standing Committee: Clerical, the Rev. William Mercer Green, president; Rev. J. L. Sykes, secretary; Rev. Albert Martin; Rev. L. W. Rose. Lay, L. Brame, M. Green, Dunbar Rowland, P. S. Gardiner.

#### NORTH CAROLINA

THE CONVENTION of North Carolina met in St. Timothy's Church, Wilson, on the evening of May 14th, and continued in session for two days. The convention sermon was preached by the Rev. I. W. Hughes. Like most conventions the greater part of the time was necessarily occupied in routine business, but at the same time several matters of considerable interest were dealt with. The most important of these was the matter of a negro suffragan bishop. The Bishop of the diocese spoke of this at some length in his address to the convention, and recommended the appointment of a committee to consider the whole matter, in conference with similar committees of the neighboring dioceses, and to report to the next convention. The diocese of North Carolina has for several General Conventions sought for a racial episcopate, but as it has seemed the

will of the whole Church not to allow this method of supervision for the colored race, it has seemed best to try the negro suffragan plan, if feasible. The chairman of the committee appointed by the Bishop for investigating this subject is the Rev. E. A. Osborne of Charlotte.

A resolution pledging the support of the diocese to the President in the conduct of the war was unanimously adopted.

Two important committees were appointed looking toward stronger and more aggressive work in the country districts—a committee on country Church and rural life, and a committee on a preaching mission and evangelical work, especially in the rural communities. The reports of the archdeacons showed many forward steps, and all financial obligations in diocesan missions have been met.

The cause of St. Mary's School was presented at length, and the Rev. F. M. Osborne reported progress in securing a fund for its building debt and endowment fund.

On the last night, the Social Service Committee of the diocese gave interesting talks on work in the diocese.

After twenty-seven years of faithful and efficient service as secretary of the diocese, the Rev. J. E. Ingle requested that he be not reelected to that office, and the Rev. Morrison Bethea, rector of St. Timothy's, Wilson, was elected in his place.

Other elections resulted as follows:

Treasurer, Mr. Charles E. Johnson.

Standing Committee: the Rev. Messrs. A. B. Hunter, M. A. Barber, S. S. Bost, R. H. Lewis, and J. B. Cheshire, Jr.

Among those who made addresses were the Rev. C. L. Pardee, the Rev. G. L. Tucker, and Mr. H. C. Martin.

#### OLYMPIA

BISHOP KEATOR, in his annual address to the council, which met at St. Clement's Church, Seattle, Wash., May 15th and 16th, called upon the Church to fulfill its highest duty to the State by the furthering of a vivid righteousness. Two clergy from the diocese are in the United States service, the Rev. Wood Stewart being chaplain of the Washington Coast Artillery Guard Regiment, and the Rev. Sidney T. James chaplain in the navy.

Chaplain Stewart described a folding altar, designed by Major A. P. S. Hyde, U. S. A., that can be enclosed in a pack of regulation army size, and is complete in all appointments for field use. A subscription was immediately taken in amount sufficient for the purchase of two such altars, one to be used by the Bishop, the other by Chaplain Stewart. Major Hyde, who is also a deacon of the Church, has been asked to make the design available for general use, as it is far superior to anything heretofore constructed.

The diocese voted to guarantee payment of the Pension Fund premiums, which are to be collected by parish committees under direction of a diocesan committee of five members.

The House of Churchwomen met at the same time and place as the convention. Interesting reports were heard from the Japanese Mission in Seattle, and from the Japanese Bible woman, and pledges for support were made. The work at Hyland Hall, a boarding house for Church girls at the University of Washington, was described. Deaconess Hodgkin, from the Deaconess Training School at Berkeley, Calif., gave an address on the work of the deaconesses. The President of the House is Mrs. C. A. Pratt, appointed by the Bishop.

The Woman's Auxiliary met at the Church of the Epiphany on the 17th, the opening

address being delivered by the Bishop. Reports showed progress throughout the diocese. There were two exceptional addresses, one by Deaconess Hodgkin on United Offering Women, and the other by the Rev. Hugh L. Ross, of the Congregational church, on Missionary Method.

The officers elected are: Mrs. F. W. Keator, president; Mrs. F. D. Ellis, treasurer.

#### RHODE ISLAND

THE CONVENTION assembled at St. Michael's Church, Bristol, on Tuesday, May 15th. The rector (Rev. George C. Locke, D.D.) is celebrating the fiftieth anniversary of his rectorship, and a reception in his honor had been planned for that evening, but due to his ill health it was abandoned. Two women from Trinity Church, Newport, sat as delegates in this convention.

The Bishop's address was along patriotic lines. "As we enter the conflict," he said, "the issues which had been obscured at a distance have appeared in a clear light. America is demanding for the world what in former wars she has won for herself—the right of free government and security from foreign aggression." He further stated that "all that the Church has learned from its Master, all that it has striven to maintain in these nineteen centuries, is now at stake." The statistical part of his address showed the diocese in excellent condition. He made a strong plea for a new building and increased endowment for St. Mary's Orphanage.

The afternoon was devoted to addresses and a discussion of proposed Italian work.

All the members of the Standing Committee were reelected with the exception of J. A. Pirce, who was succeeded by Col. H. Anthony Dyer. The Rev. William Pressey, Ashton, was elected secretary of the diocese.

#### SOUTHERN OHIO

IN RECOGNITION of the one hundredth anniversary of Christ Church, Dayton, the convention met in that parish the morning of May 16th. After the Holy Communion the convention was organized with over 150 delegates in attendance, and the addresses of the Bishops followed. After some mention of the advances the diocese has made during the year Bishop Vincent touched upon the world crisis and its relation to the Church. He stated that in his belief every free man should be a soldier at the front if he felt himself so called, whether priest or layman. Bishop Reese likewise spoke in patriotic vein, and urged the need of the Church keeping in touch with the soldier in camp or on the front.

Routine reports of officers consumed the whole of the first day. Chairmen of the standing committees found much opposition to their recommendations, causing slow progress during the afternoon.

Debate waxed especially warm over recommendations of the finance committee. The question of whether one convention could repudiate the appropriations made by the previous convention was voted in the affirmative, thus wiping out a large part of the deficit reported by the diocesan treasurer. Another radical financial measure introduced by a prominent layman looked toward disenfranchisement of every parish or mission which did not pay its diocesan missions apportionment in full. This was lost.

The evening session of the first day was a missionary service. Canon Reade of St. Paul's Cathedral, Cincinnati, spoke of the work of the city missions society of Cincinnati in some twenty city and county insti-



tutions. The Rev. E. H. Oxley gave a report of his work among the colored people in Cincinnati. Archdeacon Dodshon, describing his work in the Dayton and Columbus convocations, unfolded a plan by which a missions-church building fund might be established through ten dollar pledges made by individuals, to be paid each year when a mission church was being built. Many signed the pledges, thereby starting the fund. A report made by Miss Leach, a social service worker in the Hocking Valley mining region, showed the help the Church is bringing to this region.

The second day considerable legislation was passed bringing the diocesan canons into line with the changes in the general canons of the Church. An apportionment of \$11,000 was accepted for diocesan missions. A telegram from the Board of Missions in New York announced the apportionment upon the diocese of some \$20,000, which also received the approval of convention.

Bishop Reese introduced a resolution memorializing the bishops of the Church regarding the shepherding of soldiers in the training camps, which was unanimously adopted. Another recommendation of the Bishop Coadjutor, that steps be taken to secure a chapel at the State University, was adopted.

Among other resolutions of interest was one of congratulation to Christ Church, and its rector, the Rev. Arthur Dumper, upon the fact of the Church reaching its centennial year. Resolutions of greeting were wired to Delegate Ross of Portsmouth, who, though now ninety-eight years of age, had never up to the present year missed a single meeting of the convention.

Grace Church, Avondale, Cincinnati, will be the meeting place for the next convention, the invitation having been gratefully accepted.

The elections resulted as follows:

Secretary, George Clickner.

Treasurer, William H. Alberry.

The Standing Committee was reelected.

#### TEXAS

THE COUNCIL opened at St. David's Church, Austin, on May 9th. The council sermon was preached by the Rev. Randolph Ray. During the afternoon the reports of various committees appointed at the last council meeting were received and considered. The most important report considered was that from the committee on election of a coadjutor bishop, the committee recommending such an appointment and suggesting plans for raising the necessary funds. Bishop Kinsolving, however, stated that, his health being now excellent, it was not desirable in his judgment to take any further steps.

The sessions Thursday were principally devoted to routine business. Memorial resolutions being adopted for two deceased clergy of the diocese, the Rev. Robert Craig and the Rev. John R. Dunn. The resolutions were ordered published in the council Journal.

The committee on finance reported that assessments for diocesan missions and expenses were largely in arrears. The canonical and financial year of the diocese begins henceforth on the 1st of January.

The committee on the state of the Church in the diocese reported an unprecedented number of vacancies, there being at present over twelve vacant parishes and important missions. Thursday afternoon, when the council was entertained at luncheon at the Country Club House, Bishop Kinsolving was presented with a silver bowl containing a check of five hundred dollars, a token of

remembrance on the completion of his twenty-fifth anniversary as Bishop of the diocese. The presentation was made in appropriate speech by Mr. A. R. Woodward of Austin.

The closing service was held at St. David's Church on Thursday night, the sermon being preached by the Rev. Peter Gray Sears.

The sessions of the council were held throughout at the Gregg Memorial Hall. Few changes were made in the officials of the diocese, the Rev. L. C. Harrison being elected secretary in place of the Rev. William Hall Williams, who has resigned his parish and is going to Europe; and the Rev. Alfred J. Gayner Banks was elected a trustee of the University of the South in place of the Rev. S. M. Bird.

#### WEST TEXAS

THE COUNCIL met May 9th to 11th at Port Lavaca, the opening sermon being preached by the Rev. Dr. Stevens of San Antonio.

A canon was passed making the payment of the premium on the Church Pension Fund obligatory upon all the parishes and missions. Legislation was also enacted making the fiscal year to begin on the 1st of January in accordance with the canons of the General Convention.

The only change in the Standing Committee was the election of the Rev. U. E. Bowden to take the place of the Rev. John Ridout.

The council adopted a resolution of appreciation of the services of Bishop Capers during the first three years of his episcopate, and also one on the present national crisis.

