



# The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—JUNE 2, 1917

NO. 5

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**THE LIVING CHURCH**

**PRINCIPAL CONTENTS**

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TAKE THE good which God gives you and know how to use it.—Giusti.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 2, 1917

NO. 5

## EDITORIALS AND COMMENTS

THE Commission for Relief in Belgium has sent notice that our government has lent to the governments of France and Belgium the sum of \$75,000,000, to be used for relief in Belgium and Northern France. Consequently, the contributions for that work will be unnecessary after June 1st.

Government Relief for Belgium and France We believe this step will be applauded by the American people.

The administration of relief in Belgium has been a glorious illustration of American ability and American good-will. Americans organized the work and Americans administered it. American business men of great earning capacity gave their services. The American nation has received credit for the action of American individuals that will remain in history for the ages to come.

It was fitting and just that the American nation should acknowledge this work by making it a national work. This is especially true because the British and French have made, in the past months, large advances for it. It is peculiarly our turn now.

The Commission for Relief still remains the manager. The work goes on exactly as before. The foodstuffs are carried to Rotterdam and from Rotterdam are forwarded into Belgium. The only difference is that the delegates in charge in Belgium are Spaniards or Hollanders and the further fact that now the American government is financing the purchases.

For ability in world-purchasing and organizing, the work of Mr. Hoover and his associates is probably unequalled in history. They have purchased annually some fifty million dollars worth of foodstuffs. Through their management they were able to lay down wheat in Belgium more cheaply than it could be delivered in any other European country, more than five dollars per ton cheaper than in London, for instance. The overhead costs were  $\frac{3}{4}$  of 1 per cent. In ordinary business enterprises such costs are at least three or four times as much.

But the action itself is the great thing. We are proud of the way it has been done. But our real pride lies in the fact that it was done at all. Fourteen million people, men, women, children, caught between two mill-stones—and a starving Belgium—would be a military asset to the foes of Germany. Mr. Hoover, Mr. Whitlock, and the others were in no way responsible for them. The gigantic undertaking in normal times might well make brave men pause. But how impossible in time of war! The marvel is the work was even undertaken. All glory to intrepid Americans who care and who dared!

We desire to express to Mr. Hoover and his associates our appreciation of their work, the greatest expression of Christian spirit in the war; and it will be to the everlasting credit of the British government that the work was allowed and encouraged by them. As for our own nation, our work for Belgium will be cherished in future years as one of the

noblest expressions of American idealism in all our history. When we think of German atrocities and German policies, the American work for the Belgians is as the gleam of sunlight in the midst of a great darkness.

THE diocese of Minnesota may well be congratulated on the election of the Rt. Rev. Frank Arthur McElwain, D.D., its suffragan, to succeed the late Bishop Edsall. It is exceedingly probable that the result will be an episcopate as

successful in every way as were the two which preceded it. In the light and shadow of a lengthened episcopate of forty-two years, Bishop Whipple, aided in his later years by the beloved Bishop Gilbert, laid deep foundations for the Church in Minnesota—foundations characterized by all the marks of Catholicity. When he died in the fall of 1900, Bishop Edsall came from North Dakota, and in somewhat more than sixteen years impressed his character deeply on his great diocese. Zealous for the welfare of his clergy and their people, statesmanlike in vision, a man of letters, and tireless in energy, he was a workman who needed not to be ashamed, and of whom his diocese was proud. He laid his armor by as a soldier in the midst of his years.

To take up this work Bishop McElwain is now called. He is not unfamiliar with it, as with the exception of a brief three years after his seminary days all his ministry has been spent in Minnesota; and he is an alumnus of Seabury. As professor and executive head of the divinity school, as Dean of the Cathedral, rector of Shattuck School, and as Bishop Suffragan for more than four years and a half, he has been serving an apprenticeship which should qualify him wonderfully for the place to which he has been chosen.

As to the election of Bishop Longley, now Suffragan in the diocese of Iowa, to be Coadjutor in the same diocese, we can speak as highly of the Bishop elected, so far as the personal side of the election is concerned. On the face of it, however, as reported in these pages, it will be evident to canonists that some grave canonical questions have arisen. It may be that our report is not entirely complete and that these questions will be dispelled when all the facts are more clearly in evidence. Certainly we shall hope that such may be the case; but episcopal elections must certainly be scrutinized at all times as to their regularity, and it is important that canonical safeguards be invariably observed—even where, as in this case, there can be little question that the change of status from Suffragan to Coadjutor would serve the best interests of the diocese.

The Suffragan system has proved its usefulness in the great metropolitan dioceses; it is not wholly certain that it has in dioceses of a different character.

Just as we go to press the information comes that in the diocese of Newark the status of the Bishop Suffragan



has also been changed to that of Coadjutor. Certainly Bishop Stearly deserves the honor thus conferred upon him.

THE day upon which Americans of military age are to register introduces a new epoch in American history. Never before has the ideal been held up to the citizens of our democracy, that because they are citizens they are bound

**Registration for  
Military Service**

to rally to the support of the nation when the nation requires it.

It is not for each citizen to choose how he will serve. The nation calls and each citizen must answer. Those who are deputed to be her defense at arms must loyally fulfil their obligation. Those who are deputed to other forms of duty must serve with equal loyalty. The citizens of a democracy are all united in the obligation to support the government even beyond the obligation that rests upon the subjects of an autocracy.

Let June 5th be a gala day throughout the United States. Let Church and State unite in giving every impetus to the rallying of the young manhood of the nation according to the call with which the President has summoned them.

THE letter from Dean Bell of Fond du Lac resigning his membership in the socialist party is a merited rebuke to the policy which that party has pursued during recent months. This is all the more censurable because in the

**Socialist Failure**

early part of the European War, when Americans were entirely exempt from participation, the tendency among

socialists was toward a truer balance than has recently prevailed.

Politics makes strange bed-fellows at many a crisis in national life; but that American socialists should practically have allied themselves with the Hohenzollern dynasty, so that, in a sense, they are doing what they can to preserve alive the most insolent example of an autocracy that belongs to past ages, and has been eliminated from most of the governments of the world, is strange indeed.

The socialist party had the opportunity of a life-time when the contest with absolutism became clear. In failing, as it has done, to rise to its opportunity, it has set back the opportunity for social advance at least a generation, and has shown that the present group of socialists who are accepted as leaders in the party counsels are too small to deal with the issues of to-day.

Which, indeed, is most deplorable.

IN its issue for last week the *Churchman* announced a reorganization of its editorial staff, according to which the editor is to be the Rev. William Austin Smith, a priest resident in Massachusetts. Mr. Smith has given evidence of excellent literary ability through articles published equally in the *Atlantic* magazine and in the *Churchman*. He is a student of experience and his accession to the rank of ecclesiastical editor is one that is most welcome to him who may now lay claim to the honor of senior among the editors of the Church.

**Reorganization of  
Churchman Staff**

of excellent literary ability through articles published equally in the *Atlantic* magazine and in the *Churchman*.

Mr. Smith will be assisted by Miss Margaret J. Hobart, who has done excellent work in the Board of Missions, and by the Rev. Guy E. Shipler of Cincinnati.

PUBLICATION of THE LIVING CHURCH is advanced one day this week, in order to free the mechanical departments for the observance of Memorial Day. A similar change occurs next week because of Registration Day. In

**Publication  
Day**

each issue there will be noted the omission, in consequence, of news material which would normally appear.

NUMBERS 122 to 127, inclusive, have now been received from Paris on our Roll of Benefactors of the "Fatherless Children of France". We will gladly furnish the name and

address of the child assigned to any one of those on the list up to No. 127, if they have not already heard direct, and will advise us to that effect.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 28th:

Knights of King Arthur, Trinity Mission, Boise, Idaho.....	\$ 1.00
Grace Church, Royalton, Minn. ....	4.00
St. Mark's S. S., Brazil, Ind.*.....	4.00
Mrs. C. H. Candler, Detroit, Mich.*.....	3.00
Rev. W. Gwynne, D.D., Summit, N. J.* .....	10.00
A. E. J., Providence, R. I.†.....	12.00
E. W.‡.....	10.10
Total for the week .....	\$ 44.10
Previously acknowledged .....	48,070.54
	\$48,114.64

\* For relief of French war orphans.

† For relief of Belgian children.

‡ For French relief work through Dr. Watson.

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

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

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

186. "Christine, Lewis, and Frederick".....	\$ 36.50
187. Natalie Mitchell Webster, Racine, Wis. ....	36.50
188. M. E. B., Detroit, Mich. ....	36.50
189. H. M. B. ....	73.00
190. Mrs. Wm. H. Nichols, Bath, N. Y. ....	36.50
191. Mr. Herbert J. Winn, Rochester, N. Y. ....	73.00
112. L. M. H. ....	18.30
141. Dr. Chas. L. Minor, Asheville, N. C. ....	36.50
Total for the week .....	\$ 346.80
Previously acknowledged .....	8,508.68
	\$8,855.48

[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**

Mr. Harold Noer, University of Wisconsin, Madison, Wis. ....	\$ 3.00
Trinity Church S. S., Wauwatosa, Wis. ....	2.26
Christ School, Arden, N. C. ....	10.00
M. M. R., Ashland, Wis. ....	5.00
St. Luke's S. S., Long Beach, Calif. ....	5.00
Church of the Redeemer, Rochester, N. H.*.....	11.91
	\$37.17

\* For relief work among children.

**SERBIAN RELIEF FUND**

Syracuse, N. Y. ....	\$ 1.00
A thank offering, St. Louis Mo. ....	2.00
Mrs. Little, Ascension Church, Pittsburgh, Pa. ....	10.00
A communicant of St. Luke's Church, Germantown, Pa. ....	1.00
Mrs. Y. W. Alston, Raleigh, N. C. ....	8.50
	\$22.50

**POLISH RELIEF FUND**

A. E. J., Providence, R. I. ....	\$13.00
----------------------------------	---------

**YE WINDS OF GOD**

Ye winds of God, come blow, come blow;  
For my longing soul again would know  
The throbbing joy, the ecstasy,  
She feels as she mounts toward the beckoning sky.  
In the windless calm of these summer days  
She cannot mount the skyward ways,  
Close to the earth she stays.  
Like the hapless sea-bird, by sailors caught,  
Whose mighty pinions avail her naught,  
When feeling no wind beneath her wings  
She sinks to the deck as the steamer swings.  
Lest my soul as a wingless creature plod,  
Come blow, come blow, ye winds of God!

AMY H. W. BULLOCK.

ARE WE SERVING God and the Church as well? Are we getting ready? Are we putting our whole trust and confidence in the Lord? We must be careful not to secularize the Church while we are trying to religionize the world. One of the chief dangers we of the clergy meet is that while we try to win men, we let the men of the world win us. We must, first of all, be Churchmen and subordinate everything to building up the ideal of the Christ and His Church. There is no better way to build up and to stand by faith.—*The Bishop of Colorado.*



TRINITY SUNDAY

By THE REV. WILLIAM H. BOWN

THE NEW LECTIONARY

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

CALENDAR FOR THE WEEK OF TRINITY SUNDAY

Trinity Sunday	Joshua 8, 30-end	John 1, 1-34	Isaiah 6, 1-8	Acts 7, 44-56
Monday	Isa. 44, 6-23 Josh. 9, 1-15	Matthew 1, 18-end	Wisdom 1	Acts 7, 57-8, 25
Tuesday	Joshua 9, 16-end	Matthew 2, 1-15	Wisdom 2	Acts 8, 26-end
Wednesday	Joshua 10, 1-14	Matthew 2, 16-end	Wisdom 3, 1-11	Acts 9, 1-31
Thursday	Joshua 10, 15-30	Matthew 3, 1-12	Wisdom 4, 7-end	Acts 9, 32-end
Friday	Joshua 10, 31-end	Matthew 3, 13-4, 11	Wisdom 5	Acts 10, 1-23
Saturday	Josh. 11, 1-8	Matthew 4, 12-22	Wisdom 6	Acts 10, 24-end
First Sunday after Trinity	Joshua 11, 10-end Isa. 48, 12-22	John 1, 35-end	II Esdras 2, 33-48	Acts 4, 23-end

HERE is a Godward consciousness in each of us. We are worshippers from birth. We believe in God because the thought of Him is in our minds, and this consciousness is the basis of our religion.

Our conception of God is the starting-point of our religious life. As Christian men and women we get our idea of God from the Scriptures and the Church. Both of these give us a God with a personality, a divine unity and a divine spirituality.

As Christians we worship one God in Trinity and the Trinity in Unity, neither confounding the Persons nor dividing the substance. The Son is begotten of the Father, the Holy Ghost proceeds from both; and though they are three distinct Persons yet they are but one God.

The collect for the day prays for grace that we may be kept steadfast in the faith; and that we may be defended from all adversities, both spiritual and temporal.

The portion of Scripture appointed for the epistle is taken from the Apocalypse, and abounds in the most striking and awful imagery. It is the great opening vision after the Letters to the Seven Churches, and enforces one leading idea of Trinity Sunday, namely, the contemplation of God, not in what He does, but in what He is.

The worship offered in Heaven is clearly that rendered to a Triune God, giving as it does the glorious Trisagion of the ages: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!"

The gospel is our Lord's definition of the Sacrament of Baptism, which, just previous to His Ascension into Heaven, He instituted, commanding that it be administered in the Name of the Father, and of the Son, and of the Holy Ghost.

It also announces the Author of the new birth, and explains its nature; while it demonstrates the possibility of the new birth, and affirms its necessity.

Evidently our Lord speaks not of that heavenly kingdom into which we shall enter at the day of Judgment, but of that spiritual kingdom which He Himself as the Messiah was to erect upon earth.

We cannot enter into this kingdom, and become partakers in the blessings of the gospel, unless we first become our Lord's disciples by regeneration, and unless the Divine Spirit implants in us a new divine life, making us new creatures, and producing in us a moral change which none of us can secure by our own power.