#### WESTERN NEW YORK

THE COUNCIL of Western New York met in Trinity Chapel, Buffalo, Tuesday and Wednesday, May 15th and 16th, and was convened by the secretary of the diocese, the Rev. G. S. Burrows. The Rev. Cameron J. Davis, rector of Trinity Church, a member of the Standing Committee, was elected to preside at the council. Routine business and nominations occupied the afternoon. In the evening at 8 o'clock a memorial service was held for our late Bishop. The hymns were the same as those sung at the funeral, and the choir, unaccompanied, sang with tremendous effect the anthem, *The Souls of the Righteous*. The Rt. Rev. Charles Sanford Olmsted, D.D., Bishop of Colorado, who has been assisting Bishop Walker in his visitations this spring, preached the memorial sermon. As an introduction to his sermon, Bishop Olmsted read the preamble of the late Bishop's will, which is so characteristic of the man himself:

"I go forth from this sphere of work with a firm, undimmed belief in one Triune God—Father, Son, and Holy Ghost.

"I go forth, having confidence unfeigned, in the Holy Saviour's love and sacrifice on the Cross for all His own and for me, unworthy—a sinner—in the hope of salvation, alone through His Precious Blood.

"I go forth in the comfort that has come to me in the hallowed ministrations of this holy branch of the Catholic Church, linked through its order to the first age and to its precious head, Jesus, my Saviour, by unfeeling ministry and sacrament and ordinance, which He hath given and blessed through the passing ages.

"I go forth from the sacred fellowship here with a joy in the light of the truth which is revealed in the heavenly word, vouchsafed to men in the Holy Scriptures of the Old and New Testaments.

"I have found an exquisite joy in its heavenly comfort and in the performance of the functions of my ministry, life through.

This joy has been intensified through the generous and gracious coöperation of the hosts of my brethren, clergy and laity, who have joined affectionately with me in labor for our precious Lord and in His holy Church.

"This testimony I feel constrained to give out of my heart, as I bid them farewell on earth."

After a celebration of the Holy Communion on Wednesday the council proceeded to the elections. The Standing Committee was reelected after seven ballots. There was some heated discussion on the subject of woman suffrage in Church affairs but any final action was deferred.

It was voted to hold a special meeting of the diocesan council three weeks hence, June 5th, at 11 A. M., in Trinity Chapel, Buffalo, to elect a successor to Bishop Walker. The Rev. Walter Lord's proposal that a directory of the candidates' qualifications be printed and circulated was defeated. On Wednesday morning a deputation from Canada presented themselves before the council. Archdeacon Perry, speaking for the deputation, brought a most kind and touching message of sympathy from the Church of England in Canada to the diocese of Western New York.

A letter from Mrs. Walker, thanking the clergy and their people for the many expressions of sympathy, was read before the assembled council.

#### ARIZONA

CONVOCATION was held on Tuesday, Wednesday, and Thursday, May 1st, 2nd, and 3rd, in St. Luke's Church, Prescott, opening with a celebration at which Bishop Atwood was assisted by Archdeacon Jenkins and the Rev. H. H. Shires, rector of the church. At this time the Bishop delivered his annual address, after which convocation was formally organized.

The Bishop's address showed an advance in almost all departments.

The work in Arizona, he said, had been somewhat crippled by the removal of four clergymen during the year, but other men had now taken their places.

The Bishop made an appeal to the Church in Arizona to raise \$6,000 during the coming year, to complete the Bishop's house at Phoenix. The total cost of land and building is estimated at \$18,000.

On the first evening of the convocation there was a public meeting in commemoration of the twenty-fifth anniversary of the founding of this district, at which Bishop Atwood gave an historical sketch and the Rev. W. J. Dixon spoke on *The Church of the Present Day in Arizona*. The meeting was followed by a reception in the Woman's Club house.

On the evening of the second day, at a second public meeting, Mr. Shelby, field secretary of the Brotherhood of St. Andrew for the West, spoke on more recent methods of work, and the Rev. George C. Golden spoke on methods of Sunday school work which had proved successful in his own parish. The last speaker was the Rev. W. J. Scarlett, who spoke on *Patriotism and War*.

The Woman's Auxiliary and the Girls' Friendly Society met at the same time as convocation in a separate building.

#### IDAHO

CONVOCATION assembled at Ascension Church, Twin Falls, on the evening of the 9th of May, the Rev. John H. Dickinson preaching the convocation sermon. The next morning at 10, the Holy Communion was administered by the Bishop, assisted by Archdeacon Stoy and Dean Chamberlaine.



The Bishop read his annual report which, notwithstanding the somewhat reduced clerical force and depressed financial conditions, was very encouraging. While many things interfere with religious life in the border state, yet there was manifestly an increased interest in religion. The Bishop said the carrying on of St. Margaret's School for Girls was going to be one of his chief problems during this period of war, for, even in peace times, it was a heavy burden, though it did a splendid work in behalf of the womanhood of this country.

St. Luke's Hospital, where we have thirty-five nurses and take care of as many as sixty-five patients at a time, had an unusually useful year, but it will be necessary to develop its equipment. A nurses' home is greatly needed, and the operating room, where some seven hundred operations take place during the year, should be enlarged.

The Bishop laid great emphasis upon the splendid work done by Bishop Lawrence in the Church Pension Fund.

A business session followed the Bishop's address. Mr. George H. Hackett was re-elected treasurer, and Dean Alward Chamberlaine, secretary.

The following Council of Advice was appointed. The Rev. Messrs. Chamberlaine, Stoy, and Damer, and Messrs. Davidson and Hackett.

The convocation adopted unanimously a resolution against the insertion in the Prayer Book of prayers for the dead, and against any change in the present Communion service. Resolutions appreciative of Bishop Funsten were adopted unanimously by a rising vote.

In connection with the convocation there was a meeting of the Woman's Auxiliary. The women's work is a decided factor in developing Church work in Idaho, though few people can realize the smallness of the towns and the distance between them.

#### NEVADA

CONVOCATION met in Trinity Church, Reno, May 13th to 16th. An impressive moment was reached when the Bishop, in the course of his address, speaking of the war situation, secured from the congregation the war-time pledges of total abstinence.

Bishop Hunting made a strong appeal for the activity of laymen in the Church. He said: ". . . It will be a sorry day for Christianity in America when we shift our gifts from the work of the Church to war or relief plans. The war in its results for good will be in part failure and defeat, unless some tiny portion of the whole is seen in a deepened spiritual life in individual Christians."

The Rev. Edward L. Parsons, D.D., spoke at the evening service on Missions and the War, pointing out how the missionary work of the Church was a necessary part of the establishment of any League of Nations for perpetuating peace and democracy. The Rev. Sidney W. Creasey spoke of his work among the Indians on the Pyramid Lake Reservation.

Convocation was fortunate also in having as its guest Mr. G. Frank Shelby, of the Brotherhood of St. Andrew, who addressed a group of laymen Sunday morning, and again at the Monday afternoon session of convocation.

Convocation organized Monday morning, and routine work was transacted. One of the most important committees to report was the one appointed to study the matter of a mutual fire insurance association of some sort. Bishop Hunting pointed out in his address that, on the basis of the average payment of premiums, had the Church in

Nevada assumed the risk it would have been able to pay all losses during the last fifty years and have now a fund of \$75,000. Convocation authorized the appointment of a committee to arrange details for such insurance association and to put it in activity whenever organization was perfected.

A committee was also appointed to arrange for a state-wide every-member canvass in mission cures, to take place some time in November. Mission cures are directly under the Bishop's care, and duplex pledges would be made for work in Nevada, and for General Missions.

Tuesday morning was devoted to the Woman's Auxiliary, beginning with a corporate Communion, at which Archdeacon Howe preached. Reports were presented, and there was a general discussion of opportunities for work throughout the district.

Convocation adjourned after a short session Wednesday morning.

#### NEW MEXICO

CONVOCATION opened on Tuesday, May 8th, at the Church of the Holy Faith, Santa Fe. It was marked by unusually large attendance, and will be remembered on account of the work accomplished and because of the enthusiasm that pervaded all sessions. Only three of the active clergy were unable to attend, and the laity were well represented.

The sermon, setting forth ideals for the Church and the nation, was preached by the Rev. Edward S. Doan of Roswell. A comparatively new departure was the attendance of representatives of various branches of the Woman's Auxiliary.

At the opening business session Bishop Howden presided, with the Rev. Jesse S. Moore as secretary and A. A. Keen of Albuquerque as treasurer. Committees were appointed.

The Bishop made the following appointments:

Chancellor, Hon. L. Bradford Prince.

Registrar, Rev. Leonidas W. Smith.

Treasurer, A. A. Keen.

Council of Advice, Rev. Fuller Swift, Rev. E. N. Bullock, Rev. C. S. Sargent, Hon. Patton Edwards, David McKnight.

Mr. A. A. Keen was unanimously elected treasurer of convocation.

The Bishop read his annual address at 2 P. M.

The sessions lasted through Tuesday, Wednesday, and Thursday. Meetings of the Woman's Auxiliary were held near the church. Tuesday evening a reception to the Bishop and visiting delegates was given.

On Thursday morning the Bishop conducted a quiet hour for the clergy, beautifully emphasizing the power of example in the personal life of the clergy.

The Bishop urged the necessity of constituting a board of missions for the district. A board of three clergymen and two laymen was elected.

The convocation gave serious and undivided attention to legislation necessary to comply with the provisions of General Convention as to financial reports and Church Pension Fund.

On arrival of the Rev. B. T. Kemerer of St. Louis, representing the Board of Religious Education, a conference with the district board was held at the rectory. At 2 P. M. on Thursday, May 10th, Mr. Kemerer, at a joint session of convocation with the Woman's Auxiliary, spoke on the *Christian Nurture Series*.

Conferences were held on two afternoons on Social Service and Missions. The Rev. Jesse S. Moore read a paper on *The Attitude and the Duty of the Church To Missions*.

Among the resolutions offered at the clos-

ing session was one pledging loyalty to state and nation.

The twenty-fourth annual convocation is appointed for the second Tuesday, Wednesday, and Thursday in May, 1918, at the Church of the Good Shepherd, Silver City.

#### DEATH OF REV. E. P. HART

THE DIOCESAN COUNCIL of Western New York, when assembled on Wednesday, May 16th, was greatly grieved by a telegram announcing the death of the Rev. Edward Phelon Hart, rector of St. Mark's Church, Rochester, following a brief illness which had not been considered serious until a few days ago. Mr. Hart was a devoted personal friend as well as a loyal son in the Gospel of his late Bishop, and as he was ill when Bishop Walker was in Rochester last month the Bishop called to inquire for him. It was the last call the Bishop made, but he was unable to see Mr. Hart, as his physician had just arrived. Exactly two weeks from the morning his Bishop died Mr. Hart followed him.

He was born in Rochester in 1851, the son of Roswell Hart, Jr., and a grandson of Roswell Hart, Sr., both residents of Rochester. Mr. Hart was educated in the city schools and was graduated from the University of Rochester in 1872. He was a member of Phi Beta Kappa and of the Psi Upsilon fraternity. Putting aside his own desire to enter the ministry, he engaged in business at his father's request until after the latter's death. He was ordered deacon by Bishop Coxe in 1884 and priested a year later. After a year and a half as assistant at St. Luke's, Rochester, he was assigned to St. Mark's, then a mission, but later, through his efforts, a parish.

Mr. Hart was a trustee of De Veaux College, a member of the Cathedral Chapter, Brotherhood of Religious Education, diocesan Board of Missions, and a founder and director of the Western New York Institute for Deaf Mutes.

He leaves a wife and three sisters, Miss Mary Hart, founder of the Little Helpers, Mrs. W. G. Mitchell, and Miss Florence Hart.

#### BEQUEST

A NUMBER of beautiful pieces of furniture have come to St. John's parish, Hartford, Conn., from the estate of the late Miss Sarah N. Pardee. These will be used in fitting up a guild room, where some of the smaller organizations of the parish may meet.

#### MEMORIALS AND GIFTS

MRS. C. B. LAKEMAN and Mrs. A. B. Witcher have given to St. Bartholomew's, Ely, Nevada, a reredos, as a memorial of Mrs. Katherine McGill Patton, the first organist. The design was drawn by Bishop Hunting, and the reredos was built in Reno. A brass altar cross has been given to St. Mary's Indian Mission at Nixon as a thank offering.

AMONG THE memorials recently presented to the diocese of Kentucky is a very handsome Marginal Readings Lectern Bible, handsomely bound in dark red levant, suitably inscribed, given to St. Andrew's Church, Louisville (Rev. John S. Douglas, rector), by Mrs. Thomas Underwood Dudley, in memory of her husband. The memorial is particularly appropriate since Bishop Dudley was a member of the commission which prepared these marginal readings; and it was also an appropriate coincidence that the first time it was used was at the burial service of his life-long friend, William A. Robinson.



## DR. MANNING'S SERMON ON ASCENSION DAY AT TRINITY

Was a Characterization of the War—  
Funeral of Joseph H. Choate—  
Ordinations

New York Office of The Living Church }  
11 West 45th Street }  
New York, May 21, 1917 }

**G**REAT crowds of people attended the mid-day service in Trinity Church on Ascension Day. Dr. Manning was the preacher. In part, he said:

"Ascension Day this year sees nearly every nation where the faith of Christ has been accepted, and His influence has been most felt, engaged in the most colossal, the most cruel, and the most murderous war the world has ever seen. But this does not mean that the power of Jesus Christ has been overthrown, or that His work has failed. In spite of it all, we see that His complete rule in this world is nearer than ever before.

"This war is different from all that have preceded it. It is a war against war. It is a war for truth, for right, for justice, for humanity. The armies that we send into this war and the armies beside which they fight are fighting for the principles which Jesus Christ came into this world to establish and which are the principles of His Kingdom.

"Fearful as are its sufferings, this war is drawing the world into a fellowship and brotherhood such as before seemed only a distant dream. A war begun in the interests of military despotism has brought us in sight of the federation of mankind.

"The outcome of it will be the sweeping away of autocracy in all its forms and the establishment of democracy and world-wide brotherhood. Two thousand years ago Jesus Christ brought us the gospel of the Brotherhood of man. To-day, through the fierce sufferings of war, we stand face to face with it and about to see it realized. To-day Christ says again, 'Look up, and lift up your heads, for your redemption draweth nigh.'

"I believe—we must believe—that as a result of the experiences of this war we are going to desire that which Jesus Himself desires, the realization of the outward and visible unity and oneness of His Church on earth.

"On every hand people are now realizing the matchless power with which a united Church will speak in the name of Jesus Christ for world brotherhood and world peace. This war is compelling us to think about religion, not narrowly, not even nationally, but in terms of the whole world."

Offerings were taken for the Seaside Home for Children. The rector announced for the duration of the war special celebrations of the Holy Communion early every Thursday.

### FUNERAL OF JOSEPH H. CHOATE

The funeral of the Hon. Joseph H. Choate, New York's foremost citizen, was held in St. Bartholomew's Church on Ascension Day morning at half-past nine o'clock. Seldom has such a distinguished assemblage attended a funeral in this city. Representatives of the British, French, and American governments, the State and the City of New York, various boards and associations, and the Chamber of Commerce were present and great throngs lined the streets along which the cortege passed on its way, after the service, to the Grand Central Terminal.

The officiating clergy were: The Rev.

George G. Merrill, who read the opening sentences; the Rev. Dr. Leighton Parks, who read the lesson; and the Bishop of the Philippines.

Interment was made in the family burial plot at Stockbridge, Mass., the Rev. George G. Merrill, rector of St. Paul's Church, officiating.

On Sunday morning, May 13th, Mr. Choate attended the great service in the Cathedral of St. John the Divine in company with the Hon. Arthur James Balfour and other members of the British War Mission. He had been very active in welcoming the French and the British visitors to New York City. It was written of this famous scholar, advocate, and diplomatist, "He died in the service of his country."

### ORDINATIONS

On the morning of Ascension Day Bishop Burch ordained Mr. Henry Glaesar to the diaconate in the Chapel of the Incarnation, East Thirty-first street. The candidate was presented by the Rev. Edward M. H. Knapp, vicar of the chapel; the sermon was preached by the Rev. Philip Cook, rector of St. Michael and All Angels' Church, Baltimore, Md., a former vicar of this chapel, in which Mr. Glaesar served as lay reader during his three-year course in the General Theological Seminary. Three professors of the seminary assisted in the service and a large body of seminarians served as choristers and ushers.

Mr. Glaesar was graduated from St. Stephen's College with the degree of B.A. and is in the present graduating class. His future work will be in the diocese of West Texas, where he was a candidate for holy orders.

On Friday morning, June 1st, at 10 o'clock, the Rev. James Henry Gorham, O.H.C., will be ordained priest in the Church of St. Mary the Virgin, the Rt. Rev. Dr. Benjamin Brewster, Bishop of Maine, officiating. The Rev. F. H. Sill, O.H.C., will preach the sermon.

### TRAINING SCHOOL ELECTS DEAN

Recently the Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education, was elected Dean of the New York Training School for Deaconesses. Dr. Gardner has accepted and will succeed Deaconess Knapp, who served as Dean for many years, and resigned to take up missionary work in the Orient. It is announced that Dr. Gardner's new office will not interfere with his secretaryship.

### BISHOP NOMINATES DEAN OF CATHEDRAL

It was announced this week that the Rev. Dr. Howard Chandler Robbins, rector of the Church of the Incarnation, had been nominated by the Bishop of New York to fill the vacancy in the deanship of the Cathedral of St. John the Divine caused by the death of Dean Grosvenor.

Dr. Robbins was graduated from Yale in 1899; from the Cambridge Theological School in 1903. He was made deacon in the same year by Bishop Lawrence and was ordained priest the next year by Bishop Lines. Portions of his ministry were spent as curate in St. Peter's parish, Morristown, N. J., and as rector of St. Paul's Church, Englewood, N. J. In 1911, Dr. Robbins became rector of the Church of the Incarnation, this city, succeeding Dr. Grosvenor, the first Dean of the Cathedral. In the election, soon to be held, it is confidently expected

that Dr. Robbins will again succeed Dr. Grosvenor.

### TRINITY'S WAR RELIEF COMMITTEE

A strong war relief committee has been organized in Trinity parish. This central committee is composed of representatives from all the congregations—the parish church and nine chapels—four men and three women from each.

The Trinity Church committee has under consideration the undertaking of Red Cross work at the Mission House in Fulton street, daily during the summer months, and the organization of a Trinity Church Auxiliary to the New York county chapter of the Red Cross. The men of the congregation contemplate plans for befriending sailors, marines, and soldiers from the transports in the harbor.

The committee has also under consideration farming operations at Seaside Home, Great River, Long Island, and on another large tract of land up the Hudson.

### JUNIOR CLERGY MEET

The Junior Clergy Missionary Association held its last meeting for the season on Tuesday, May 8th, at the General Theological Seminary. After an intercession service and luncheon the officers were elected for the coming year. The president is Archdeacon Webb, of Brooklyn, and the secretary, the Rev. E. Briggs Nash. Following the business meeting, addresses were given by the Rev. H. Percy Silver, chaplain of the United States Military Academy at West Point, and by the Rev. Sidney Key Evans, chaplain of the United States Naval Academy at Annapolis.

### ARCHDEACONRY HONORS DR. PICKSLAY

At the third annual dinner of the men of the parishes in the western district of the archdeaconry of Orange, recently held in the village hall, Warwick, N. Y., the rector of the parish, the Rev. Dr. William M. Pickslay, presided and was presented with a gold cross, as a "token of esteem" from his brother clergymen, and in recognition of his forty-three years' ministry. Addresses were made by Bishop Hulse, Chaplain Crocker of the Seventy-first Regiment, Archdeacon Pott, the Rev. Dr. George R. Van De Water, Mr. Henry Orr, and Mr. James M. Fuller.

### SERVICE FOR VETERANS

The annual memorial service of the Seventh Regiment Veterans Corps was held in St. Thomas' Church on Sunday afternoon, May 13th. The sermon was preached by the chaplain of the corps, the Rev. Claudius M. Rome. The names of the veterans who died in the last year were read and taps were sounded.

### CONSECRATION OF PITTSBURGH CHURCH

THE CHURCH of the Ascension, Pittsburgh, Pa., was consecrated by Bishop Whitehead on Ascension Day, May 17th. Mr. William McConway, the senior warden, read the request to consecrate, and the rector, the Rev. Dr. Wyatt Brown, the sentence of consecration. The sermon was preached by the Rev. George Gunnell, and about twenty-five of the clergy took part.