How marvellous beyond compare, and how mysterious beyond description, is all the teaching of this day! But to know the Triune Godhead, in all the depths and heights of His unknowable mysteriousness, is not essential to being regaled by Him. The great thing, the necessary and all-important thing, is consciously to possess Him as our Saviour.

On Trinity Sunday, then, we pause, as it were, to look back upon the Christian year, to see what it is we have attained; and we declare this to be a knowledge of the one God, as He has revealed Himself to us in the threefoldness of the divine unity.

Blessed thought! By and by we shall see the Trinity with unclouded vision; and, then, more than ever before, we shall sing in the spirit of Martin's hymn:

"Glory be to God the Father,  
Glory be to God the Son,  
Glory be to God the Spirit,  
Great Jehovah, Three in One.  
Praise from all in earth and heaven  
Unto Thee be ever given,  
Holy, blessed Trinity."

IN our Old Testament historical course we come on this Sunday to Joshua's erecting an altar for the worship of the Covenant God (who had brought them into the Promised Land) and to the public reading of the law of Moses, thus combining the two ideas of worship and obedience, both of

which are appropriate to this Sunday, regarded as the octave of Whitsunday. "God is spirit and they that worship Him must worship Him in spirit and in truth"; and "the righteousness of the law is fulfilled in them that walk after the Spirit". Moreover, the same two ideas are equally appropriate to Trinity Sunday in itself considered, and are, in fact, the themes respectively of the epistle and gospel for the day.

The worship of God in truth is only possible as through the power of the Spirit we worship Him who was revealed to us in the Incarnate Son; and being

"born anew" implies the Trinity. The life that was with the Father and was manifested to us through the Son must be imparted to us by the Spirit. Regeneration may indeed be said to be the pragmatics of the Trinity. And all this is brought out in the second lesson. "No man hath seen God at any time; the only begotten Son hath declared Him"; "the Law was given by Moses but grace and truth came by Jesus Christ"; and the Christian application of the law is in the life within us, that is "born, not of blood, nor of the flesh, nor of the will of man, but of God". The Old Testament alternative is equally appropriate as a message from the true God, who will glorify Himself in His Church. Redemption applied is indeed the theme of the second half of the Church Year.

The second lesson in the evening is a concrete illustration both of the doctrine of Regeneration as taught in the Gospel and also of the thought of the collect about being defended against all adversity. The proto-martyr Stephen was full of the spirit of the Crucified and Risen Christ, as he showed by his Christlike prayer for his persecutors: "Lord, lay not this sin to their charge"; and "being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God". The whole chapter ought really to be read as a summary both of history and of doctrine.

For week-day lessons, we give in the morning the continuation of the story of Israel in the Promised Land, and we give for second lessons in the evening the continued experience of the Kingdom of God on earth; and both these will be kept up during the greater part of the rest of the year. For the second lessons in the morning we begin the course reading of the synoptic Gospels; and for first lessons in the evening start with Wisdom, a book of reflections upon the experience of Israel in Egypt, and in the wilderness, and in the Promised Land, with comments on life in general from the standpoint of God's "incorruptible Spirit" that is "in all things".

TRINITY SUNDAY

Almighty Father! everlasting God!  
Who hast upon Thy servants grace bestowed,  
By the confession of a faith sincere,  
The glory to acknowledge and revere  
Of Thine eternal Trinity, and still,  
In fulness of the Majesty divine,  
The Unity to worship at one shrine;  
We now beseech Thee may it be Thy will  
To keep us constant in this faith of ours,  
And evermore defend us from all powers  
Adverse to peace or to belief in Thee  
Who livest and who reignest and shalt be  
World without end, One God adored in Three.

THOMAS WILLIAM PARSONS.

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## BLUE MONDAY MUSINGS

By Presbyterian Hopkins



I HAVE just been re-reading Emerson's essay on Self-Reliance, with its reiteration of the sublimity of the solitary individual, detached, autonomous. "Let us go alone. . . . It is only as a man puts off all foreign support and stands alone that I see him to be strong

and to prevail. He is weaker by every recruit to his banner. . . . Your isolation must be spiritual, must be elevation. . . . Whoso would be a man, must be a non-conformist!" With plenty more of the same sort of assertive individualism, as if it were the essence of freedom and power. Once upon a time it sounded plausible.

But side by side with it I place one of those marvellous letters from "A Student in Arms", published in the *Spectator*, giving the other aspect, the neglected and therefore the necessary truth, that man only accomplishes great things through the discipline of coöperation and authority. The writer has laid down his life on the field of honor since he recorded those convictions; and perhaps that may transfuse them with something of even greater significance. But I am sure you will be grateful to me for reprinting these fragments from his confession. They have a far wider value than in the military field, and they touch the question, now so vital to us all, of universal military training.

### "THE GOOD SIDE OF 'MILITARISM'"

"I had a letter the other day from an Oxford friend. In it was this phrase: 'I loathe militarism in all its forms.' Somehow it took me back quite suddenly to the days before the war, to ideas that I had almost completely forgotten. I suppose that in those days the great feature of those who tried to be 'in the forefront of modern thought' was their riotous egotism, their anarchical insistence on the claims of the individual at the expense even of law, order, society, and convention. 'Self-realization' we considered to be the primary duty of every man and woman. The wife who left her husband, children, and home because of her passion for another man was a heroine, braving the hypocritical judgments of society to assert the claims of the individual soul. The woman who neglected her home because she needed a 'wider sphere' in which to develop her personality was a champion of women's rights, a pioneer of enlightenment. And, on the other hand, the people who went on making the best of uncongenial drudgery, or in any way subjected their individualities to what old-fashioned people called duty, were in our eyes contemptible poltroons. It was the same in politics and religion. To be loyal to a party or obedient to a Church was to stand self-confessed a fool or a hypocrite. Self-realization, that was in our eyes the whole duty of man.

"And then I thought of what I had seen only a few days before. First, of battalions of men marching in the darkness, steadily and in step, towards the roar of the guns, destined in the next twelve hours to charge as one man, without hesitation or doubt, through barrages of cruel shell and storms of murderous bullets. Then, the following afternoon, of a handful of men, all that was left of about three battalions after ten hours of fighting, a handful of men exhausted, parched, strained, holding on with grim determination to the last bit of German trench, until they should receive the order to retire. And lastly, on the days and nights following, of the constant streams of wounded and dead being carried down the trench, of the unceasing search that for three or four days was never fruitless.

"Self-realization! How far we have traveled from the ideals of those pre-war days. And as I thought things over I wondered at how faint an echo that phrase, 'I loathe militarism in all its forms', found in my own mind.

"Before the war I hated 'militarism'. I despised soldiers as men who had sold their birthright for a mess of pottage. The sight of the Guards drilling in Wellington Barracks, moving as one man to the command of their drill instructor, stirred me to bitter mirth. They were not men but manikins. When I first enlisted, and for many months afterwards, the 'nummeries of military discipline', the saluting, the meticulous uniformity, the

rigid suppression of individual exuberance, chafed and infuriated me. I compared it to a ritualistic religion, a religion of authority, a religion which depended not on individual assent but on tradition for its sanctions. I loathed militarism in all its forms. Now . . . well, I am inclined to reconsider my judgment. Seeing the end of military discipline has shown me something of its ethical meaning—more than that, of its spiritual meaning.

"For though the part of the 'great push' that it fell to my lot to see was not a successful part, it was none the less a triumph—a spiritual triumph. From the accounts of the ordinary war correspondent I think one hardly realizes how great a spiritual triumph it was. For the war correspondent only sees the outside, and can only describe the outside of things. We who are in the army, who know the men as individuals, who have talked with them, joked with them, censored their letters, worked with them, lived with them, we see below the surface. The war correspondent sees the faces of the men as they march towards the Valley of the Shadow, sees the steadiness of eye and mouth, hears the cheery jest. He sees them advance into the Valley without flinching. He sees some of them return, tired, dirty, strained, but still with a quip for the passer-by. He gives us a picture of men without nerves, without sensitiveness, without imagination, schooled to face death as they would face rain or any trivial incident of every-day life. The 'Tommy' of the war correspondent is not a human being, but a lay figure with a gift for repartee, little more than the manikin that we thought him in those far-off days before the war, when we watched him drilling on the barrack square. We know better. We know that each one of those men is an individual, full of human affections, writing tender letters home every week, longing with all his soul for the end of this hateful business of war which divides him from all that he loves best in life. We know that each one of these men has a healthy individual's repugnance to being maimed, and a human shrinking from hurt and from the Valley of the Shadow of Death.

"The knowledge of all this does not do away with the even tread of the troops as they pass, the steady eye and mouth, the cheery jest; but it makes them a hundred times more significant. For we know that what these things signify is not lack of human affection, or weakness, or want of imagination, but something superimposed on these, to which they are wholly subordinated. Over and above the individuality of each man, his personal desires and fears and hopes, is grafted a corporate personality which knows no fear and only one ambition—to defeat the enemy, and so to promote righteousness in the world. In each of those men there is this dual personality: the ordinary human ego that hates danger and shrinks from hurt and death, that longs for home, and would welcome the end of the war on any terms; and also the stronger personality of the soldier who can tolerate but one end to the war, cost what that may—the victory of liberty and justice, and the utter abasement of brute force.

"And when one looks back over the months of training that the soldier has had one recognizes how every feature of it, though at the time it often seemed trivial and senseless and irritating, was in reality directed to this end. For from the moment that a man becomes a soldier his dual personality begins. Henceforth he is both a man and a soldier. Before his training is complete the order must be reversed, and he must be a soldier and a man. As a soldier he must obey and salute those whom, as a man, he very likely dislikes and despises. In his conduct he no longer only has to consider his reputation as a man, but still more his honor as a soldier. In all the conditions of his life, his dress, appearance, food, drink, accommodation, and work, his individual preferences count for nothing, his efficiency as a soldier counts for everything. At first he 'hates' this, and 'can't see the point of' that. But by the time his training is complete he has realized that whether he hates a thing or not, sees the point of a thing or not, is a matter of the most utter unimportance. If he is wise, he keeps his likes and dislikes to himself. All through his training he is learning the unimportance of his individuality, realizing that in a national, a world, crisis it counts for nothing. On the other hand, he is equally learning that as a unit in a fighting force his every action is of the utmost importance. The humility which the army inculcates is not an abject self-depreciation that leads to less of self-respect and effort. Substituted for the old individualism is a new self-consciousness. The man has become humble, but in proportion the soldier has become exceeding proud. The old personal whims and ambitions give place to a corporate ambition and purpose, and this unity of will is sym-

(Continued on page 144)



ENGLISH OBSERVANCE OF SUNDAY DURING THE WAR

Debate on the Interpretation by the Archbishop of Canterbury

PRAYERS FOR BLESSING ON THE HARVEST

The Living Church News Bureau }  
London, April 30, 1917 }

THE position of the Archbishop of Canterbury on Sunday labor for increased national food production in the present grave outlook, as shown by his letter to Mr. Prothero, President of the Board of Agriculture, who asked for his Grace's opinion on the subject, has drawn a Sabbatarian remonstrance from Dr. Horton, the eminent Congregationalist and popular Hampstead preacher.

Like his Protestant co-religionists generally, Dr. Horton takes his point of view concerning Sunday observance, at least theoretically, from Puritanism rather than from Christianity, and confuses the Lord's Day with the Jewish Sabbath. And he very gratuitously assumes that this view is also the teaching of the English Church because she had included the Fourth Commandment of the Decalogue in her Eucharistic service. Addressing a letter through the columns of the *Times* newspaper to the Primate, Dr. Horton asks:

"When and how is the suspended Fourth Commandment to come again into operation?"

The Bishop of his own district told Churchmen, he says, to "do their religious duties" on Sunday morning, and then go into the fields to dig and sow for the rest of the day. But in the Communion service of the Prayer Book Churchmen are called upon to listen to the recitation of the Fourth Commandment (among the others) and to join in the response to keep it, and he cannot understand how Churchmen of his neighborhood can do this and then "go out and break it." He seems to think that there is an "irony" in the situation which cannot escape them. "Will his Grace," Dr. Horton asks, "tell the country frankly whether the Ten Commandments are to be regarded as divine or human? If they are only Jewish, human, alterable laws, why are they so solemnly used in the Communion Service? If they are laws of God, have even the Bishops the right to suspend them?" Dr. Horton claims to speak for "millions" of his fellow-countrymen when he entreats the Primate to do what he can to "rehabilitate this desecrated law."

In last Saturday's issue of the *Times* appeared the Primate's reply to Dr. Horton, addressed to him privately and sent by him for publication. His Grace asked him to pardon him "if I adhere to my long standing rule not to write directly to the Press upon controversial subjects." But this letter was at his service should he desire to use it publicly. The Primate read "with some bewilderment," he confesses, Dr. Horton's letter in the *Times*, "noting especially what it leaves unsaid." In his handling of a subject with which our Lord dealt so often, his Grace finds no reference to His teaching or example. Our thoughts are directed to Sinai, "but not to the Son of Man, who, as Lord of the Sabbath, taught His disciples to use that day, should need require, for acts of beneficent service." With regard to the "kindred, but not identical," subject of Sunday observance, his Grace is surprised that any one—least of all Dr. Horton, with whom he has worked in this matter—should suppose him to be among those who regard it lightly. Continuing, the Primate recalls the facts of the correspondence between Mr. Prothero and himself, and believes the counsel he gave to be in full accord with Christ's teaching and example. Does the withered hand, he asks, differ in principle from "the field rendered useless for lack of vitalizing seed?" Passing to the differentiation of the Christian Sunday or Lord's Day, from the Jewish Sabbath—and still more so, he might have added, from the Puritan Sunday—the Primate says that Sunday, as it has been well said, "is no mere revival of the Jewish Sabbath" upon a different day. It commemorates a different fact. It is permeated by a different idea. Continuing in his own words:

"Its primary and characteristic observance is worship. The privilege, the duty of rest, vitally important as it is, came in separately. It is impossible to exaggerate the responsibility resting upon every man and woman in the Church of Christ for making right use of the Lord's Day, for safeguarding so inestimable a thing from being lightly tampered with, for cherishing and honoring it for everybody's good. The Lord's Day is no mere accidental observance, which might be dropped without interfering with the Christian system. It has been inwrought in the life of the Church of Christ from apostolic days, and the principle which it enshrines, the principle of rest as well as worship, goes back and back into the very origins of God's revelation and God's word. And our Lord trusts us to use it

reverently as a possession majestic in its history and practical in its effective power over the working days of our whole life—trusts us to use it unselfishly, as something which belongs equally to us all as Christians, and must be so handled by us as to keep it safe for those who come after, and for those among us who, in our complex social life, may be least able, by independent action, to keep their treasure unharmed. That is how the Sunday, God's gift, presents itself to my mind."