Three new memorial gifts in place for the consecration were a pair of standard lights, a clergy stall, and ornamental hymn boards, the last named gifts being made in harmony with the chancel decoration. At the close of the service, luncheon was served in the parish house for all in attendance. On the following Sunday afternoon there was a flag-raising.



## WAR'S INSPIRATION TO CHRISTIAN CEREMONIAL

Is an Index of Deeper Life — City  
Mission Report—Miscellany

The Living Church News Bureau }  
Boston, May 21, 1917 }

IT is interesting to note some of the many ways in which the war is causing renewed reality in our Christian life. It has turned the thoughts of multitudes toward God and has shown the need and the blessing of prayer. First of all, there has been an increase in the chiefest act of prayer, in the lifting up of the Eucharistic Christ, which now, as of old, draws all men to Him. It may also be seen in the development, so universally noted, of prayers for the dead. The restoration of that ancient Christian practice has been world-wide in our communion. Then, when have prayers for those at sea had such intensity and fervor as in the last three years? No longer are such prayers perfunctory, and more and more as our dearest and best go forth on their missions across the Atlantic, do we hold up our hands in prayers for their safety from the enemies lurking below the waves.

As Rogationtide approached, it, too, assumed an unwonted importance and we began to realize our dependence on the labors of the husbandmen and on God's blessing on the crops. It has been interesting, in reading the various parish calendars and reports of sermons, to note the general insistence on the observance of this season: yet, probably, until this year, it has been one of the most neglected seasons of the Church year, at least in America. One may hope that the Ember days too, now that the thoughts of Churchpeople have through the Church Pension Fund campaign been turned so strongly to the needs of the ministry, will be real seasons of prayer and abstinence.

Speaking of Rogationtide, for example, the Rev. Dr. Mann of Trinity Church, Boston, observes fittingly:

"How little thought we give ordinarily to these Rogation Days, but with what tragic interest are they invested this year! The food shortage throughout the world and the unfavorable outlook for the coming harvest in our own land combine to bring home to us the great truth for which these Rogation Days stand, that when human skill and energy have done their utmost the result depends, after all, upon mighty powers over which we have no control.

"Back of the loaf is the snowy flour,  
And back of the flour the mill,  
But back of the mill is the seed and the shower  
And the sun, and the Father's Will."

### CITY MISSION

The financial year of the Episcopal City Mission, which closed March 31, 1917, was more successful than ever before. Although the expenses—\$35,000—were the largest on record, the year closed out of debt and even with a small balance. During April, \$1,500 was received toward the expenses of the current financial year, which is extremely encouraging. Those in charge of the work say: "We begin our new year with a deep sense of God's goodness and a trustful hope that He will touch the hearts of many to support fully the work which we are doing in behalf of His beloved poor."

### MISCELLANY

The annual United Offering service for the women of this diocese will be held on the

octave of the Ascension, in the Cathedral, at 10:30.

The Holy Eucharist will be celebrated at 11 o'clock, when there will be a sermon by the Rev. E. T. Sullivan, rector of Trinity Church, Newton.

The annual festival of the diocesan choir guild is taking place this month, with services on May 16th and 23rd in the Church of the Advent, and on May 29th in the Cathedral. This guild is in need of generous support by Church people.

The annual meeting of the local assembly of the Brotherhood of St. Andrew takes

place in the Church of the Advent, on Tuesday, May 22nd. Mr. Ernest Jacoby, who leads a conference on Helping Men to Help Themselves, is the originator of the Jacoby Club, which is remarkably successful in doing just that. Officers will be installed, after a Eucharist in the Cathedral at 8:30 A. M., on May 27th.

The Greeks of Taunton held several services in the chapel of St. Thomas' Church, of that city, during their Holy Week (Easter Week in our kalendar), and had a midnight celebration of the Divine Liturgy on their Easter. The attendance, three-fourths men, was notably large.

The annual G. F. S. festival and supper is set for Tuesday, May 22nd. The service is in Trinity Church at 7:30 P. M.

J. H. CABOT.

## REUNION SERVICES AT THE CHURCH OF THE HOLY APOSTLES

Philadelphia Parish Recalls Its Old  
Members — Rogation Services —  
War Developments

The Living Church News Bureau }  
Philadelphia, May 21, 1917 }

THIS week is being observed at the Church of the Holy Apostles as a time of reunion and "get-together" of all persons who have been at any time connected with the parish. A special service was arranged for the church and Sunday

were under the special direction of St. Mark's League of Intercession.

### REPORT ON WAR DEVELOPMENTS

The monthly meeting and dinner of the Clerical Brotherhood in the Church House on Monday, May 14th, was a testimonial to the Rev. A. J. P. McClure. After remarks on the long service of Mr. McClure in the Clergy Relief Fund, by Bishop Rhinelander and Bishop Suffragan Garland, Mr. McClure was introduced and spoke on his work, telling some stories of the Relief Fund.

The Rev. J. A. Montgomery, reporting the Clergy Reserve Corps, stated that Bishop Rhinelander had sent the Rev. Dr. John Mockridge and the Rev. Edwin S. Lane to the officers' training camp at Fort Niagara, and that they were on the spot before many of the men had arrived; also that four divinity students had been assigned to assist Chaplain Dickins at the Navy Yard in this city. These men are Mr. Allen Evans and Mr. R. E. Hartwell, of the Philadelphia Divinity School; Frederick Halsey, of the General Seminary, and Mr. Albert Lucas of the Berkeley Divinity School. For the work of the chaplain at the Navy Yard, St. Peter's and St. James' Churches have donated \$1,000. Two local National Guards regiments have as chaplains the Rev. R. F. McFetridge and the Rev. C. W. B. Hill. The Rev. Dr. E. M. Jefferys of St. Peter's Church has been appointed chaplain of the base hospital equipped by the Pennsylvania Hospital, and now presumably on the way to the front. The Rev. John M. Groton has been appointed chaplain of the base hospital of the Episcopal Hospital, and the Rev. R. J. Murray of Hatboro has left for the front in company with Bishop Israel.

Among the men of prominence in the Church who have gone into camp are: W. J. Arnett, Jr., J. H. Burroughs, Jr., J. Vaughn Bostwick, Beale Broadhead, Benjamin Bullock 3rd, James H. Cheston, Richard E. Clarke, G. Dawson Coleman, Walter Cystie, Jr., John H. Fox, Spencer S. Large, Edward W. Madeira, John V. Merrick 3rd, W. E. Mikell, Jr., F. E. Newbold, George E. Rambo, Thomas Stokes, John B. Thayer, Fred M. Thayer, R. R. Townsend, and Louis M. Zara.

Bishop Rhinelander has endorsed a letter sent out by the Clergy Reserve Corps, giving the names of the men who have enlisted and gone to the front and asking that the Church at home remember them in its prayers, and that special services be held at this time, especially at noon, where it is



NEW ALTAR OF ST. MICHAEL'S CHAPEL,  
Nineteenth and Lombard streets, Philadelphia

school last Sunday. In the afternoon at a patriotic service old members of the choir, former teachers, and scholars in the school took part. Bishop Rhinelander was the speaker. Monday evening, there was a joint meeting of various organizations with reports in tabloid form, and an illustrated history of the parish. Tuesday was children's day; and Wednesday and Thursday evenings the annual May festival is to be held, the proceeds being donated to Red Cross work in the parish.

### ROGATION SERVICES

Special emphasis was laid, this year, upon Rogation Day services in this city. In St. Mark's Church, down town, a noon-day Litany was said in addition to the regular celebrations. An advertisement inserted in the public press invited all in that part of the city to attend. The advertisement also invited the people to use the church for private devotions each day. The services



possible, and that where chimes are on the church building they be rung daily at noon, with some patriotic and sacred tunes. The letter also appeals for financial assistance for the work of the chaplains. Recommendation is made that the women of the Church do Red Cross work, particularly for the Episcopal Hospital. The suggestion is also made that Sunday, May 27th, the nearest Sunday to Memorial Day, be taken as a day for special contributions for the work.

#### REQUIEM FOR LIEUT. ABBEY

On Wednesday, May 9th, at St. Elisabeth's Church, a requiem was said at 7:30 A. M. for the repose of the soul of Edwin Austin Abbey, a parishioner of St. Elisa-

beth's and lieutenant in the Canadian Mounted Rifles, who was killed in action in France on Monday in Easter Week. Lieutenant Abbey had been a faithful and devout communicant of St. Elisabeth's Church, and it had often been his joy to serve as acolyte at its altars. At 10:30 A. M. there was a solemn high celebration in the presence of a very large number of his friends, among whom were members of his class at the University of Pennsylvania.

#### CONVENTION REPORT

In the convention report printed last week the names of clergy not elected on the Standing Committee were included. The Standing Committee of last year was re-elected. EDWARD JAMES MCHENRY.

## CHICAGO CLERGY HOLD WAR SESSION OF ROUND TABLE

Volunteers for Chaplain Service —  
Commencement at General Seminary — Prayer Pilgrimage —  
Daughters of the King

The Living Church News Bureau }  
Chicago, May 21, 1917 }

AT the annual meeting of the Round Table, on Monday morning, May 14th, about fifty clergy present discussed the part they are to take during war time. Bishop Griswold said that there had been many inquiries of the Bishops from the clergy, especially the younger, as to what they could do. Some have gone as chaplains or are planning soon to go, some have volunteered. It was thought that the first concern of the clergy and their congregations was the naval training camp at Lake Bluff, and the newly established officers' training camp at Fort Sheridan. Lake Bluff being a unit has a chaplain, but Fort Sheridan has not, and it was the opinion of the clergy that our Church should do all she could to provide religious services at this camp and generally to care for the men there. The matter was referred to the committee elected at the last meeting of the northeastern deanery for a similar purpose, the Rev. J. H. Edwards, the Rev. Dr. Wolcott, and the Rev. H. B. Gwyn. Fort Sheridan lies between the towns of Highland Park and Lake Forest, and the clergy there have been ministering to the men who come in every day. There will be about 2,400 men at Fort Sheridan in training when the quota is completed, all of them of superior qualifications, who will appreciate the services of the Church. The committee, through the kindness of Colonel Nicholson, who is in command, held the first services for the men on May 20th. The preacher was the Rev. Dr. Stewart, rector of St. Luke's Church, Evanston. These services will be continued each Sunday afternoon by the Church.

There have been received from the diocesan clergy about forty replies to a brief letter sent, asking what they and their parishes are doing to help the country during the time of war. They are very encouraging so far as they go, and no doubt are typical. The parishes and missions are doing well. There is, of course, a difference between this and doing one's duty, but this last will come only when we feel in America the stress and pain of war. All parishes seem to be helping in the Red Cross; very few, however, as independent units. The number of men and boys who have enlisted in the army, the

navy, or in the officers' training camps, is large; some parishes, for example, report as many as thirty having gone into different branches of the service. The clergy seem to have taken the initiative in their communities, and many patriotic services have been held. Perhaps the most notable of these was that at St. Luke's Church, Evanston, on the evening of Ascension Day. The church was crowded, Bishop Du Moulin preached, and the United States Marine Band played. Many parishes have weekly services of intercession, when the names of those who have gone to the front are read.

The clergy of the diocese who have entered the ranks as chaplains, or who have volunteered to serve as chaplains, are: The Rev. F. C. Armstrong, curate of St. Paul's Church, Kenwood, who has rejoined his regiment, the Sixteenth Infantry, at El Paso, Texas; the Rev. N. B. Clinch, rector of Emmanuel Church, Rockford, who is to go again with the Third Illinois Infantry; the Rev. K. O. Crosby, director of St. Lawrence's Hall, is attached to Base Hospital No. 14, with two men from the Western Theological Seminary; the Rev. H. H. Cooper, priest in charge of St. Christopher's, Oak Park, has volunteered, been given leave of absence, and has gone East. The Rev. H. W. Schniewind, rector of St. Bartholomew's, Englewood, has offered his services as chaplain. Many of the diocesan institutions are helping in Red Cross work. For example, at the Church Home for the Aged many of the old people are working. The Church Club, which is giving its quarters for the free use of the Red Cross during the summer, passed a set of war resolutions at the directors' meeting on April 30th, pledging its members to the loyal support of country, Congress, navy, army, and the great cause of the war. The club also created a war membership, whereby every Churchman enrolled as a member of a parish in the diocese of Chicago shall be made a member of the club, without dues, upon receipt of evidence of enlistment in the war service of the country or our allies. A special honor roll of war memberships is to be kept and a copy posted in the club rooms during the war. A committee of five was appointed to keep informed about the men who have entered war service, that the club may assist in ministering to the spiritual welfare and physical comfort of these members.

#### COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

The annual commencement of the Western Theological Seminary took place on Wednesday, May 16th, and began with Holy Com-

munion in the chapel, a most impressive service, attended by all of the faculty and students. At the annual meeting of the alumni association the Rev. F. E. Brandt was reelected president, and members of the outgoing class were admitted to membership. The alumni dinner took place in the refectory, the president being the toastmaster. Speeches were made by Bishop Anderson, the Rev. Dr. F. J. Hall, Dean Pond, and by Mr. Ray Everett Carr of the senior class. The commencement sermon was preached by the Rev. F. J. Hall, D.D., from Ephesians 6: 12. Dr. Hall's sermon was a vigorous declaration of the righteousness of our cause in the present war, and the possible effect of the war on theological education and the supply of candidates for holy orders. Dr. Hall predicted a larger number of candidates after the war. The Bishop, president of the board of trustees, presented diplomas to Reginald M. Blachford, B.A., Ray E. Carr, Albert E. Cole, B.A., Garth E. W. Sibbald, B.A., William A. Simms, Reese F. Thornton, Malcolm J. Van Standt. The degree of S.T.B. was conferred upon Mr. Tatsuo Nagaya, of the class of 1916. Mr. Nagaya is from the district of Tokio.

The Dean announced that the following honor men of the senior class were entitled to the degree of S.T.B. on presentation of the required thesis: Reginald M. Blachford, Ray E. Carr, William A. Simms, and Reese F. Thornton.

There was an informal reception afterwards in Wheeler Hall.

Two of the graduates of this year, Mr. C. F. Bourscheidt and Mr. James P. Burke, are to be assistant chaplains to the Rev. K. O. Crosby, chaplain of Hospital Unit No. 14, and Mr. B. L. B. Smith, another member of the same class, has enlisted with Battery C, First Illinois Artillery.

#### PILGRIMAGE OF PRAYER

The Pilgrimage of Prayer, so well-known now in the American Church, will reach this diocese on Trinity Sunday, June 3rd, and will be continued here through that week. About twenty representative women and clergy of the diocese met on Monday afternoon, May 14th, Mrs. Butler, President of the Woman's Auxiliary, presiding, and Mrs. Frederick Greeley, vice-president, acting as spokesman of the Pilgrimage plan. It was decided to make the Pilgrimage a special order at the diocesan convention, and at the annual convention of the Woman's Auxiliary, to be held later, and to make announcement of it in all the parishes. Suggestions have been issued calling for a corporate Communion on Trinity Sunday, June 3rd, in every parish. Every church is to be kept open daily for continual intercession. In churches where a daily Eucharist is offered, special intercessions are to be made at that service, and in other churches when daily Morning or Evening Prayer is said.

#### DAUGHTERS OF THE KING

The sixtieth local assembly of the Daughters of the King was convoked on Thursday evening, May 10th, at the Church of Our Saviour, Chicago. Every chapter but three was represented, besides many guests. A letter from the national president called attention to the Self-denial Fund, which supports the D. O. K. missionary in China, and urged all to subscribe to the official magazine, the *Royal Cross*. A supply of D.O.K. literature and pamphlets, printed at the expense of the local assembly, was distributed. Mr. F. H. Spencer, field secretary of the Brotherhood of St. Andrew, gave an address on Comparative Methods. At evening service after supper Bishop Griswold made an inspiring address. The annual



meeting of the order will be held in October at St. Thomas' Church, Chicago.

#### PATRIOTIC SERVICE AT ST. LUKE'S, EVANSTON

Over twelve hundred persons were crowded into St. Luke's Church, Evanston, at a special intercessory service on the evening of Ascension Day. The choir of St. Mark's Church, Evanston, the Imperial Quartette, and the Great Lakes Naval Station Orchestra assisted St. Luke's choir. After the processional the large congregation present stood and pledged allegiance to the flag and the Cross.

The Rt. Rev. Frank Du Moulin, D.D., preached, criticising severely the sins of the nation when war was declared. The Rev. Dr. Stewart, rector of St. Luke's, read the service, assisted by the Rev. Dr. Rogers of St. Mark's. The offering was for the Red Cross work of the National Service Council. In the course of his sermon, Bishop Du Moulin said:

"With this investment of war we may buy the soul of America purchased by the sacrifice of her sons and daughters. Oh! that with one mind and one heart we might stand behind our President. Oh! that Congress might stop its quibbling and work in complete accord with the policy of the administration. Oh! that we to-day might have that same noble, martial spirit of self-denial of our forefathers. Objectively, our help is needed in this war. The world needs America, not only our money but our men. I wish that some great figure would arise to lead an army of a million Americans to hurl against the host of the enemy. We need war subjectively, we need to regenerate our national and spiritual life.

"The world is in ferment; life is on fire; there is tumult and shouting on every hand. It seems as if the foundations of the world had lost themselves. In order to appreciate the condition of things we must realize the age in which we are living. The world seems to have reached that place where, as in the life of a child, comes the time and period of an awful struggle. The age has moved on until it has reached that time when it yields to a thousand impulses and is engaged in a mighty conflict between right and wrong. Why does God permit war? God deals with nations as with the individual. He is dealing with the nations as a unit.

"Every nation has its part to play. Every nation has its vocation. It either fills it or goes down to destruction and decay. It must either have its own soul or go down to defeat. The commentary of history is the crash of empires to their dust. The alternatives of God to every nation are to work out their own salvation or go down to destruction. The present war is remedial."

#### ACOLYTES' ANNUAL SERVICE

The annual service of the acolytes was held at the Church of the Redeemer, Hyde Park (Rev. Dr. Hopkins, rector), on the evening of Ascension Day. About one hundred and seventy-five acolytes and thirty clergy were there, and, including the choirs, 250 marched in solemn procession. The rector, vested in cope, sang solemn Evensong, assisted by the Rev. C. H. Young and the Rev. W. B. Stoskopf, vested in dalmatics, as deacon and sub-deacon. The preacher was the Rev. H. W. Schniewind. The Rev. Stephen Gardner, assistant at the Church of the Redeemer, was master of ceremonies. The offering for the acolytes' scholarship at the Western Theological Seminary amounted to nearly \$30.

H. B. GWYN.

#### CONSECRATION OF ST. PAUL'S, PATERSON, N. J.

THE IMPOSING fabric of St. Paul's Church, Paterson, N. J., was consecrated by Bishop Lines on Wednesday morning, May 16th. The instrument of donation was read by Mr. William J. Lockwood, warden; the sentence of consecration by the Rev. David S. Hamilton, rector of the parish. The Bishop celebrated the Holy Communion and preached. A large number of the clergy of the diocese and parishioners and friends were present.

This parish celebrated at the same time the one hundredth anniversary of its founding. On the Sunday morning previous the rector preached an historical sermon, and Bishop Stearly was the evening preacher. There were interesting events during the entire week, including a festival musical service on the evening of Ascension Day, at which the large choir was supported by the organ and orchestral instruments. On Friday night the men's club of the parish held the sixth annual banquet, at which the appointed speakers were: Governor Edge of New Jersey, Bishop Talbot of Bethlehem, former Governor John W. Griggs, Senator Thomas F. McCran, Vice-Chancellor Vivian M. Lewis, Mayor Radcliffe, the rector of the parish, and others. On Saturday there was a field day programme for the children of the Sunday school in Eastside Park.

During the week many messages of congratulation were received from prominent religious leaders and citizens.

The church was built from plans and specifications drawn by William Halsey, the architect. It was opened for use in May, 1897.

#### WAR RELIEF—IN BELGIUM AND ELSEWHERE

ANNOUNCEMENT is made by Mr. Herbert Hoover, chairman of the Commission for Relief in Belgium, that, in view of the appropriation by the United States government of twelve and a half million dollars monthly for relief in Belgium and northern France, the commission discontinues its appeals for voluntary contributions and even suggests that pledges for future gifts be canceled. The American government thus shares with the English and French governments in relieving in part the needs of millions of people in Belgium and in a portion of France.