The Primate, in conclusion, reminds Dr. Horton that the circumstances at this present time are unique. By those who speak with authority we are told that we are standing at an hour of tremendous emergency, "and at such a time it may be right to sacrifice for a while a portion of our privilege, and to ask God's blessing on the sacrifice." Take it in this spirit, and his Grace fears no ill result.

It is to be regretted that the Primate has not made his reply to Dr. Horton more complete by dealing with his serious imputation of Sabbatarianism to the English Church because of the inclusion of the Fourth Commandment in the principal ritual service. But Canon Gamble, of Westminster, has touched on this point in writing to the *Times*. He forcibly points out, at first, the historical position of the Catholic Church in regard to Sunday observance. He says that such a view of the Christian Sunday as the Puritan's boldly identified with the Jewish Sabbath, and which is entertained by Dr. Horton, and a good many other people, is historically untenable.

"There is no trace of it in the New Testament and in the early Church. To quote the words of Professor Gwatkin, *Early Church History*: 'Sunday was not confused with the Sabbath, but anxiously distinguished from it. The observance differed both in motive and character. It commemorated not the seventh day of the Creation but the Saviour's Resurrection; and what marked it out was common worship. In fact, we find few signs before the Nicene age that the observance of the day went much farther than common worship.'"

So far as the inclusion of the Fourth Commandment in the English Liturgy goes, the Canon adds, the Church, at any rate, makes it clear in what sense she desires it to be interpreted.

"In the 'Duty Towards God' [Catechism] it is explained as to 'serve Him truly all the days of my life.' At the Savoy Conference, as is well known, the Presbyterian party desired to add 'particularly on the Lord's Day.' It seemed a harmless addition, but the Bishops knew what was behind it and, with a true instinct, negatived the proposal."

Special prayers "for God's blessing on the crops and the fruits of the earth" have been authorized by the Archbishop of Canterbury for use in his diocese. They are set forth with the following "bidding prayer:

Prayers for the Harvests

"Let us pray for God's blessing upon all those who labor upon the earth at this time. Let us pray that the time of sowing may be rewarded by an abundant harvest. Let us pray for the safety of all merchant ships, and of all who bring us corn and food from distant lands. Let us pray for all those who are allied with us, that the like blessings may be granted unto them. Let us pray that we may show moderation and self-control in all that we ourselves eat and drink."

Service at Entry into War

It is understood that the form of service in St. Paul's to solemnize the entry of the United States into the War was drawn up by the Canon in residence, who was Dr. Newbolt. The *British Weekly*, referring last week to this service, described the sermon as "addressed, and rightly addressed, to Americans and to American democracy." It is important, it adds, that this should be realized, "for it explains certain omissions." J. G. HALL.

IN ORDERS

(In Sanct. Mem., H. B. R.; D. A. G. B. R.)

They have won great promotion, these our dead,  
Taken from us so young, so clean and bright;  
Not plunged in darkness of th' eternal night,  
But there to beckon us, each boyish head  
Crowned with the aureole which those who sped  
On God's great errands ever wear as right  
Due to His Captains in the age-long fight  
Where they engage who follow where He led.

We do not mourn for you, O loved and dear,  
More dear, more loved, since you have left our life:  
Removed beyond the clamor of our strife,  
Beyond our weeping, and above our fear,  
You call us on to scorn all mortal dread—  
You have won great promotion, you our dead.

HAROLD B. RYLEY.



## WAR RELIEF WORK FROM PARIS

Dr. Watson Writes of Refugees and the Impoverished

WITH SOME DETAILS OF PRIVATION

PARIS, March 25, 1917.

ONE of your recent editorial comments, and also some questions in your letter of March 1st, indicate that the Refugee question would be interesting to you. I have the following figures officially, yesterday. They are approximate (for the situation changes from week to week), but they are below the actuality.

REFUGEES IN FRANCE	
French .....	840,000
Belgian .....	225,000
Serbs .....	5,200
Other Nationalities .....	7,600
Alsaciens-Lorrains .....	17,500
	1,095,300

To these figures must be added, first, the *Repatriés*, the poor people from the North and from the camps of civil prisoners in Germany, who are sent back from time to time through Switzerland, being received and cared for at Thonon in the French Savoy, and from there distributed in France to be cared for till they can get back to their own homes in the invaded districts. They often are sent into France at the rate of 30,000 in a week, and they come in generally without money or clothing. And next should be added the refugees from the villages being liberated in the North now. From the villages set free by this last forward movement now going on there have come to Paris not less than 35,000 *evacués*—about 15,000 from the Noyon district alone. This back-flood will continue as our troops go forward, and as French territory is set free. And these people cannot go back to their ruined homes and villages until all that country ceases to be a military zone; so that the number will go on increasing steadily. Now what is taking place in this reconquered section of France will take place equally as the enemy is driven out of Belgium, and we will have new thousands of Belgian refugees to consider.

Which brings to me the question you ask as to the advisability of sending Belgian Relief Funds to us. I will give you the data.

1. There are 225,000 Belgian refugees in France now; and as Belgium is liberated by the northward progress of our troops that number will steadily increase with thousands of new and pitiful cases.

2. We have housed here in our parish house from the beginning of the war one of the most representative and competent Belgian relief works possible—probably the first established in Paris. The King of Belgium's sister is the president, I am a vice-president, Mrs. Watson is a member of the executive committee, and the vice-president of the Belgium Chamber of Commerce is treasurer. This relief committee is in constant touch with that part of Belgium which is on this side of the line, where the need of relief is very great. Through one of its members we have constantly cared for the women and children of one little village in Belgium occupied. (We have means of getting the money there directly, and it is spent on the spot where it does the most good.) This committee is one of the most effective possible means of helping to relieve Belgians liberated, because of the fact that its members are Belgians and have wide relationships in Belgium and know their people and their needs. There is no haphazard giving in this work.

3. Your indication, "in and about Paris", is not applicable to our relief. We have stations all over France, and in Belgium itself. That applies to both French and Belgian relief. I will send you a list of the sections of the country into which relief has gone in the name of our American Church that you may see how wide-spread our stations are. There is barely a department in France we have not reached with help.

4. Increasingly we find need amongst families, once well-to-do, whose "all" is gone, and who suffer in proportion to their capacity to suffer—professional people, people who

lived on invested funds, and women and children. They are the people called in French the "*pauvres honteux*": the "I-cannot-dig, to-beg-I-am-ashamed" people. Here is a case: An old lady of 75, with a broken arm, and ill; her widowed daughter, and two girls. They had everything in Belgium; they now have sixty-seven cents a day apiece to live on, and butter is 3 francs 50, and coal is 280 francs the ton. And clothes, and shoes, and medicines—but that tells the story. We are in touch with these people, both French and Belgian, as no one else can be, on account of our French and Belgian connections, and they know that we will respect them and their confidences. The number of people—as gently reared as you and we were—who are suffering in silence is the most appealing fact about us. The habitual poor are used to hardship; but these people are not.

You ask my views on the matter of Belgian Relief: I think these facts will make their own appeal to your sympathy. If we had five times what we are expending in Belgian relief, it would not be enough. Our giving is not haphazard giving, nor committee-giving; it is first-hand, personally knowing, and sympathetic giving.

We cannot express too heartily our appreciation for all you have made possible.

If our American forces come over to take part on the front here, provision must be made here in Paris for some kind of a rest room, bureau of information, reading room, general relief depot, etc., for the American soldiers in France.

S. N. WATSON,  
Rector of Paris.

## BLUE MONDAY MUSINGS

(Continued from page 142)

bolized in action by the simultaneous exactitude of drill, and in dress by the rigid identity of uniform. Anything which calls attention to the individual, whether in drill or in dress, is a crime, because it is essential that the soldier's individuality should be wholly subordinated to the corporate personality of the regiment.

"As I said before, the personal humility of the soldier has nothing in it of abject self-depreciation or slackness. On the contrary, every detail of his appearance and every most trivial feature of his duty assumes an immense significance. Slackness in his dress and negligence in his work are military crimes. In a good regiment the soldier is striving after perfection all the time.

"And it is when he comes to the supreme test of battle that the fruits of his training appear. The good soldier has learnt the hardest lesson of all, the lesson of self-subordination to a higher and bigger personality. He has learnt to sacrifice everything which belongs to him individually to a cause that is far greater than any personal ambitions of his own can ever be. He has learnt to do this so thoroughly that he knows no fear—for fear is personal. He has learnt to 'hate' father and mother and life itself for the sake of—though he may not call it that—the Kingdom of God on earth.

"It is a far cry from the old days when one talked of self-realization, isn't it! I make no claim to be a good soldier; but I think that perhaps I may be beginning to be one; for if I am asked now whether I 'loathe militarism in all its forms', I think that 'the answer is in the negative'. I will even go further, and say that I hope that some of the discipline and self-subordination that have availed to send men calmly to their death in war will survive in the days of peace, and make of those who are left better citizens, better workmen, better servants of the state, better Churchmen."

## STELLA MARIS

I stood upon the darkling world's foreshore  
And saw the foam-helmed billows from the dark  
Sweep in, and break, like bowing ghosts all stark  
At some unearthly battle evermore  
Stealthily creeping up the gleaming sands,  
Moaning with grief as backward hurled again,  
Their fury spent, their onslaught all in vain,  
Their drenching spray flung up like drowning hands.  
Yet, far away across the dreary waste  
One steady glowing light shone forth serene,  
Calm mid the wild abandon of the scene,  
Bright as a star, as virginal, as chaste.  
So, o'er the tumult of my life's wild lusts  
Which almost overwhelm me, but not quite,  
Shines clear and steadfast for a guiding light  
That Hope eternal which my soul still trusts.

S. A. C.



## The Churchwoman in Convention

By the Rt. Rev. WILLIAM F. NICHOLS, D.D.

Bishop of California

THE right fitting of womanhood into its sphere is one of the most distinctive as it is one of the most determining measures of modern life. What it may mean to India, to China, to Turkey, and to other vast populations which are more or less awakening to an emancipation from the chattel somnolence of the sex, to say nothing of the exigent questions which beset progress in the matter in the fullest light of civilization, furnishes a surmise looking toward the making of a veritable new era.

It is far from the purpose of this paper, however, to discuss such an ambitious and multiplex general movement. Mere passing recognition of it is all we need essay in order to take into account the coincidence and possible correlation with it of a growing consciousness among our own "chief women not a few"—and among many of our clergy and laymen as well—that something is still to be desired in the constitutional and canonical status of our womanhood in the way of integral and effective enspherement. And perhaps this is all the more worthy of our divination and appraisal just because in so many quarters it is under the reserve of that ornament of a meek and quiet spirit apt to be characteristic of our devoted Churchwomen. We should not, however, mistake the deep distaste for anything like clamor over it for a lack of honest querying as to whether our legislative halls do not have their seating and voting privileges devised a little too disproportionately "man fashion". At the St. Louis General Convention the House of Deputies found that, like the House of Bishops, it, too, had an "open door" question all of its own, raising this very point.

And this year—which marks in war zones, and it might be said the world over, such an unprecedented and well justified appeal to womanhood to share in the industrial and other work heretofore more associated with man; this year, when the suffrage question is finding such advancement, and for the first time a woman takes her seat in our House of Representatives—the Church on its part can ill afford to be slow to see the significance of it all. And indeed the Church is becoming more and more awake to the realization that it cannot creditably much longer continue a policy of leaving so much to the taxation of women's energies and pockets, in guilds and individually, without representation. The recent asking for a council of advice from the membership of the Woman's Auxiliary as a new recognition of its potent auxiliary status to the Board of Missions is an evidence of this, not to mention other signs ecclesiastical of the times. And it may safely be presumed that the attitude of the Church is not that of a grudging concession but of a wide and earnest desire to learn what the "next step" toward wise and womanly representation should be, and how to take such a step in a way best to express for the century the value and power of Christian womanhood—as it has been great in faith and works in the centuries past—without defecting the ideal charm of womanhood itself.

And it is well to recall some of those periods in which womanhood has under God given a shaping to whole eras of progress for the Catholic Church. To cite a few from our own line of Catholic continuity, we remember that it was the Queen Clotilda to whose stand for Christian faith Clovis and the Franks a good deal owed their conversion to Christ; in like manner it was to Bertha's steadfastness in the faith that Ethelbert and the South Saxons were brought to Christianity; it was to Ethelburga that Edwin and the North Saxons owed their first turning to the Gospel; and two of the longest and most epochal modern reigns have been given the distinguishing names of Elizabethan and Victorian eras. It would be an interesting and not difficult study to show how in all of those periods the woman's way was definitely characteristic and different from the man's way. Probably each of these historic women herself realized this, as we find Queen Victoria naively avowing it in one of her letters:

"We women are not made for governing . . . we must

dislike these masculine occupations; but there are times which force one to take interest in them *mal gré bon gré*, and I do, of course, intensely."