No provision is made, however, for appropriation of money by the government for relief in Poland, Armenia, and other Bible lands, Serbia, and other Balkan countries. The need not only continues in these stricken countries, but constantly grows. The need for relief, therefore, likewise continues, and rests as a special obligation upon the churches and Christian people. Literally, millions of people in these countries, especially women and children, depend for life itself upon voluntary gifts of the American people.

#### PRIEST REMOVES FROM MONTGOMERY

A FAREWELL SERVICE was held at the Church of the Ascension, Montgomery, Ala., on the Sunday night prior to the departure from the city of the Rev. F. DuM. Devall, the retiring rector, being the last Sunday in April, at which tributes were paid to the retiring priest from a number of Churchmen of the city. The choirs from the other city churches participated in the service, while the Rev. Stewart McQueen, rector of the Church of the Holy Comforter, and the Rev. Edward E. Cobbs, rector of St. John's, made addresses, in which they spoke of the retiring rector in the highest terms; while Mr.

Algernon Blair, junior warden of the parish, as representative of the vestry, expressed the regret of the parish at his removal. Mr. Devall replied feelingly to the tributes which had been paid to him. A series of resolutions adopted by the vestry were also read.

Mr. Devall entered upon the rectorship of the Church of the Ascension in December, 1910. The introduction of acolytes, which led to his controversy with the Bishop and to the attempt of the latter to present the rector for trial, occurred at Easter, 1911, while a vested choir was introduced a year later. During the years of Mr. Devall's rectorship many memorials and other gifts have been made to the parish and the communicant list has increased from about sixty-five to more than 200. The debt, which at the beginning was between \$11,000 and \$12,000, has been cut to half that amount. Mr. Devall has become Dean of the Cathedral in Memphis.

#### VACANCIES FILLED IN REVISION COMMISSION

VACANCIES in the Joint Commission on Revision of the Prayer Book, caused by the death of the Bishops of Western New York and Atlanta, have been filled by the choice of the Bishop of Pennsylvania and the Bishop Coadjutor of Virginia.

#### DEATH OF REV. J. R. DUNN

THE REV. JOHN ROBSON DUNN, rector of Epiphany parish, Calvert, Texas, for more than twenty years, died in the rectory there on April 12th. His early years were passed in the Methodist Episcopal Church South, but in 1892 he was given deacon's orders by Bishop Johnson. For four years he was in charge of St. Paul's Church, Navasota, Texas, until in 1896 he went to Calvert.

Bishop Kinsolving, who had advanced him to the priesthood in 1894, officiated at the burial service, being assisted by the Rev. Randolph Ray.

#### BISHOP ELECTED IN CENTRAL AMERICA

THE NEWLY CHOSEN Bishop of British Honduras is the Rev. E. Arthur Dunn, son of the late Bishop of Quebec, who has been chosen to that position by the Provincial House of Bishops in the West Indies. Mr. Dunn was born in England, and came to Canada for ordination by his father as deacon in 1894 and priest in 1895. He was for several years professor of pastoral theology at Bishop's College, Lennoxville, and at the present time is rector of St. Michael's Church, Quebec. He has signified his acceptance of his election.

The diocese of British Honduras includes all of Central America, much of which has been offered by the English Church authorities to the American Church when the latter shall feel able to take it over.

#### FUNERAL OF REV. L. W. LOTT

THE FUNERAL of the Rev. Leonard Walter Lott, rector of St. John's Church, Bangor, Maine, took place on Saturday, May 12th. The service was in charge of Bishop Brewster, assisted by Canon Schuyler and the Rev. Mr. DeMott, both of Portland. The remains were taken to Rhinebeck, N. Y., for interment.

Mr. Lott, in earlier life, was rector of St. Peter's Church, Jamaica Plains, Boston, Mass., and subsequently served in New Orleans, La. A man of sterling character and much ability, he was highly esteemed by the







ment of a large military camp near the city. With the Moral Survey Commission of the city, he has labored to place responsibility for conditions in and near the proposed camp, and has sought to arouse public sentiment in support of necessary measures to protect soldiers and citizens.

THE REV. ALMON A. JAYNES, rector of Trinity Church, Syracuse, and chaplain of the Third Infantry, N. Y. N. G., has been for months serving in both capacities. His duties as chaplain have carried him into many parts of the state for work with the separate units of the regiment; while his own parish has still been under his charge. Volunteer work by members of his congregation has freed Mr. Jaynes for much Red Cross and other activity required of him on the approach of war.

ST. PAUL'S PARISH HOUSE, Syracuse, is center of the local work of the National League for Woman's Service, and is crowded with workers. The rector, the Rev. H. H. Hadley, is unreservedly in this work. In most parishes of the city there are active Red Cross stations, and the Bishop's wife is head of the extension committee which has enlisted seven thousand members in the local branch, besides organizing local branches throughout the county.

#### CONNECTICUT

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

Parish House Burned—Convocation of New Haven County

THE OLD parish house of Christ Church, New Haven, was destroyed on Wednesday, May 9th, by a fire that destroyed the plant of the Connecticut Company in that town.

THE CONVOCATION of New Haven county, meeting at Trinity Church, Branford, on May 15th, passed resolutions urging prohibition of the manufacture of alcoholic liquor from food products; and pledging themselves to total abstinence during the war.

#### DULUTH

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

Church Construction

ST. ANDREW'S-BY-THE-LAKE, Duluth, has just completed a new church building. The old church will be used as a guild hall and for social purposes. This church is on a narrow strip of land known as Minnesota Point, running several miles out into Lake Superior.

THE CHURCH OF OUR SAVIOUR, Little Falls, at the cost of \$1,000, has completed a basement under the church, which greatly adds to the equipment. It has a good sized assembly room, a guild hall, a cloak room, and furnace and fuel rooms.

A NEW CHURCH has been built at Moose Lake and named St. Andrew's. It stands on a commanding site, surrounded by noble trees, looking out upon a beautiful little lake.

#### EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Convocation—Woman's Auxiliary

THE SOUTHERN CONVOCATION met in St. Paul's Church, Berlin (Rev. S. A. Potter, rector), on May 8th and 9th. At Evening Prayer, Tuesday, the sermon was preached by the Rev. W. Cleveland Hicks. On the following morning the Rev. J. A. Brown was the preacher. In the early afternoon there was a joint meeting of the convocation and the Woman's Auxiliary of Worcester county to hear an address by the Rev. W. Cleveland

Hicks, on Auxiliary Work in the Province. Convocation then withdrew to the church, where the election of officers was followed by a discussion of How the Church Can Be Made More Effective. The committee appointed to test or have repealed the law forbidding the shipping of "wine for sacramental use" into Worcester county reported that after some correspondence they had decided to take the subject up during the meeting of the next regular session of the Maryland legislature. The law permits the shipment of whiskey, alcohol, wine, and beer, in gallon lots, for individual use, but stipulates that wine for "sacramental uses" shall not be admitted into the county. A committee was appointed to advocate a diocesan paper and bring up the subject before the convention next month. At Evening Prayer a sermon was preached by the Rev. Edwin S. Hinks of Cambridge.

An invitation to hold October meeting of convocation in St. Andrew's Church, Princess Anne, was accepted.

THE WOMAN'S AUXILIARY of Worcester county met in St. Paul's Church, Berlin, May 9th. Reports from each branch showed activity. The increased attendance shows the wisdom of county organizations. The next meeting will be held in All Hallows' Church, Snow Hill.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Archdeacons—G. F. S.—A War Pledge

THE ARCHDEACONRY of Queens and Nassau met in All Saints' Church, Great Neck (Rev. Kirkland Huske, rector), on April 25th. The Rev. J. W. Sutton preached. Archdeacon Duffield summarized the work of the year. Three new buildings have been erected, some mortgages reduced, and a rectory bought.

THE SERMON at the spring meeting of the archdeaconry of Suffolk, at St. John's Church, Huntington, on April 24th and 25th, was preached by the Rev. C. A. Livingston.

THE CHAPTERS of the Girls' Friendly unite each year in filling a missionary box, which this year was sent to the missionary at Chena, Alaska. The box was exhibited at St. Michael's parish house, Brooklyn. It was valued at more than \$200. The annual service of the Friendly Society was held on the Third Sunday after Easter in Holy Trinity Church, Brooklyn, the Bishop presiding. Miss Benson of Grace Church presented a memorial banner for diocesan use. Dean Treder of the Cathedral was the preacher.

HOLY TRINITY CHURCH, Brooklyn Heights, observed its seventieth anniversary on the Third Sunday after Easter, the speakers, besides the Rev. J. Howard Melish, rector, being Messrs. W. C. Howard and G. Foster Peabody.

ON THE SECOND Sunday after Easter the congregation of St. John's Church, Huntington (Rev. C. E. Cragg, rector), pledged themselves to abstain from all alcoholic beverage through the war.

THE ORR MEMORIALS were dedicated in Christ Church, Clinton street, Brooklyn, on Sunday, April 29th. A marble table with appropriate inscription has been erected in the vestibule.

THE DIOCESAN Woman's Auxiliary held its annual election Thursday, May 12th, in St. Ann's parish house, Brooklyn. The president elected is Miss Mary Benson, and the corresponding secretary, Mrs. R. S. Fanning. A new constitution was adopted, and reports read showed progress.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Every-Member Campaign—Cathedral League

THE EVERY-MEMBER CAMPAIGN in Baltimore, from April 29th to May 6th, seems to have fulfilled the hopes of its promoters. The conferences at Emmanuel Church, led by the Rev. Dr. Patton, were largely attended. The men's supper at the Lyric Opera House was attended by a thousand men. The speeches were effective, and the noble addresses by Bishop Brent upon the claims of France and other European countries upon our sympathy and active help roused the audience to their highest enthusiasm. On the first Sunday in May a personal canvass was made in every one of the forty parishes by canvassers organized and trained. Eighteen thousand families were visited and interviewed. Reports of the success of this canvass are steadily coming in.

THE ANNUAL festival service of the Cathedral League of Maryland, held on the grounds of the Cathedral on Tuesday afternoon, May 15th, was at once religious and patriotic. The sermon, preached by the Bishop Coadjutor of Ohio, was an eloquent exposition of the cathedral idea.