Now, if there ever existed any doubt as to the qualifying of womanhood in matters of parliamentary procedure and debate, women's clubs everywhere, and our Church Auxiliary and guilds, have demonstrated the readiness and efficiency that come with actual experience. And the forensic equality of women with men as a credential for admission to our legislative bodies is not the point upon which most of our thoughtful people will make up their minds in the matter. What would seem to be worthy of especial consideration is whether some recognition be not required of the fact that equality does not necessarily mean *identity*, and that, while the qualifications may be beyond question, there may be the advantage of a different point of view of womanhood, as such, to be conserved in its admission to coördinate powers of legislation in the Church. Something of the sort seems to be more than implied in the two parables of the Kingdom of Heaven, those of the Mustard Seed and the Leaven. It is significant that, in their bearing upon the outward extension and the inward influence, it is the seed that a *man* took, in the one parable, and it is the leaven which a *woman* took, in the other parable, as if recognizing spheres on lines of equality but not identity. While neither the Greek nor the context will allow this to be pressed too far, still in the light of actual accomplishment it is true to history. An underlying principle of the centuries has been much in evidence that womanhood in its way has as widely influenced the Church as has manhood in its way. The working may not have made equality of values as plain as it might but it has hitherto clearly shown typical lines of non-identity.

In this piping time of progress one must not even temerarily define an ultimate ideal in this fundamental interest of our Church legislation. And it is only because so many enquiries have come, touching our experiment made in the diocese of California, that this article is penned.

Some eleven years ago a "House of Churchwomen" was duly constituted in the diocese to give what might be called a laboratory try-out of the principle of equality without identity, convention-wise. It was modestly undertaken with simple faith in our Church womanhood and in the guidance of the Holy Spirit. Eleven years of its experience have more than justified the effort. There is not the space here to go into detail. Any information will be furnished by the President, Mrs. Kate A. Bulkley, 2401 Durant street, Berkeley, Calif. The canonical status in legislation cannot claim to be perfect and the House is learning as it goes. And its experiment is free for any well-accredited progress and not in any shackles of an "arrested development".

The House of Churchwomen meets jointly with the men delegates to convention for the opening service, for the reports of Joint Boards of Missions, Christian Education, Social Service, Church Charities, and the like. But it holds also its distinct sessions, and messages are sent to and fro between it and the men in convention assembled. It has found a distinct atmosphere and angle all of its own, with all freedom of discussion and with all decorum and dispatch of business, having been especially fortunate in its two presidents and other officers. It has been a determining power in several measures, constitutional and canonical as well as practical, in diocesan enterprise. It has expressed itself with no uncertain sound on questions in which womanhood has vital interest, like Divorce.

The House has reinforced the interest and attendance of convention men and women in a most marked manner. Indeed, elections to its representation are in demand in many of our congregations, and it ever meets with a full house. Its pre-convention dinner is an event of the year. It has added to the congregations, and to the membership of our live and vitalizing Woman's Auxiliary, with which indeed



it has a large joint membership. It has already registered itself as a great boon to the diocese.

And whatever be the final status found best for our Churchwomen in convention, whether as delegates under the present status, with equality and identity of deliberation and enactment, or in Houses of Churchwomen up to a third House of General Convention, with its own point of view, as carrying one step further the theory of the two present Houses differentiated on lines of their points of view, and so with equality but not identity on the floor, we can most assuringly say of our California experiment, "So far, so good."

### CHANGES AND ADDITIONS IN THE AMERICAN EPISCOPATE

**D**IOCESAN conventions of the last few weeks have made, subject to the action of bishops and standing committees, several changes in the episcopate, and some additions to it as well. The changes are as interesting and significant as the additions.

The Rt. Rev. Frank Arthur McElwain, D.D., since 1912 Suffragan Bishop of Minnesota, was on May 23rd elected Bishop of the diocese in succession to Bishop Edsall, who died on the 17th of last February. He is the first Suffragan of the American Church to be honored with such an election.

Bishop McElwain is an alumnus of Trinity College, Hartford (B.A. '99; M.A. '02), and of the Seabury Divinity School (B.D. '02; D.D. '12). He received his orders at the hands of Bishop Atwill in 1902 and 1903, and his first work in the ministry was in Neosho, Mo., where he was in charge of St. John's Church. He was afterward missionary at Trinity Church, Marshall, and rector of St. John's Church, Springfield. In 1905 he was called from the diocese of Kansas City (West Missouri) to become instructor of Old and New Testament Exegesis at Seabury Divinity School, Faribault, Minn. In two years he became warden of the school, and later Dean of the Cathedral of Our Merciful Saviour. Five years afterward he was elected Suffragan Bishop, on the 23rd of May, 1912; and on the fifth anniversary of that election the diocesan council signified its will that he should become the ecclesiastical head of the diocese.

On May 21st the Rt. Rev. Harry Sherman Longley, D.D., was elected Bishop Coadjutor of Iowa by the diocesan council in session at St. John's Church, Dubuque. Since October 23, 1912, he has been Bishop Suffragan. Last year a proposal was made that the Suffragan be made Coadjutor, but at that time there seemed to be obstacles in the canons to such a change. The council by its action declared the technical objections no longer valid.

Bishop Longley is an alumnus of St. Stephen's College ('91), which bestowed upon him its master's degree in arts in 1896, and the doctorate in divinity on his elevation to the episcopate in 1912. Bishop Doane ordered him deacon in 1894 and advanced him to the priesthood in the following year. His first work was as assistant at St. Paul's Church, Troy, N. Y. Afterward he was rector of Trinity Church, Milford, Mass. (1895-1899); of Christ Church, Binghamton, N. Y. (1899-1911); and of St. Mark's Church, Evanston, Ill. He was an examining chaplain, rural dean, and member of the board of missions of the diocese of Central New York; and since 1907 has been a member of General Convention.

The Very Rev. Harry Tunis Moore was chosen Bishop Coadjutor of the diocese of Dallas when the council met in St. Matthew's Cathedral on May 8th. A brief biographical sketch in THE LIVING CHURCH of May 19th accompanies the report of his election.

When the council of the diocese of Arkansas met in St. Mark's Church, Hope, on May 9th and 10th, it elected two Bishops Suffragan, one for white work in the diocese and one for the colored work in the diocese and throughout the Province of the Southwest. This latter election was in obedience to the suggestion of the provincial synod, and it is expected that the salary of the colored Suffragan will be paid by the General Board of Missions.

Of these two Bishops-elect the Ven. Archdeacon Edwin Warren Saphoré was first elected. He is secretary of the diocese as well as its Archdeacon, and an alumnus of the University of Pennsylvania. His orders were received in

1897 and 1898 from Bishop Huntington of Central New York, and his first work was done in that diocese. He was at Jordan in 1898 and 1899, and thereafter at the Church of St. John the Divine, Syracuse; St. Paul's Church, Watertown; and All Saints' Church, Syracuse. From 1900 till 1903 he was a professor at St. Andrew's Divinity School, Syracuse, and he also served as an examining chaplain of the diocese of Central New York. Since 1909 he has been Archdeacon of Arkansas.

The Ven. James Solomon Russell, chosen Bishop-Suffragan for work among colored people in the diocese of Arkansas and Province of the Mid-West, has done an unexcelled work as principal of the St. Paul Normal and Industrial School at Lawrenceville, Va., an institution which he founded in 1888, six years after his admission to deacon's orders at the hands of Bishop Whittle. He has served at St. Paul's Church, Lawrenceville, and at St. James' Church, Sturgeonville, and as general missionary of the diocese of Southern Virginia. He was advanced to the priesthood in 1887, also by Bishop Whittle. The work done by Archdeacon Russell at the St. Paul School has been compared in its efficiency and even in its magnitude with that done by the late Booker T. Washington at Tuskegee. His selection as the first American Suffragan among the colored people is admirable; but one might well hesitate to say that he should be taken away from Lawrenceville.

A sketch of the Very Rev. Francis Samuel White, who was chosen Bishop Coadjutor of the diocese of Marquette on May 17th, appears in THE LIVING CHURCH of last week.

### NEWARK CONVENTION ELECTS COADJUTOR

**T**HE convention of the diocese of Newark met in Trinity Church, Newark, on Tuesday, May 22nd, with record-breaking attendance.

The Bishop in his address read his consent to the election of a Bishop Coadjutor and assigned his duties if elected.

There was but one nomination—the Rt. Rev. Wilson R. Stearly, D.D., Suffragan Bishop of the diocese. A ballot was taken and it was immediately reported that there were no blank or defective ballots and that Bishop Stearly had received 92 clerical votes and 66 lay votes. Whereupon the President declared the Rt. Rev. Dr. Stearly elected Coadjutor Bishop by unanimous vote in both orders on the first ballot.

The Coadjutor-elect, being escorted into the House by a special committee, was welcomed by the Bishop of the diocese. Dr. Stearly made a fitting reply.

At the several elections held during the session, the secretary, the treasurer, the registrar, the retiring members of the Standing Committee, and the committee on constitution and canons were reelected. The four Archdeacons were reappointed.

Various amendments to the constitution and canons were approved or adopted, providing for the membership *ex-officio* of a Coadjutor Bishop on boards and committees; the adjustment of financial and parochial reports to the requirements of the general canon; and the granting of voting privileges to deputations from organized missions.

The Bishop Suffragan in his address devoted much attention to plans for developing missionary work in the diocese.

St. Matthew's Church, Jersey City, and St. Bartholomew's Church, Hohokus, were admitted into union with the convention.

The Board of Social Service was given permission to secure incorporation.

The convention, on motion of the board, voted to urge the legislature to pass the Local Option Bill. It also adopted the resolutions suggested by the Joint Commission on Social Service.

The convention adopted by rising vote a "declaration" reported by a committee to whom the following resolution was referred:

"Resolved, That, with Bishop Stearly as chairman, the diocesan Social Service Commission, from their own number and from other clergymen and laymen in the diocese, establish a diocesan War Service Commission to endeavor to organize our people, in all the parishes and mission churches, for the service of our country, giving information of what is needed, wisely stimulating useful activities, cooperating with other agencies if deemed best."



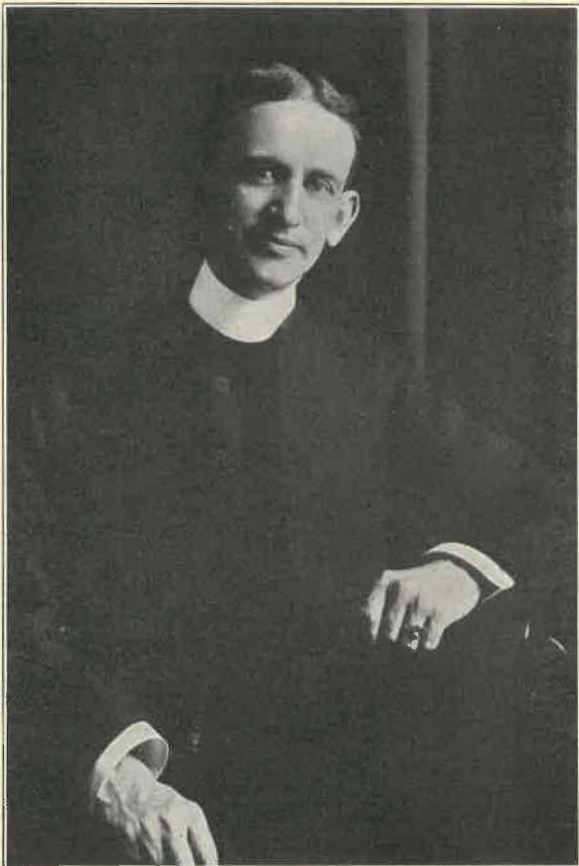
# The Bishops-Elect



THE VERY REV. H. T. MOORE  
Bishop Suffragan-Elect of Dallas



THE VEN. EDWIN W. SAPHORE  
Bishop Suffragan-Elect of Arkansas



THE RT. REV. F. A. McELWAIN, D.D.  
Bishop-Elect of Minnesota



THE RT. REV. H. S. LONGLEY, D.D.  
Bishop Coadjutor-Elect of Iowa



THE VERY REV. J. S. RUSSELL  
Bishop Suffragan-Elect of Arkansas



THE VERY REV. F. S. WHITE  
Bishop Coadjutor-Elect of Marquette



## THE IOWA CONVENTION

THE convention of the diocese of Iowa assembled in St. John's Church, Dubuque, May 20th, 21st, and 22nd.

Services preceding the convention consisted of the celebration of the Holy Eucharist at eight and at nine o'clock and a full choral celebration at eleven, at which the Bishop was celebrant. The preacher was the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis. At four in the afternoon there was a preparatory service for the corporate Communion of the St. Andrew's Brotherhood the following morning. At the mass meeting Sunday evening the speakers were Bishop Francis, the Rev. Robert T. McCutchen of the Philippine Islands, and Mrs. William White Wilson, who spoke of the Daughters of the King.

The convention proper opened at nine o'clock Monday morning. The Rev. John S. Cole was reelected secretary and the Rev. Felix H. Pickworth was reappointed assistant.

The Bishop, in his annual address, devoted much attention to the war. He said, in part, as follows:

"What right has the Church to take sides in bloody conflicts, to urge men on to battle, man with his brother man? The Church does not know anything of mere patriotism. The members of the Church love their native land and the institutions under which they live. They love home country, they desire peace and security; but the Church, the body of Christ, is not national but universal, is loyal not to human rulers but to the Divine Head, not to any nation but to humanity. We must be guided by such wisdom as we have and we must fight for the cause which we believe represents justice, righteousness, and the good of humanity. The Church prays continually, not for the victory of our armies, but that God's purposes may be furthered and justice, righteousness, and love be established on a surer foundation at the outcome of the war. We Christians go not forth to this war because this nation is the nation to which by accident of birth we owe our allegiance; we place the flag in our chancels not because we are subservient to the state and bless where she blesses and curse what she curses, but because we think we discern in this inevitable conflict a necessity to maintain a great principle."

The address of the Suffragan Bishop was chiefly concerned with the missionary work in the diocese and was a masterful statement of the problems connected with that work.

The business of greatest importance to the diocese was the matter of changing the status of the Suffragan Bishop to that of Coadjutor according to the notice previously sent out.

This was made a special order of business for 2:30 Monday afternoon. The convention was informed of the action of the Standing Committee of the diocese asking consent of the bishops and standing committees of the Church to the election of a Bishop Coadjutor for the diocese of Iowa and of the fact that a majority of the bishops and standing committees had given their consent. It was further stated by the Bishop that it was not his desire that the diocese should elect a Bishop Coadjutor other than Bishop Longley, the sole purpose of the election being to change the status of Bishop Longley and make him Bishop Coadjutor.

The convention then by a majority vote asked the Bishop of the diocese to read, or cause to be read, his written consent to such election.

The Bishop's consent was read and the convention proceeded to the election of the Rt. Rev. Harry S. Longley, D.D., to be the Bishop Coadjutor of the diocese.

The ballot was taken by orders and the result was the election of Bishop Longley as Bishop Coadjutor by the following vote:

Clerical: Total vote, 34; yeas, 30; noes, 4. Lay: Total vote, 58; yeas, 50; Noes, 8.

On motion of the Rev. Dr. Rudd the election was made unanimous and a committee was appointed to wait upon Bishop Longley and inform him of his election. The committee returned and reported the acceptance by Bishop Longley of his election, subject to the approval of the bishops and standing committees. Bishop Longley was then escorted to the convention and was welcomed by Bishop Morrison as the Bishop-Coadjutor-elect.

Mr. Ira R. Tabor was reelected treasurer of the diocese. The Hon. G. F. Henry, LL.D., was reappointed chancellor. The Rev. Webster Hakes was reappointed registrar. The Rural Deans remain as before with the exception of the sub-

stitution of the name of the Rev. A. S. Hoek as Dean of the Sioux City deanery in place of the Rev. Mr. Morrow, who had removed from the territory.

The Standing Committee elected is as follows: The Rev. Edward H. Rudd, D.D., the Rev. John Dysart, D.C.L., the Rev. Webster Hakes, Mr. J. K. Deming, Mr. Ira R. Tabor, Mr. Clarence M. Cochrane.

Resolutions were adopted that the Church utilize its opportunity for endorsing and encouraging the moral safeguarding of military training camps; that it urge immediate legislation for national prohibition during the continuance of the war; that the Church oppose all attempts to lower industrial and educational standards and call upon its members to use their influence to maintain and improve present standards.

Upon the invitation of the Rev. A. M. Lewis, the convention decided to meet next year in Oskaloosa, and the date of the convention was fixed for May 12th.

## MINNESOTA COUNCIL ELECTS BISHOP

THE council of the diocese of Minnesota met in St. Paul's Church, Minneapolis, May 23rd and 24th. The council last year had accepted the invitation to meet this year in Mankato, but the death of Bishop Edsall and the fact that at this council a successor would be chosen made it desirable that the sessions be held in the Twin-Cities.

The council opened with Holy Communion Wednesday morning at 10 o'clock with Bishop McElwain as celebrant. At this service the Suffragan Bishop reviewed the work of the diocese and made suggestions for the future of certain phases of the diocesan work. A spirited discussion ensued upon the recommendation of the committee on despatch of business that the election of a Bishop be a special order on the afternoon of the first day. Some desired the election to be the day following. It was finally decided that it be the special order of business on the evening of the first day. The afternoon was given over to the despatch of regular and routine affairs. At 8 o'clock in the evening the church was filled. After opening the session and leading the council in prayer for the guidance of the Holy Spirit, the Suffragan Bishop retired and the Rev. A. G. Pinkham, president of the Standing Committee, presided during the balloting. In the informal nominating ballot, of 59 clerical votes cast, Bishop McElwain received 44; Bishop Brent, 11; Rev. John Bagot, 2; Bishop Thomas, 1; blank, 1. Of 206 lay votes cast, Bishop McElwain received 117; Bishop Brent, 81; Bishop Thomas, 2; Bishop Thurston, 2; Rev. A. G. Pinkham, 1; Rev. James E. Freeman, D.D., 1; Bishop Faber, 1.

The first ballot resulted as follows:

Clerical vote (58 ballots cast): Bishop McElwain, 48; Bishop Brent, 10. Lay vote (206 ballots cast): Bishop McElwain 137; Bishop Brent, 69.

The election was then made unanimous. A committee of three, consisting of the Rev. W. P. Remington, rector of the parish, the Rev. A. D. Stowe, secretary of the diocese, and Mr. Hector Baxter, notified Bishop McElwain of his election and presented him to the council. After the singing of the *Gloria in Excelsis* Bishop McElwain thanked the council for the honor it had conferred. He spoke of the Bishop's responsibility as the spiritual overseer of the Church in the diocese and urged a true loyalty on the part of all for the Kingdom of God in the diocese of Minnesota.

The remainder of the council was given to the transaction of routine business.

The election of members for the Standing Committee resulted as follows: Rev. A. G. Pinkham, Rev. F. F. Kramer, D.D., Rev. George S. Keller, Rev. James E. Freeman, D.D., W. G. Whitehead, John R. Vanderlip, C. B. Lyon, P. N. Meyers.

Among other things ordered by the council was the appointment of a committee to arrange for the exchange of clergy for preaching missions between the city and the country parishes in the diocese. A resolution introduced by the Rev. W. P. Remington and passed unanimously called upon the clergy everywhere to aid the government; and declared the time ripe for the Church to demand nation-wide prohibition.





CLINTON ROGERS WOODRUFF, EDITOR

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

## A COMMUNITY BUILDING

THE community building at Butler, Pa., was opened to the public on April 9th, by the Chamber of Commerce, which leased the old Y. M. C. A. building for this purpose. In doing so it had two definite objects in view.

First: To advance civic interests by uniting all forces working to the same end. Six organizations, covering somewhat the same ground, have been provided suitable quarters under one roof, thus tending to closer harmony and eliminating duplication of effort. The community building is really a "melting-pot", completely equipped and available free at all times, where public sentiment may be crystallized into action. The first floor of the building is given over entirely to the offices and committee rooms of the various organizations. On the second floor is an auditorium, seating four hundred people and equipped with stage and balcony. Adjoining this are dining room and kitchen. It is planned to serve weekly luncheons for the members, providing an out-of-town speaker on some subject of interest for each occasion. This dining room will also be used for committee luncheons and group dinners.

Second: To promote commercial activity by making it more convenient and pleasant for the people from the country to come to Butler. In announcing its plans the Chamber of Commerce said:

"To make it convenient and pleasant for their patrons to come into their stores, Wanamaker, Marshall Field, and other great merchants maintain elaborate rest rooms, checking facilities, and restaurants. The community building will make it convenient and pleasant for the farmer to come to Butler.

"The old gymnasium is furnished with substantial tables, comfortable chairs, and benches; and in this large room the County Farm Bureau maintains an elaborate exhibition. Here are found the latest farm papers and agricultural literature. Adjoining this farmers' club room is a check room where farmers may check bundles free and have their purchases sent from local stores, merely receiving a duplicate check from the merchant, he then delivering the package to the community building. In addition there is a woman's rest room, comfortably furnished with couches and little beds for the children. A matron is in charge of this room.

"The shoppers from the country may wish to bring their own lunch to town and, instead of dining at a local restaurant or hotel, eat it in the club room with their farmer friends. This has proved a big feature in other places. After checking their lunch at the community building, the farmer and his wife go their respective ways, transact their business, and make their purchases. Instead of laboring through the street with an armful of bundles the 'strangers within our gates' are burdened only with a duplicate check on the check room. At noon they meet again at this convenient, comfortable place provided for them by thoughtful merchants with whom they have left their dollars. They eat their lunch with their friends from all parts of the county in the big club room, and, after receiving their packages from the check room, depart with a good will in their hearts for the business men, which is a very effective antidote for the mail order catalogue."

## A HOME ECONOMICS BUREAU

The Greater Dayton Association has organized a home economics bureau in its woman's department, intended to educate the women of that city with regard to the use and prices of foods. The bureau is conducting, in one daily paper, a weekly column of food values and preparation, also up-to-date menus to fit them, and in another paper a weekly column on home gardening. It has also arranged a group of speakers and a series of talks on food supplies, and furnishes speakers to clubs and other groups in the city on request. Recently the city commission conducted an investigation of Dayton's supply of foodstuffs and reported that the supply was almost normal and the prices not so much higher than other cities as to warrant any drastic effort to reduce them. This is the

only real investigation that has been made, the women confining their efforts to arouse intelligent interest among women in the business of housekeeping.

## TELEGRAM FROM JOINT COMMISSION

The Rt. Rev. Chauncey B. Brewster, D.D., chairman of the Joint Commission on Social Service, and the Rt. Rev. Edwin S. Lines, D.D., chairman of its executive committee, have sent on behalf of the commission the following telegram to the bishops of diocesan conventions meeting within the next few weeks:

"Joint Commission on Social Service at semi-annual meeting urges following resolution for presentation and action at your diocesan convention: That the Church immediately utilize its opportunity for endorsing and encouraging (1) the moral safeguarding of military training camps; (2) national prohibition during war time; (3) that the Church opposes all attempts to lower present industrial and educational standards during war, and calls upon diocesan commissions and Church members to use influence in various states for maintenance of these standards attained after years of great struggle; and (4) that the Church protests against a war finance system involving any direct or indirect tax on necessities of life, and urges diocesan conventions and commissions to express their opinion on this last matter to their congressmen."

## LOOKING TOWARD WAR PROHIBITION

Former President Taft has appealed to 21,500 Yale graduates, asking their support in a movement to reduce or entirely eliminate the drinking of liquor at class reunions to be held in June, with a view to influencing public opinion for prohibition during the war.

In this connection it is interesting to note that the dioceses of Pennsylvania, at their convention, unanimously petitioned the President to secure the prohibition of the manufacture of alcoholic liquors during the period of the war.

A movement is on foot in the Union League of Philadelphia to suspend the service of alcoholic liquors during the term of the war.

A series of interesting leaflets on prohibition has been issued by a new committee known as the Committee of Sixty for War Time Prohibition. The chairman of the committee is Professor Irving Fisher of Yale University.

## VICE RESTRICTION IN FOND DU LAC

Bishop Weller and Dean Bell of Fond du Lac lately organized a law and order committee in the city of Fond du Lac, which has brought about the closing of the vice district of that city and the enforcement of the state laws for the regulating of saloons. The committee is now at work on the prosecution of assignation houses outside the red light district. The Bishop and the Dean are acting for this committee and signing all necessary complaints, thus protecting the members of the committee from boycott by the open-town advocates, a very necessary protection in most small cities.

## A REPRESENTATIVE CONFERENCE

In commenting on this year's meeting of the North Carolina conference for Social Service, which was held at Raleigh, Archibald Johnson, who was one of the speakers at the meeting, said that the elements composing the conference were more representative of North Carolina than is true of any other meeting in the state. He pointed out that all the various religious bodies were represented, and that "the Episcopalians took a leading part. It is a mixture of the very best and most forward-looking folks in the state, without regarding the social, financial, or any other consideration."





## CORRESPONDENCE

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

### THE THREE HOURS

To the Editor of *The Living Church*:

**I**N this week's issue of *THE LIVING CHURCH* an answer is given to an enquiry by *Sacerdos* as to the origin of the Three Hours' Service on Good Friday. Will you allow me to add a little to the answer?

Such a service was held in Jerusalem at least as early as the fourth century. In Sylvia's *Journey to Jerusalem*, about 400 A. D., a description is given of Good Friday observances by the Church in that city. At daybreak the Bishop, accompanied by Christians, went along the Way of Sorrows to the Sanctuary of the Cross, where services were held. There was here a great courtyard in which the faithful gathered at noon. The service consisted of reading the Passiontide Psalms, the prophecies of the Passion, our Lord's prophecies of His Passion, the story of the Passion in the Gospels, references to the Passion in the Acts and Epistles. The readings were interrupted by the prayers and the loud lamentations of the people. As the ninth hour drew near the story from St. John's Gospel was read, the service ending with the great cry of triumph, "It is finished."

It will be noticed that there was no preaching, only the reading of the Word and personal devotions. It would be interesting if the continuance of this custom could be traced in the Eastern Church. In your answer there is mention made of South America. Sylvia was a Spanish lady and wrote a full account of what she saw to the Church in Spain. From Spain, if such observance became common, it would naturally pass over to South America.

EDWARD W. OSBORNE, *Bishop*.

Syracuse, Ind., May 19th.

### THE CHURCH IN THE CAMP

To the Editor of *The Living Church*:

**T**HE call has come to the nation to make war for the defense of liberty and righteousness in the world. It is a call to each and every citizen. Each is expected to do his duty in that state in life in which it has pleased God to call him. It is a call to bear arms; to prepare munitions; to increase the fruits of the field.

But what is the call to the Church? It is not to kill bodies, but to save souls, for which purpose an unusual opportunity will be offered.

Soon our young men will be gathered in training camps to the number of tens and hundreds of thousands, where their religious instruction will be, almost certainly, some form of the popular Pelagianism of the day, and it will be the task of the Church to provide them something better.

Ordinary diocesan and parochial machinery will not suffice for this extraordinary duty. Something else is required.

A church, or churches, will be needed in every training camp. Not recreation huts—though these will be valuable—but churches in which altars may be set up, at which the One Sacrifice for sin may be pleaded daily. Such buildings need not be large nor expensive, but ought to be fully equipped; so that every priest of the Church, upon his arrival in camp with his regiment, may find a place prepared for the reverent celebration of the sacraments, and where all Churchmen may find a House of Prayer open at all hours. Preferably this Beth-El will be near the center of the camp, attached to, but distinct from, one of the recreation huts or assembly halls, which doubtless will be provided.

As such chapels will be neither diocesan nor regimental, who will provide them? The American Church! This will require a national organization, and—to prevent the creation of another society—why should not the Brotherhood of St. Andrew undertake this splendid work? The machinery is already in existence: it only remains to set it at work.