THE CHOIR of St. Paul's Chapel, Baltimore, is finally completed. The furnishings have been given by Mr. and Mrs. William A. Oettinger, in memory of their twelve-year-old son, who died in 1911 as a result of an accident. An appropriate tablet has been placed on one of the walls.

#### MISSOURI

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

Flower Sermon—Sunday School Offering—Service for Red Cross

ON SUNDAY morning, May 13th, at Christ Church Cathedral, St. Louis (Very Rev. Carroll M. Davis, Dean), the Rev. Dr. James E. Freeman of Minneapolis preached the annual flower sermon provided for in Henry Shaw's legacy.

ON THE afternoon of May 13th the annual meeting of the Missionary Host, the missionary organization of the Sunday schools, was held in the Odeon Theatre, St. Louis. The offering for the year was \$1,117.98. Bishop Tuttle and Bishop Johnson made addresses.

BASE HOSPITAL Unit No. 21, American Red Cross, held a farewell service at Christ Church Cathedral, St. Louis, on Wednesday, May 15th, preparatory to leaving for France. Dean Davis, the chaplain of the unit, who accompanied it to France, read the service and preached. The cathedral was thronged, the crowd overflowing into the guild house and across the street to the library steps. After the sermon the flag presented to the unit by Marshal Joffre, on his visit to St. Louis, was consecrated. Then the physicians and nurses composing the unit rose and took a solemn pledge of fealty to God.

#### NEWARK

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

Woman's Auxiliary—Brotherhood of St. Andrew

THE DIOCESAN Woman's Auxiliary had a special service in Trinity Church, Newark, Wednesday morning, May 16th. Bishop Stearly celebrated the Holy Communion, and the Rev. Charles T. Walkley preached. The initial contribution toward the triennial offering amounts to \$3,274.38.

THE ANNUAL meeting and conference of the Newark assembly of the Brotherhood of



St. Andrew will be held on Saturday afternoon and evening, May 26th, in St. John's Church, Jersey City. Special speakers are to lead in general discussions. After Evening Prayer, the Rev. Warren L. Rogers, rector of the parish, will make an address.

THE CONGREGATION of Trinity Church, Bayonne (Rev. A. L. Longley, rector), took the war pledge of total abstinence on Rogation Sunday. The men of this parish have started a class of "first aid" under the Red Cross, and have offered their parish house for possible war uses by the Red Cross or civil authorities.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Church Club—Clerical Union

THE ANNUAL meeting of the Church Club was held at the Union Club on May 12th. Mr. Charles L. Snowdon was elected president and Alan B. Wells, secretary. A dinner followed, when Bishop Whitehead and Dean Hodges were the guests of honor. The address of the evening was by Dr. Hodges, whose subject was Religion in Relation to the World's War.

THE ANNUAL meeting of the Clerical Union was held at the diocesan Church Rooms on Monday, May 14th, at which the Rev. Dr. Henry Perry, of Washington, was elected president and the Rev. William Porkeess, secretary. A paper was read by the Rev. Dr. Ward, on Thomas Jefferson, the First Democrat.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Social Service and War Relief—Societies

THE SOCIAL SERVICE COMMISSION of the diocese arranged for two mass meetings to discuss Social Service and War Relief. One of these meetings was held on May 10th at Grace Church parish house, Providence, and the other at St. Paul's parish house, Pawtucket, on May 11th, the Rev. Malcolm Taylor being the chief speaker on each occasion.

THE ANNUAL meeting of the Woman's Auxiliary was held on May 11th at the Church of the Messiah, Providence (Rev. Frederick Irving Collins, rector). The weather and intensified interest brought out several hundred women who listened with the closest attention to the Rev. Arthur R. Gray, D.D., and Deaconess Hargreaves of the Philippines. Bishop Perry celebrated the Holy Communion and made a short introductory address. The rector made an address of welcome. After luncheon in the parish house, reports were read. The old officers were retained for the ensuing year.

THE RHODE ISLAND ASSEMBLY of the Brotherhood of St. Andrew held an interesting meeting with invited guests at Grace Church parish house, Providence, Monday evening, May 14th, Dr. William C. Sturgis of New York being the chief speaker.

**SPOKANE**

HERMAN PAGE, D.D., Miss. Bp.  
Christ Church, Glenrose

CHRIST CHURCH, Glenrose, was opened for worship on April 15th by Bishop Page, assisted by the Rev. M. J. Stevens. The Bishop appointed the Rev. W. A. A. Shipway, of St. Matthew's Church, Spokane, its first vicar, John Henry Weinberger as senior warden, and Mrs. J. H. Weinberger as treasurer. The Sunday school was opened early in May.

The interest of a young high school boy of St. Matthew's Church, Spokane, resulted in this new work at Glenrose, which is about

six miles from Spokane. Services were first held in a schoolhouse and a choir of twelve young people was vested for the first service. Mrs. J. J. Browne donated land for the church. The Rev. M. J. Stevens, the official builder of the district, assisted by the Rev. James Henderson, Theodore F. Wessels, and some students of the Houston School for Boys, built the church, which is divided into two parts, the church on the right, the parish hall on the left, with a common vestibule. The property is valued at \$1,800. The first funeral, held before the church was completed, was that of a relative of the donor of the land. The first celebration of Holy Communion was held on Ascension Day.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop  
Daughters of the King

THE LOCAL ASSEMBLY of the Daughters of the King of Tennessee met on April 29th and 30th in Calvary Church, Memphis. The convention was welcomed and addressed by the Rev. Dr. W. D. Buckner, rector of the church. A rest hour and Sunday evening tea were enjoyed at the home of the directress of the chapter, where a round table discussion took place. In the evening a special service was held at St. Luke's Church. Monday's session opened with the Holy Communion at 7:30 A. M. The quiet hour was conducted by Bishop Gailor, after which the

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business of the convention was entered into. Mrs. Carter Cox of Franklin was elected president, and Mrs. Owen Wilson of Nashville, secretary-treasurer.

WESTERN NEW YORK

Death of Miss Elizabeth Cammann

TRINITY CHURCH, Geneva, as well as the mission work of the Church at large, loses a good friend in the death of Miss Elizabeth Oswald Cammann, which occurred May 13th at her home in Geneva, in the seventy-eighth year of her age. Miss Cammann was the daughter of Oswald John and Catherine Mac Comb Cammann, who came to Geneva from New York in 1860. She taught Trinity Sunday school for over fifty years, and was always a devoted communicant and generous supporter of her parish.

WORD HAS been received from Philip Swart, gunner's mate in the Rochester Naval Militia, and a former member of the Dr. Doty Bible Class of Christ Church, Rochester, that he and two of his companions have been chosen to organize a men's Bible class on the battleship *Salem*. There are 750 men on the vessel.

WEST TEXAS

RT. REV. WILLIAM THEODOTUS CAPERS, D.D., Bp. Bishop Capers' Anniversary

ON SS. PHILIP and JAMES' DAY, the Bishop observed the third anniversary of his consecration with the clergy of San Antonio, at St. Mark's Church. At the recent council at Port Lavaca, a resolution of appreciation was passed for the splendid service of the Bishop during the three years, and announcement made that friends of the diocese were presenting the Bishop with an automobile.

CANADA

Memorial Fund—Canon Scott a Colonel—Trinity College, Toronto

Diocese of Keewatin

AT THE April meeting of the diocesan Woman's Auxilliary it was decided to establish a memorial fund in memory of their President, wife of Bishop Lofthouse, the money to be used for sending delegates to the Triennial meeting. The diocesan annual meeting will be held the first week in June.—A HANDSOME oak sanctuary railing has been presented to the church at Sioux Lookout, as a thank offering for special mercies. This is the third gift to the church from the same member and his wife, others being a lectern and brass altar desk.

Diocese of Montreal

A HANDSOME gift was made to the late rector of the Church of St. John the Evangelist, the Rev. Arthur French, who resigned his position some months ago. A number of the parishioners presented him with Dominion Government war bonds for a large amount, as a token of the great respect in which he was held, after his faithful service in the parish for over thirty years. A beautifully illuminated address went with the presentation as well as gifts for Mrs. and Miss French.

Diocese of Nova Scotia

ARCHBISHOP WORRELL was the preacher in St. Paul's Church, Halifax, at the special service of thanksgiving, held to mark the entrance of the United States into the war. The pulpit and lectern were draped with the British and American flags. The American national anthem was given, and prayers for the President and those in authority in the republic were included in the service.

Diocese of Ontario

BISHOP ROPER of Ottawa gave addresses and took charge of the devotional meeting at the joint sessions of the rural deaneries of Leeds and Grenville in St. Paul's Church, Brockville, May 2nd. Papers on Prayer Book Revision and on Christianity and the War, were read.

Diocese of Quebec

THE BISHOP and Mrs. Williams arrived in Quebec from England, on April 23rd.—THE REV. FREDERICK SCOTT, Canon of Quebec Cathedral, and rector of St. Matthew's, Quebec, now serving as chaplain at the front, has been advanced to the rank of colonel.

Diocese of Saskatchewan

THE HEALTH of Bishop Newnham, who has returned from California with Mrs. Newnham, is much improved. The Bishop has taken up the work of his diocese at once, holding a confirmation at Prince Albert. He inducted the new rector of St. James' Church, Saskatoon, April 29th. It is probable that the synod of the diocese will not meet this year.

Diocese of Toronto

AT THE annual convocation and closing exercises of Trinity College, Toronto, April 25th, the report showed that 298 graduates and undergraduates of Trinity had enlisted for overseas service since the war began. Of these, twenty-one have been killed in action or died on active service; twenty-six graduates are serving as chaplains. The guest of honor at the annual dinner at Trinity, on the 26th, Dr. Young, has served the college in various capacities for the last quarter of a century and for the last three years has been Dean in Residence. A presentation was made to him of a handsome cabinet of cutlery and a check for \$300.

BISHOP REEVE has unveiled a tablet in Christ Church, Mimico, in memory of Private Riddlesworth, a faithful chorister, killed in action at the front.—A LARGE congregation was present in St. Alban's Cathedral, Toronto, May 1st, to commemorate the late Archbishop Sweatman, formerly Primate of Canada and founder of the Cathedral. A large number of memorial stalls and seats for the choir were dedicated. The preacher was Archbishop Thorneloe, of Algoma.

Educational

IT HAS been found necessary to cancel the diocesan summer school at Cass Lake, Minn., originally planned for July.