Another question is, Who will serve these chapels? Preferably a priest who is not a part of the military establishment, though subject to camp regulations, and not dependent upon the government for his maintenance. Thus he would not be liable to transfer, but be a permanent pastor for the term of the war. He would not be "in charge" of any body of troops, but always there to help those who were in need, and to assist the chaplains. I hope it will not be considered presumptuous to suggest that the Fathers

of the Order of the Holy Cross are admirably fitted for this service.

M. M. BENTON.

Los Angeles, Calif., May 15th.

### CONCERNING THE ALABAMA COUNCIL

To the Editor of *The Living Church*:

**N**OT to discuss questions which have been at issue in the diocese of Alabama, but to prevent exaggeration of them, may I call attention to two statements in your report of the recent council, one of which seems to be (unintentionally) misleading, and the other to follow an incorrect report in the daily press, to the injury of two parishes.

The first statement is this: "The question was then raised as to how the vote for the latter (the Standing Committee) should be taken. The Bishop, in the chair, ruled that it should be taken by parishes and orders." The inference from this, to the minds of those not present and not acquainted with the canons of the diocese, is that out of several possible ways in which the vote might be taken the chairman had arbitrarily decided on a vote by parishes, whereas section 9 of canon 3 specifically gives two clergymen or two representations of the laity the right to *require* the vote to be taken in that way, and says it *shall* be so taken. Two of the clergy having made this demand, the Bishop could not decide in any other way. To attempt to follow the maze of appeals, all based on a mere assumption that this section applies only to questions of one kind, while no such limitation is expressed in the law, would be wearisome and profitless.

The other error is in this statement: "At the evening session, when pledges were requested from parishes for diocesan missions, the lay deputations from four leading parishes withdrew," and, as in a preceding line this is said to have been a result of "bitterness," the implication is that these parishes tried to cripple the mission work of the diocese because they were not satisfied with the selection of the Standing Committee. The churches named were Christ Church, Mobile, the Advent, Birmingham, St. John's, and the Ascension, Montgomery. This is erroneous as to the two first. Christ Church made a pledge of the same amount given last year. Representatives of the Advent were present and stated that their donation of \$1,200 would be continued, but that they would administer it themselves in work in which they were most interested, and both the rector and a prominent layman stated that this action was not caused by the work of the council but had been long discussed in the vestry. Thus these two parishes are free from the imputation of "spite action", and, unless other than newspaper authority is given for the motives of the other two, let us assume that they had other reasons.

This is merely to correct evident errors, and not in any way to discuss differences, which we all hope may now be buried.

Very truly yours,

S. D. PALMER.

### MISTAKEN KINDNESS TO THE DYING

To the Editor of *The Living Church*:

**T**HE Golden Rule, "To do to others as you would have them do to you", is frequently violated by Christians; yes, and through love and mistaken kindness. This has been brought to my notice so often that I feel I can no longer keep silent until I have said or written a word of warning or remonstrance against a very common error.

It is my privilege, as a Daughter of the King and a trained nurse, to be with the sick and dying. I am sometimes distressed in seeing Christian people let their loved ones enter eternity without preparing them for their departure, or giving them an opportunity to repent, confess, or to partake of the Holy Sacrament. They keep silent for fear of hastening death by shock or of causing distress.

Of course, sick persons are kept in a cheerful atmosphere by doctors and nurses, but when the case is hopeless is it not cruel to keep them in ignorance of the fact that they are soon to face God?

If a person was about to pay a visit to the home of a nobleman, what extensive preparations there would be! And yet, when he is going to see the King of Kings he is allowed to go without even the knowledge that so great a joy is just ahead of him.

Occasionally a Christian physician will ask the family of the



patient to let him know that he can do nothing else and will leave the news to be told by those who are nearest and dearest to him. Frequently the doctor's suggestion is unheeded. Sometimes I venture to suggest that perhaps the person would like to see a clergyman; but no, this might awaken a consciousness of the serious character of the illness and thereby hasten his departure a few hours. They wrong their loved one by keeping silent.

The dying person may have lived a model life, but is it right not to let them know? For who is so good that he does not need all that the Church can offer at such times? But to see them go into the long sleep, in absolute ignorance that they are about to pass through the Valley of the Shadow of Death, and not be able to whisper words of comfort is sad to me who would like to tell them they were going where there is no pain and where "God will wipe away all tears from their eyes".

BESSIE BAYLY.  
1867 Mintwood Place, Washington, D. C.

WOMEN IN CHURCH AND STATE

To the Editor of The Living Church:

THE executive committee of the Protestant Episcopal Suffrage Association asks that you publish the following letter, written by the Bishop of Lincoln, president of the Church League for Woman Suffrage in England:

"It becomes to me more and more astonishing that the State and the Church should each have been so slow to recognize the advantage likely to result from the larger employment of the services of women. But prejudice is dying down, and we are learning that our public life in the Church and in the State needs precisely the influence which will come from granting women a legal voice in our councils. In the State, so large a part of modern legislation affects the home, and the children, and the welfare of the rising generation, that it is strange that woman, who is more deeply concerned with the home than any one, should have no statutory voice in matters of such moment. I rejoice to see the scales falling from men's eyes, and a reform, that I have pleaded for so long, manifestly drawing near.

"EDWARD LINCOLN, President,

Church League for Woman Suffrage."

"Lincoln, April 17, 1917.

Lest American readers should think the Established Church is the only religious body in England which has members organized for the enfranchisement of women we add these two titles, which are to be found in the *International Woman Suffrage News* for April 1st: "Free Church League for Woman's Suffrage" and "The Catholic Suffragist", No. 55 Burner street, London, West.

MARGARET CHANDLER ALDRICH, President,  
Protestant Episcopal Suffrage Association of New York.

FROM THE CHAPLAIN OF THE "GEORGIA"

To the Editor of The Living Church:

I SHOULD be very grateful if any priest or layman who has friends on board the *Georgia* would notify me. We have over eight hundred men in the crew, and I hope to establish a weekly Eucharist as soon as I can get the Churchmen together. Kindly let me hear as soon as possible, as the *Georgia* will put to sea before very long.

ALBERT C. LARNED, Chaplain.  
U. S. S. *Georgia*,  
Boston, May 22nd.

"DEAD HORSES"

By A. B. C.

IN February, 1893, the writer was Bishop's Chaplain at an ordination. After the service the Bishop asked me to go the following Sunday to E—, and see what could be done for the parish there, recently left vacant. One of the first things encountered was a debt incurred in paying up the former rector. In talking over conditions, a vestryman—Judge S.—said, referring to the debt: "Don't you try to lift dead horses." And I followed his advice.

About five years later I was placed in charge of a group of missions in another part of the same diocese. In one was a very good building, paid for when erected years before; in a second was a neat frame building which the people had erected *without* debt, greatly to the surprise of the Bishop, who was requested to consecrate it when he came for the opening. But in the town of X a large "dead horse" was met, in a debt of nearly \$3,000 on a building, partly furnished, much larger and more expensive than circumstances warranted, begun by a deacon who left soon after he was priested. After much hard work, a generous donation through the Bishop, and crowding several who—unwisely, but generously

—had signed notes, the debt was paid. But the life of that mission had been nearly crushed out and it never recovered.

Ten years later another Bishop invited me to his diocese. The work was a mission in the town of Y, where there were two parishes. The mission had a frame building which if repaired would have done for five or ten years more. But no! The priest in charge must have a new building, which cost \$4,500, and only \$1,000 was in hand. By very strenuous efforts the debt was reduced to \$3,000, and then the priest who was responsible for it left the faithful few to wrestle with the crushing burden. For five years the faithful women and a few men stood by the priest in charge, and, in addition to keeping up the interest, reduced the debt to \$2,500. But very little has been done since, and it does not require much calculation to show that by the time the debt is wiped out the people will have paid for the building two or three times over. And all these years they have been vainly trying to "lift a dead horse", instead of driving a live one, even if he was but a "scrub".

Circumstances called me West. After working happily and with reasonable success several years in a mission in a large city, I was transferred to the town of Z. The priest who was leaving, after three years' residence, left the diocesan and the new incumbent with the impression that the field was "ripe for harvest". But a few months of work and enquiry revealed a large "dead horse", and two or three "dead colts". The people were discouraged, some saying, "That's where we were fooled"; others secretly hoping that the new priest would lose hope; that the mission would fail, and they be relieved of further responsibility, financial or spiritual.

This field a priest in a neighboring town some years ago characterized as "this important but much neglected church." Important it certainly is—or was; but suffering much from past neglect, and more from the large debt placed upon it, that now threatens to crush out what life is left.

There ought to be some power, diocesan or general, to curb ambitious deacons and unwise priests *who bind heavy burdens and grievous to be borne and lay them on missions' shoulders; but they themselves will not move them with one of their fingers.*

The spiritual fabric of the Church is vastly more important than buildings. Let the people worship in "upper rooms", and humble buildings, till such time as a more suitable structure can be erected "to the glory of God". Let the clergy, like St. Paul, be content to live in a "hired house", or even a few rooms, rather than impose a killing debt on parish or mission. For it is almost impossible to further the spiritual life of the people under the miasmatic atmosphere of a "dead horse".

AMERICA'S MEN

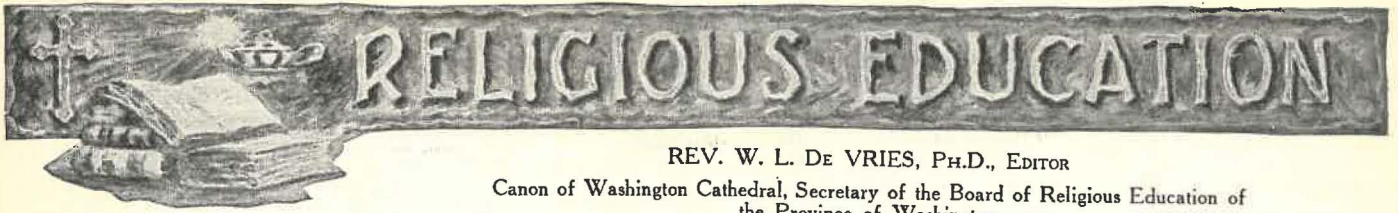
We are America's men,  
Strong, forceful, and free.  
We are America's men,  
Children of liberty:  
Ready to march at the trumpet's call,  
Ready to fight, ready to fall—  
And ready to herald, "Peace for all!"  
We are America's men.

We are America's men,  
Brave, dauntless, and true.  
We are America's men,  
Ready to dare and do:  
Ready to wield the sword with might,  
Ready the tyrant's brow to smite—  
And ready to sheathe the sword—for Right!  
We are America's men.

We are America's men,  
Loathing the despot's rod.  
We are America's men,  
Under the rule of God:  
Ready to battle giants grim,  
Ready to fight till day grows dim,  
But ready to sheathe the sword—for Him!  
We are America's men.

THOMAS CURTIS CLARK.





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

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

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

**C**HE impartation of Christian knowledge to the rank and file of the people is a work of paramount importance and one toward which very little systematic endeavor is being made. In our own Church the tendency is to minister to the leisurely and cultivated few, though with many notable and increasing exceptions. There is little or no careful planning to reach the many who do not go to church and the many who have little or no religious interests or information. In the Christian bodies about us, whose members are numerous, except for the Roman Church there is a good deal of Bible reading, but usually no systematic instruction in the doctrines of the Church, the principles of Christian ethics, the grounds of faith, and ecclesiastical history. The preaching is hortatory rather than instructional, and deals with very evanescent and passing matters. The consequence is that great masses of our people are without background, without secure foundations, without a really vertebrate structure to their faith.

Now, there is a great need of such instruction, because the neglect of it in the past has resulted in the most astounding

**Popular Need of Fundamental Teaching**

ing ignorance of fundamentals, especially in rural regions. This condition obtains throughout the United States and includes even New England, which most of us are in the habit of regarding as one of the most completely and widely educated portions of our country. In fact, wherever a thorough survey has been made, great ignorance of Christian truth is revealed as existing. It has been said that the country is over-churched, and this is true if we mean by it that we have too many groups of self-satisfied people clinging to their hereditary religious names without much knowledge of what these stand for. But no man can say that we are over-Christianized. When we get out among the people, live close to them, and secure their confidence, we find everywhere the most indefinite ideas as to God and as to what our duties are toward Him. This exists even among people who go to church occasionally, indeed among some who go regularly.

The Sunday newspapers and the popular magazines set forth the latest scientific, Biblical, and religious theories

**Floating Theories**

without the reservations and limitations as to these theories held by their authors and by experts. For instance, most people who know anything about it at all think that the evolutionary scientists hold and teach absolutely that man is sprung from lower creation by virtue of a gradual development upward. They do not realize that the most advanced and even atheistic evolutionists regard this teaching as to the origin of species and of man not as absolute truth but as a theory and hypothesis, the most probable solution of an insoluble problem.

Men hear and read of the creation of life by Loeb in his laboratory, without any of the "ifs" that are connected with it. Again, they read that the higher criticism has destroyed this, that, or the other book of the Bible, has proved that Adam and Eve, Noah and Abraham, are myths, and has demonstrated that St. John, the Beloved Disciple and Apostle never wrote the Fourth Gospel. They do not know that learned and well-esteemed men do not hold these views and can give a good account of themselves in defending their positions. They do not realize that much criticism is constructive rather than destructive, and that the Bible is still truly called "the impregnable rock of Holy Scripture," to use Mr. Gladstone's happy phrase. They have never been told that modern criticism has discovered much new evidence to authenticate the books of the Bible, and that the faith of the instructed Christian to-day rests on much securer grounds than ever before.

What the Bible really is, its scope and authority, many lay people do not know. They have difficulty, for instance, in taking the laws of Exodus to be of

**Ignorance of the Bible** equal force with those of the Sermon on the Mount. They find all sorts of

difficulties in the text of the Bible. Their grandfathers formerly believed in the infallibility of the letter of Scripture. For them, this has been destroyed, but no sane principle has been put in its place. As a result of all this, they have stopped reading the Bible, and all the knowledge the average man has of it is something that he learned in Sunday school about Abraham, and Jacob, and Moses, and our Lord, and St. Peter, and St. Paul. Then, too, as they have been given no real conception of true worship and its value, nor of the sacramental system and its place in human life, they have dropped not only their Bibles but also church-going and private prayer, and Holy Communion.

Yet there is much that they do most earnestly desire to know. All mature thinking men and women earnestly desire to know the truth about God and the

**Desire for Knowledge**

universe, about Christ and His teachings, about life and eternity, and what they mean. A great many are not sure that the clergy can tell them much about these things, and they certainly do not hear much about the problem of life preached in the pulpit. They hear a very great deal about prohibition, and child labor laws, and the stamping out of tuberculosis, and all manner of social welfare questions, but of the real fundamentals of existence, the things that help a man to live his life rightly and highly, they hear all too little and know less.

One of the great problems, therefore, before the Church is the democratizing of religious instruction so that it reaches

**Democratizing Religious Instruction**

the great masses, leavens the whole lump, and brings the whole body of the people to a fuller knowledge of God, the larger desire to know Him and obey Him, and the leading of lives closer to the ideal revealed in Jesus Christ.

There are three methods of securing this result that the editor would venture to suggest: community libraries, the

**Methods**

wide circulation of readable and popular tracts, and the extensive development of home department work. The last of these has been extensively undertaken at Berkeley, Calif., as indicated in this department of THE LIVING CHURCH on May 5th. Other parishes have also very effectively put this plan into use, though the editor knows of none on a city-wide plan except at Berkeley.

As for the circulation of popular religious tracts, the American Society of Church Literature could and would undertake this task and has all the organization and machinery for the purpose, but lacks the munitions. In other words, the people of the Church do not come forward and join in such numbers that the aggregate of small annual contributions would provide such large funds that the systematic work of preparing, printing, and distributing could be thoroughly carried out and put into effect all over the land. All of the people of the Church should send in their names and addresses to the Rev. John S. Littell, D.D., Keene, N. H., and ask him for his notices and join his society, so that this work can be set forward for the Christian instruction of the people.

The community library exists and is being made widely effective in our larger cities, but needs to be carried into innumerable small towns and wide stretches of agricultural and other rural regions. More of this, and how our churches can cooperate and lead in developing this agency for the



religious education of the people of the land, will be considered in a later editorial in this department.

In concluding this present paper, the editor desires to remind the readers of THE LIVING CHURCH yet once more that there is a great question pressing on the minds and hearts of all serious men and women in the present hour: Will

A Great and  
Timely Question

this world be a better or worse place to live in as a result of the war and its tremendous consequences? Will the forces of evil and hate prevail, or love and right and peace? And the great question before the Church and all Christians is, what can we do to secure the triumph of right and the establishment of God's kingdom of righteousness and peace and justice on earth? Jesus Christ and He alone is the answer. We should cast aside all our minor and worldly concerns and activities in this tremendous time, and give ourselves wholly to the presenting of Christ to men as our only hope and Saviour. We should seek in every way to strengthen our stakes and lengthen our ropes so that we may be equal to every strain and meet every opportunity of service, and so each of us perform his full part in making our Master, Jesus Christ, Lord Paramount in the hearts and lives of men everywhere, in society, in nations, and in governments.

To this end, evangelism or missions, the converting of men to Christ, alone and by itself is not sufficient. Men need instruction in the fundamentals of the Christian faith and practice, in the great eternal principles of right and wrong, in the nature and being of God and of man, in the constitution and place of this world in which we live, and in the duties which men owe their God, themselves, and their fellowmen. In a word, thorough systematic religious education throughout the land is needed, and to this end we need not only the larger measures of general, provincial, diocesan, and parochial boards of religious education, of Sunday schools, Church schools, the development of the teaching office in the pulpit, but also the humbler and yet effective agencies of Christian instruction as advocated in this editorial, through home department teaching, through the wide distribution of readable tracts, and the establishment and development of community libraries.

### DIAGONAL MORALS

By HAYWOOD TUPPER

"Wouldst not play false,  
And yet wouldst wrongly win."

"If therefore thine eye be single, thy whole body shall be full of light."

HERE are two pictures in striking contrast: the one singleness of purpose—the upright heart, illuminated mind, clear vision; the other an entity "moving in a strange diagonal" between good and evil.

Winona, the expert rifle shot, is an example of the perfect unanimity to which the physical brain, eye and hand can be trained. With exquisite accuracy she shoots the targets from a board which is kept swaying from side to side. Her quick mind calculating the momentum of the rifle-balls to the requisite time, movement through space, etc., her practised eye and responsive nerves achieve the arrival of the missile on the exact second to clip the purposed target; a feat of skill repeated many times in the fraction of a minute.

It is a beautiful illustration of concerted action of the body's manifold members, of the development and training which heighten its efficiency. Yet the body is of much coarser material than the spiritual ego of man, to which the most desultory education is given. How pathetically slight our care of conscience, the eye of the soul! How little do we revere its sensibility!

To go back to our example:

"If chance will have me king, why, chance may crown me  
Without my stirre."

This is Macbeth's better mood, when the hoarse whisper of ambition counseling King Duncan's murder had in its harrowing contemplation made his seated heart knock at his ribs, unfixed his hair, effaced the tangible present as nothing, the future alone existent. Yet after this torturing subjective

experience does he put aside temptation with an absolute No? Hear his immediate aside:

Come what come may,  
Time and the hour runs through the roughest day."

Events may shape themselves, and bring things to some determined end. Mark you, the vision of possible sovereignty is still with him. Before Macbeth leaves Inverness to put down foreign invasion and domestic treason ("The Doones to talk of rapine!"), he has told his dearest partner of his vaulting determination, the enterprise for which neither time nor place adhered, but for which he would make both. The witches on the blasted heath echo his thoughts. He says to his brother general, sharer of his laurels:

"So foul and fair a day I have not seen."

He struck the octave of the note sounded by the witches:

"Fair is foul and foul is fair."

When he questions the ethical nature of the "supernatural soliciting"—which was not soliciting, but announcement—he faces the fact of his purpose: "My thought, whose murder yet is but fantastical."

Lady Macbeth has said her lord was not without ambition, but without the illness should attend it, the remorselessness which would not hesitate at quick methods; and so when the gracious sovereign comes, as kinsman, king, visitor—tripleclaim to protection of host, subject, relation, considering, too, the honors recently received from the royal favor—a psychological moment—Macbeth decides to proceed no further. He will not play false. He will not play false? But our to-days are the cumulative results of our yesterdays, as the great forests are built of the leaf-mold of previous years. Lady Macbeth has freely dwelt in thought upon the charms of royalty. She inquires of her lord if the hope had been drunk and slept, and if it waked now to look so green and pale at what it did so freely. Then with all the feminine charm of a personality that could be addressed as "Dearest chuck", she would henceforth reckon his love as likely to grow cold, seeing the high ardor of his ambition thus chilled. Macbeth has affirmed positively for both of them, not I, but "We will proceed no further in this business."

But when did action ever trammel consequence! He had planted the thought of sovereign sway and masterdom in the heart of his consort; it had grown, and grown; and now she would not suffer its leafy pride to be washed down the gulf of unreclaimed possibilities. He need not tell her of Glamis and Cawdor. No multiplication of thanedoms would content her when she had dwelt in imagination upon the diadem of sole rule. And so it came to pass that he, whose heart's wish was that he might wrongly win, now himself plays false; no longer a diagonal between conscience and desire, the sequel was as inevitable as the fulfilment of the law of gravity.

Macbeth's surrender to evil is complete.

### CHARACTER BUILDING AND LIFE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF LOS ANGELES]

PERHAPS AS NEVER before in the world's history have men been forced to realize that death, the last enemy, is not by any means the fiercest enemy that they must face. As I recall, as is my custom, the list of those who have been called to their reward, there is far less of sadness in my heart than there has been in other years. I wonder if this is not due to the fact that in these days we are learning to set a value upon life in so far as it has the quality that attests itself by its willingness to yield itself up in the interest of principle, and if that be so does not that fact show that we are learning that life is worth while, not because it has been and is being extended over a long period of years, but because it has been invested by man, in the very experience of living, with a character that, even if it must be surrendered, keeps it loyal to right ideals. I am reconciled to the death of one and all alike; not because they had seen long days, and in the nature of things the time had come for them to pass beyond the scenes of the present life, but rather because they had seen good days—days full of splendid worth. They had done the things they had been called to do. They had in each case built upon splendid character, and there was nothing finer than that that they could do.

EVERY DUTY we omit obscures some truth we should have known.—John Ruskin.



## Church Kalendar



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. Nativity St. John Baptist.  
 " 29—Friday. St. Peter, Apostle.  
 " 30—Saturday.

### CALENDAR OF COMING EVENTS

June 4—Salina Dist. Conv., Christ Church Cathedral, Salina, Kans.  
 " 5—Duluth Dioc. Conv., Trinity Cathedral, Duluth, Minn.  
 " 5—Easton Dioc. Conv., Christ Church, Great Choptank Parish, Cambridge.  
 " 6—Colorado Dioc. Conv., Chapter House, Denver.  
 " 6—Lexington Dioc. Conv., St. John's Church, Corbin, Ky.  
 " 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.  
 " 12—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.  
 " 13—Western Michigan Dioc. Conv., Emmanuel Church, Hastings.  
 " 19—Western Nebraska Dist. Conv., Alliance, Nebr.  
 " 20—Asheville Dioc. Conv., Church of the Holy Cross, Tryon, N. C.  
 " 20—Vermont Dioc. Conv., St. Paul's Church, Burlington.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### AFRICA

Miss M. S. Ridgely.

#### ALASKA

Rev. Guy H. Madara.

#### CHINA

##### HANKOW

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. J. A. Welbourn.

#### THE PHILIPPINES

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

#### PORTO RICO

Rev. E. A. Whittle.

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

## Personal Mention

THE REV. THOMAS ATKINSON is temporarily assisting the Rev. C. A. Hensel, rector of the Church of the Redeemer, Govanstown (Baltimore), Md.

THE REV. FRANCIS M. BACON has moved to Boulder, Colo.

THE REV. ALFRED J. GAYNOR BANKS, rector of Christ Church, Eagle Lake, Texas, delivered the annual baccalaureate sermon before the high school of that city on Sunday evening, May 13th.

THE REV. S. M. BIRD, rector of St. Peter's, Brenham, Texas, has resigned his parish, going to the diocese of Dallas.

THE REV. C. E. BISHOP has resigned charge of Christ Church, Flint, Mich.

THE REV. JOHN BODEN should be addressed at 2809 Washington avenue, St. Louis, Mo.

THE address of the Rev. UPTON B. BOWDEN, secretary of the diocese of West Texas, and of the Standing Committee, is changed to Kenedy, Texas.

THE REV. JOSEPH EAMES should now be addressed at 1631 South Main street, Fall River, Mass.

THE REV. EDWARD HENRY ECKEL, secretary of the Province of the Southwest, has accepted the rectorship of St. Andrew's Church, Fort Worth, Texas.

THE REV. R. A. FORDE should be addressed at St. Mark's Church, Green Island, N. Y., his duties as rector beginning on June 10th.

THE REV. JOHN W. HEAL has resigned charge of the work in Grand Junction, Colo., his resignation to take effect on July 1st.

THE REV. PAUL STURTEVANT HOWE has been elected chaplain general of the Order of the Founders and Patriots of America. Mr. Howe is also chaplain of the Pennsylvania Society of Mayflower Descendants with the title of elder.

THE REV. PHILIP W. HULL will become assistant to the Rev. E. F. Chauncey, rector of Trinity Church, Columbus, Ohio, on July 1st.

THE REV. OLIVER KINGMAN has been placed in charge of the Church's work in Breckenridge, Colo.

THE summer address of the Rev. H. M. LUFKIN will be Parkesburg, Pa.

THE REV. E. E. MADEIRA has resigned the rectorship of St. Peter's Church, St. Petersburg, Fla.

THE REV. DONALD R. OTTMANN has become vicar of Holy Trinity Memorial Church, Denver, Col., and secretary to Bishop Johnson.

THE REV. A. S. PHELPS has resigned the rectorship of St. Paul's Church, Bound Brook, N. J., to take effect June 30th.

THE REV. SAMUEL G. PORTER, rector of Calvary Church, Richmond, Texas, has resigned his parish to accept work in West Texas.

THE REV. H. E. ROBBINS has been elected financial and field secretary of the Industrial School and Farm for Homeless Boys of Covington, Va., with headquarters at St. Paul's parish house, Richmond.

THE REV. OLIVER D. SMITH has accepted a call to be rector of All Saints' parish, Syracuse, N. Y.

THE REV. GEORGE H. SUMNER, recently in charge of St. Mary's, Williamsport, Pa., has been temporarily in charge of St. Paul's, Manheim, and Hope Church, Mt. Hope, Pa.

THE REV. G. M. TOLSON has accepted a call to Monticello, Fla.

CHAPLAIN ERNEST W. WOOD, U. S. A., has gone with his regiment, the Ninth Infantry, to Syracuse, N. Y.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

### RETREATS

BOSTON, MASS.—There will be a retreat for associates and friends at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, beginning with Vespers 6 P. M., June 15th, and ending with the celebration of the Holy Eucharist, June 18th. Conductor, the Right Rev. EDWARD W. OSBORNE, D.D.

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.

### BORN

PERKINS.—On Thursday, May 24th, BARBARA ANNE, daughter of the Rev. and Mrs. Howard D. PERKINS, at Wauwatosa, Wis.