THE FORTY-EIGHTH annual commencement of St. Helen's Hall, Portland, Oreg., will be held at St. Stephen's Pro-Cathedral on

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Tuesday, June 5th. Bishop Sumner will deliver the baccalaureate sermon on Sunday, June 3rd.

ST. ALBAN'S SCHOOL, Knoxville, Ill., closes early in June, after the largest enrollment in ten years. From boys recently baptized or confirmed, the school has received a thanksgiving gift of six altar lights. A suitable tabernacle has also been received from the Church of the Ascension, Chicago.

THE COMMENCEMENT exercises of the Training School for Nurses of the Good Samaritan Hospital at Portland, Ore., were held at St. Stephen's Pro-Cathedral, Thursday evening, May 17th. Fifteen graduates received diplomas, presented by Bishop Sumner. The address was delivered by Dr. Frank B. Kistner of Portland.

IN SPITE of the distractions of the war, the Lake Geneva Missionary Education Conference will doubtless have a record attendance. The Chicago office, at 19 South La Salle street, reports more registrations to date than ever before recorded. The programme this year has intimate relation to war preparations, a special course being given in Red Cross Work. The conference offers a most profitable vacation.

THE ST. MARGARET MEMORIAL HOSPITAL, Pittsburgh, Pa., held its graduating exercises on Saturday afternoon, May 19th, in the chapel. There were eleven graduates, the largest class in the history of the school. Addresses were delivered by the Rev. A. C. Howell and Dr. P. J. Eaton, president of the hospital staff. An informal reception followed Sunday afternoon, May 13th. The baccalaureate sermon was preached by the Rev. Thaddeus A. Cheatham.

ON FRIDAY, May 11th, the graduating exercises of the Deaconesses' Training School of the Pacific were held at St. Margaret's House, Berkeley, Calif. In the absence of the Bishop, the Rev. Dr. Parsons, rector of St. Mark's Church and warden of the school, presided and gave the diplomas. The address was by the Rev. Edward Morgan. During the exercises there was sung a hymn written for the Deaconesses' Training School by the Bishop of the diocese.

ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, is rejoicing over the gift of \$10,000 from the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, which is designated for building alteration. A number of the students have left St. Stephen's College temporarily in order to do national service. These men represent a fifth of the year's registration, and their absence will mean a quiet commencement. Five other undergraduates are enlisted and awaiting their call. One of the younger instructors, Mr. William Sistare, Jr., has resigned and is in training at Plattsburg.

THE VIRGINIA THEOLOGICAL SEMINARY will close without commencement exercises. In view of the great national crisis, the board of trustees and the faculty have decided that it would be more appropriate to omit the usual public exercises and alumni meeting and banquet. The session will close with the ordination service on Wednesday, June 6th, and the diplomas will be given before this service by the president of the board of trustees. A large number of students will enlist in the army, several having been already accepted in the training camp of the Officers' Reserve Corps. All invitations have been cancelled, and a very quiet commencement seems to be the wish of all connected with that institution.

ON MAY 4th and 5th the fiftieth anniversary of the founding of Oldfields School

for Girls was celebrated at Oldfields, Glen-coe, Md. The pupils of the school held a pageant in honor of the visiting graduates, describing the many activities of the school of to-day. The next day was given to the alumnae. Service was held at Immanuel Church by the chaplain, the Rev. Duncan McCulloh, the Bishop of Maryland in the chancel. The Anna Austen McCulloh Memorial Fund of \$10,000 for an endowment for Immanuel Church was presented to the Bishop by Miss Marion Pellew of Washington, the treasurer of the alumnae association. Bishop Murray accepted for the diocese in words of warm appreciation. After luncheon, addresses were made by Bishop Lloyd and William C. Sturgis.

THE TRUSTEES and faculty of St. Stephen's College feel that the usual commencement exercises should be curtailed this year owing to the state of war. It is proposed, therefore, to hold the commencement exercises on June 9th and 10th, making Baccalaureate Sunday, June 10th, the closing day of the college year. The sermon Sunday morning will be preached by the Rev. William T. Manning, D.D., rector of Trinity Church, New York. The baccalaureate sermon will be preached at 5:30 o'clock by the Very Rev. Frank L. Vernon, D.D., dean of the Cathedral at Portland, Maine. Immediately after that service the degrees will be conferred. The board of trustees will meet on Saturday, June 9th, and at a convenient time, to be decided upon later, a service will be held in memory of the late Rev. Professor Hopson. The alumni and former students who desire to stay at the college on Saturday or Sunday, or both days, are asked to notify Miss Gardner, secretary, at the college.

ARRANGEMENTS have been made for holding a summer school of religious instruction at Grosse Ile, Mich., a summer resort near Detroit. It will be in session from June 27th to July 3rd. Four of the standard Courses of the General Board will be given

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## The Magazines

Mr. H. W. NEVINSON, whose knowledge of the reform movements of many countries is unequalled, writes most informingly in the *Contemporary Review* for April on The Day-spring in Russia. He surveys the history of the movement for the last few years and expresses the opinion that it is due "partly to the working classes, who could endure their sufferings and rage no longer, but came out into the streets to make the final protest with their lives; partly to the army, who risked all in following their natural sympathies; but chiefly to the leaders of the Duma, cautious and moderate men, who, in spite of caution and moderation, displayed the highest courage and enterprise in seizing the bright occasion as it hurried past, and directing it to the noblest and most perilous course." Against one of the most prominent of these leaders, however, he utters a warning, which the recent course of events tends to justify: Professor Miliukoff, he says, "so careful and wily and opportunist" in home affairs, "becomes a Russian Chauvinist of extreme type when he looks abroad." His programme of conquest, involving the possession by Russia of Constantinople, the whole coast of the Black Sea, and both sides of the Dardanelles, as well as the entire destruction and dismemberment of Austria, implies not only an indefinite prolongation of the war and of exhausted Europe's agony, but, what is even worse, sowing the seeds of future wars "enough to complete the extermination of civilized existence." The cause of the Allies, "so generous in its inception, should not suffer degradation through self-seeking motives of separate aggrandizement." President Wilson's Pan-American policy is the subject of a careful study by Professor Lindsay Rogers, who points out that it is designed "to make successful the endeavor of the twenty-one States of the western world for friendly intercourse and peace among themselves, and, if necessary, for a united front toward Europe." Four considerations, says Professor Rogers, the President has borne in mind: (1) that if the United States is responsible to Europe for the misbehavior of Latin America, the best method of assuming this responsibility is to pledge the countries not to take any course which would invite foreign aggression, and to obtain for the United States by treaty the right to intervene when this pledge is violated; (2) to obtain the right of intervention to save certain turbulent countries from themselves; (3) to reduce by means of protectorates possibilities of conflict over the

Panama Canal; (4) and to lay by general treaties the foundation for a future Concert of America." Canon Robinson has borrowed from Mr. Britling the title of his article, "Our Sons have shown us God". In it he pleads that, after the war, the members of each nation should be prepared to make efforts, corresponding with the military efforts they are now making, to break down all artificial barriers and to destroy mutual misunderstandings. In spite of all the recent improvements in the means of communication yet the peoples of the world have understood each other so little that the marvel is not that the war has come but that it has been so long delayed. Mr. Charles Dabarn's account of General Nivelle, the successor of General Joffre, is of peculiar interest to Americans at the present time; and the discussion on Conscription for Women by that brilliant writer and suffragist, Miss Elizabeth Robins, contains facts with regard to women's work in war-time which it would be well for this country to bear in mind. The pressure of emergency work in England has caused vital questions of future welfare to be ignored, with disastrous results. The same danger threatens America, as all countries engaged in war, but America has the advantage of being forewarned. "The emergency work must be done. But there must be vision in the watch towers, or labor and sacrifice may be in vain."

I HAVE HAD many things in my hands, and I have lost them all; but whatever I have been able to place in God's I still possess.—Luther.

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These have formerly been obtainable only in the more expensive editions (\$1.35 and \$2.00 respectively) in which they were first published.

Of the first of these works—"Orders and Unity"—Bishop Gore says in his preface:

"My motive in writing this book has been the frequency with which it is asserted that recent criticism—dating from Lightfoot's essay on the Christian Ministry—has weakened and rendered untenable the position that the episcopate is the necessary and divinely given link of continuity and cohesion in the Church Universal. . . . I determined to think the whole subject through afresh; and the results of this attempt were presented in some lectures which formed the basis of this book. As a result of my fresh inquiry into the matter I felt more strongly than ever that the verdict on the effect of recent criticism which I have just referred to is by no means in accordance with the facts. I am sure that, with the laudable desire not to be 'bigoted' or 'narrow', we are in serious danger of underestimating, or even ignoring, a fundamental law of the Church's corporate and continuous life. Neither in face of the popular undenominational tendency, nor in face of the Roman claim, nor in view of the wide movement in human society towards social reconstruction, are we making the best of the position which God has given to us Anglicans to maintain—the position which is best described as a liberal catholicism."

The second of the above volumes—"The New Theology and the Old Religion"—is that to which the Rev. R. J. Campbell

chiefly devotes an entire chapter in his recent apologia, *A Spiritual Pilgrimage*, as being so great a factor in reaching the goal of his "pilgrimage".

"It compelled me," he says, "to visualize honestly and persistently the practical issue it raised and try to find a way through it. And I did not find it. It was not until I ultimately came to accept frankly and *ex animo* the Catholic view of the mystery of the divine being that I arrived at settlement and satisfaction on the point above described" (p. 172).

"I have thus singled out Dr. Gore's book for reference, not because it was or professed to be a profound treatise on the general subject of systematic theology, but because it led me to face the above-mentioned difficulties with new earnestness. The deep respect I have felt for its author ever since my Oxford days and the gentle and kindly spirit in which he approached me at this trying time had their immediate effect. The latter was in such marked contrast with the harshness with which I was being treated in certain ultra-orthodox evangelical quarters that I was deeply touched thereby. It made me read the book with close attention, and sent me back to the conscientious study of the author's theological works in general" (pp. 175-176).

"As I have said, this consideration brought new light to me and gave me much to think about in years to come. It is not too much to say that following it out ultimately led me to the position in which I stood at Oxford many years before, but now with the wider knowledge behind me of a long and active ministry spent under Nonconformist auspices" (p. 179).

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