### MARRIED

WINSLOW-ROELOFSON.—At St. Luke's Church, Allston, Boston, Mass., on May 24th, by the rector, the Rev. Charles W. Duffield; the Rev. WILLIAM COPLEY WINSLOW, of Boston, and Miss ELIZABETH BRUCE ROELOFSON, of Allston.

"My best wishes. May your remaining days be full of serenity and peaceful companionship."  
 —Bishop Lawrence.

### ORDINATION

#### DEACON

NEW YORK.—On Ascension Day, at the Chapel of the Incarnation, New York City, Bishop Suffragan Burch ordained to the diaconate Mr. HENRY GLAESER, a senior in the General Theological Seminary; and candidate for holy orders from the diocese of West Texas. The candidate was presented by the Rev. Edward M. H. Knapp, vicar of the chapel, the sermon being preached by the Rev. Philip Cook, a former vicar, now rector of the Church of St. Michael and All Angels', Baltimore. The Rev. Dr. Denslow of the seminary read the Litany and the Rev. Dr. Blodgett was master of ceremonies, Canon Nelson of the Cathedral acting as Bishop's chaplain. Mr. Glaeser will return to West Texas to become assistant at St. Mark's Church, San Antonio.

### MEMORIAL

#### STUART CROCKETT

Through the gates into the eternal city of Paradise passed on Monday, March 12, 1917, from his home, 160 West Seventy-second street, New York City, the Rev. STUART CROCKETT, D.D., LL.D., D.C.L.

Born in County Derry, Ireland, in the year 1854, the son of Joseph Crockett and Jane Barnett, he inherited from a lineage whose name he bore the qualifications which fitted him in after years for the problems he was called to solve.

At the early age of thirteen he was confirmed in the Maghera Parish Church, diocese of Derry, by the Rt. Rev. Dr. Higgin, Lord Bishop of Derry and Raphoe, with five hundred other candidates. There were twenty clergymen present.

Having received his early education in Ireland, he came to the United States of America, and soon after his arrival resumed his studies for the sacred ministry at Nebraska College and St. Stephen's College.

In the year 1880 he was admitted a candidate for holy orders by the Rt. Rev. Dr. Clarkson, Bishop of Nebraska, and entered upon his theological studies at Nashotah Theological Seminary, Nashotah, Wis. In 1882, he was ordained to the diaconate and in 1883 to the priesthood by the Rt. Rev. Dr. Wells, Bishop of Wisconsin, and received the degree of B.D.

Dr. Crockett's missionary work began in Nebraska. From there he went to Illinois and was rector of St. John's Church, Preemption; in 1886, rector of St. Philip's Church, Circleville, Ohio; in 1889, went to Washington, D. C., as curate of St. John's Church; in 1890, became priest in charge of St. Stephen's Chapel, which was afterward organized as a parish; in 1893, curate at St. Luke's, Baltimore, Md. While there he received several calls which he declined. In 1897 he accepted the rectorship of Christ Church, East Stroudsburg, Pa. In 1901 he came to the diocese of Long Island to take charge of the Church of the Transfiguration, now known as the Bishop Littlejohn Memorial Church. In 1904, he became rector of Epiphany Church, Ozon Park, and in 1906 was called to the rectorship of Holy Rood Church, New York, formerly a little mission chapel at One Hundred and Eighty-first street.

He immediately directed his attention toward improving the conditions of the church, whose membership barely numbered one hundred. Four years later work was begun on a building at One Hundred and Seventy-ninth street and Fort Washington avenue, which to-day stands a splendid example of pure Gothic architecture, an ornament not only to that part of the city but one of the most dignified edifices in the metropolis, with a communicant list of over five hundred, a monument to his devotion to the Master's cause and a wonderful evidence of the ability of a man who, by his executive, practical, and spiritual qualities, has left to the world a record of what he lived for.

In 1894 he received the degree of M.A. from St. John's College, Annapolis, Md.; in 1895 and 1896, from New Windsor College, New Windsor,



Md., the degrees of Ph.D. and D.D.; and in 1905, LL.D. from the same college. In 1909 he received the degree of D.C.L. from King's College, Windsor, Nova Scotia.

The honors that came to him were testimonials to his learning, zeal, and piety, as well as to the high character of his literary work. He was the author of *Roman Catholic Acknowledgments of Anglican Orders*, and *Bishop Lightfoot and the Christian Ministry*. He delivered courses of lectures and addresses in many cities in this country and abroad.

At the time of his ordination he wrote the following lines:

"May God give me grace and help never to deny an article of the faith of the Gospel in my thoughts, words, or deeds, and may His Holy Spirit direct me in all my preaching and teaching so that all my instruction will be agreeable to His holy word as this Church hath received the same." In an essay on Bishop Lightfoot are these words: "It was the consciousness of an eternal presence that made him so strong, so powerful, so lovely, and so lovable. It was faith and private prayer that guided him through his whole life." And as he thought of Bishop Lightfoot so he lived. He was so human, the many kind acts he performed were done in such a quiet way no man knew when or where.

His impressive rendering of the beautiful Church services will be remembered, his presence in the chancel, his voice in prayer, the sermons he preached. Although he has passed from our sight, we know he still lives in the City where there is no night, for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Ascension Day, May 17, 1917.

GEORGE WILKINS GUTHRIE

[Minute adopted by Calvary Church, Pittsburgh.]

GEORGE WILKINS GUTHRIE, born in Pittsburgh; a graduate of its University; an eminent and leading lawyer of the Allegheny County Bar; Chancellor of the diocese of Pittsburgh; Grand Master of the Grand Lodge of Free Masons of Pennsylvania; Mayor of the City of Pittsburgh; always in the forefront for municipal and state reform; chairman of the Democratic State Committee; a dominant influence in the nomination and election of President Woodrow Wilson; and Ambassador from America to the Imperial Government of Japan when he died.

We, of this vestry, record the foregoing as a part of what stands out large in the life of this distinguished and honored citizen and public servant.

To us there is another and more intimate relationship; he was a communicant and member of this parish for many years; he was a member of this vestry from April 20, 1908, to the time of his death.

The same care and wisdom, the same courteous and dignified habits which characterized his public life, were dominant in his relationships with us here. Deliberate in his judgments, wise in his counsel, tolerant of the views of others, he was an invaluable and enduring force among us. He was a typical, upright, honorable, Christian gentleman.

This Church has lost a pillar of strength; this community, one of its most useful and distinguished citizens; and this nation an eminent and capable diplomat.

We mourn deeply this our loss; we tender to his wife, who nobly has supplemented his distinguished career by her constant and loving companionship, encouragement, and support, our sincere sympathy.

WALTER HOWARD MOORE

The Very Reverend WALTER HOWARD MOORE, rector of St. Luke's Church, South Glastonbury, Conn., and Honorary Dean of the Cathedral, Quincy, Ill., died Friday May 11, 1917.

The wardens and vestry of St. Luke's Parish, in affectionate memory of his ministry, desire to enter upon the records of the parish the following memorial:

"To the glory of God and in memory of the Very Reverend WALTER HOWARD MOORE, for more than five years rector of St. Luke's Church (1912-1917).

"A devoted priest, a beloved minister, and a faithful friend to those committed to his care, he was indeed an epistle of Christ, written not with ink, but with the spirit of the living God. For this long life—to the very close so rich in abiding influence—God's holy name be praised."

South Glastonbury, Conn., May 13, 1917.

DIED

BABBITT.—At Orange, N. J., on April 11th, LOUISE VERMILYE, daughter of the late William M. and Frances P. BABBITT.

BARKER.—At Bellows Falls, Vt., on the 18th of May, 1917, ALICE HALIBURTON BARKER, only child of Richard Heming and the late Alice Frost Barker. Aged 8 years and 11 months.

DOBBIN.—On the evening of Ascension Day, May 17th, in Baltimore, Md., ISABEL LEMMON DOBBIN, widow of George L. Dobbin and daughter of the late Sarah A. and Richard Lemmon.

HART.—The Rev. EDWARD P. HART entered into Life Eternal May 16th. Burial from St. Mark's Church, Rochester, N. Y., where he had been rector for thirty-three years, on May 18th.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED FOR July, August, and September (part time locum-tenens). Philadelphia suburban parish. Must be thorough Catholic, able to intone and preach, and used to advanced ceremonial. None others should apply. Must have best reference. Write, naming compensation desired. Answer K. G., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

RECTOR 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.

SUNDAY DUTIES DESIRED by a young Catholic priest during the vacation period, in or near Baltimore, Washington City, or New York. Would consider expenses paid as a minimum compensation. His only means of spending much-needed vacation. Address RURAL PRIEST, care LIVING CHURCH, Milwaukee, Wis.

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

SOUTHERN PRIEST, Catholic, acceptable preacher, good reader, musical, would supply for August; New York, Philadelphia, or neighborhood. References. Address ADAPTABLE, care LIVING CHURCH, Milwaukee, Wis.

AN 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.

EXPERIENCED PRIEST WILL TAKE supply work in, or immediately near, New York or Long Island, during August. Address SUPPLY A.B., 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.

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

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

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

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—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.

FOUR MEN WANTED to teach at Iolani School for Boys, Honolulu. A high school education at least necessary, preferably a normal school training or experience. Work to begin in September. Communicate at once with the Rt. Rev. HENRY B. RESTARICK, Honolulu, Hawaii.

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.

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

POSITIONS WANTED—MISCELLANEOUS

ORGANIST 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.

CLERGYMAN'S DAUGHTER, graduate of the National Cathedral School and a New York school of stenography, desires a position as secretary in private school, in parish work, or in a similar capacity. Address CLERICA, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN 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.

POSITION 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.

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

MINISTER'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.

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

GRADUATE NURSE DESIRES position for September as infirmarian in a Church school for either girls or boys. Address F. M. G., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY experienced kindergarten and club-worker, in Church institution or settlement. Address M. W. G., care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

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

AUSTIN ORGANS.—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.

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

WAR-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.

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



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

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

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

**ONE-THIRD OFF.** Big discount on Bondopticons. Supply limited. Write to-day for bulletins. Slides for sale or rent. GEORGE W. BOND, 112 West Washington street, Chicago.

#### UNLEAVENED BREAD—INCENSE

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

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

**SAINTE MARY'S CONVENT, PEEKSKILL, N. Y.**—Altar Bread. Samples and prices on application.

#### CLERICAL OUTFITS

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

#### BOARDING—NEW JERSEY

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

#### BOARDING—NEW YORK

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

#### FOR RENT—NEW YORK

**LAKE CHAMPLAIN.**—Shore front camp in the pines, for rent, furnished. 18 miles below Plattsburg. Sand beach for children. Wonderful views of mountains and lake. Boating, bathing, and fishing. Also camp for rent for June and July. Address C. H. EASTON, 1 Broadway, New York.

#### HEALTH RESORTS

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

#### MODERN PRISCILLA

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

#### NOTICES

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

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

#### LOANS, GIFTS, AND GRANTS

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

#### CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, Miss MARIAN 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, Barboursville, Ky.

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

FREDERICK MUTCHLER, director Coöperative 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.

#### THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 53, 281 Fourth avenue, New York.

#### DIOCESE OF MICHIGAN SUMMER SCHOOL

The school meets at Grosse Isle on the Detroit river, June 27th to July 3rd. Standard courses for teachers in Missions, Religious Pedagogy, Life of Christ, Christian Year. Special lectures on *Christian Nurture Series* by the Rev. B. T. Kemerer.

For information, address Rev. C. C. PURTON, Secretary, Christ Church House, Detroit, Mich.

#### 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 (Greenpoint), Kent St., near Manhattan Ave.

##### ROCHESTER, N. Y.:

Scranton Wetmore & Co.

##### TROY, N. Y.:

A. M. Allen.

H. W. Boudey.

##### BUFFALO, N. Y.:

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

##### BOSTON:

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

##### SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

##### PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

##### PHILADELPHIA:

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

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

Broad Street Railway Station. Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

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

##### BALTIMORE:

Lycett, 317 North Charles St.

##### WASHINGTON:

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

##### LOUISVILLE:

Grace Church.

##### STAUNTON, VA.:

Beverly Book Co.

##### CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

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

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

Morris Co., 104 S. Wabash Ave.

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

##### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

##### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of 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.]

John H. Williams. San Francisco, Calif.

*The Jewel City: Its Planning and Achievement; Its Architecture, Sculpture, Symbolism, and Music; Its Garden, Palaces, and Exhibits.* By Ben Macomber. With colored frontispiece and more than seventy-five other illustrations. Panama-Pacific International Exposition.

The Century Co. New York.

*Present-Day Europe: Its National States of Mind.* By T. Lothrop Stoddard, A.M., Ph.D. (Harv.), Author of *The French Revolution in San Domingo*, etc. \$2.00 net.

*Inside the British Isles.* By Arthur Gleason, Author of *Golden Lads*, etc. \$2.00 net.

Houghton Mifflin Co. Boston.

*Is Civilization a Disease?* By Stanton Coit, \$1.00 net.

T. Fisher Unwin. 1 Adelphi Terrace, London, W. C., England.

*Woman and the Church.* By Rev. B. H. Streeter, Canon Residentiary of Hereford; Fellow of Queen's College, Oxford; Editor of *Foundations and Concerning Prayer*.



PAMPHLETS

Author of *Restatement and Reunion* and *Edith Picton-Turbervill*. With Foreword by the Bishop of Durham. \$1.50 net.

*Russell Sage Foundation*. New York.

*Social Diagnosis*. By Mary E. Richmond, Director, Charity Organization Department, Russell Sage Foundation. Pp. 511. \$2.00 net.

*Association Press*. New York.

*The Jesus of History*. By T. R. Glover, Fellow of St. John's College, Cambridge; University Lecturer in Ancient History. With a Foreword by the Archbishop of Canterbury. \$1.00 net.

*The Young Churchman Co.* Milwaukee, Wis.

*The Potter and the Clay*. By the Right Rev. Arthur F. Winnington Ingram, D. D., Lord Bishop of London. \$1.00 net.

*Macmillan Co.* New York.

*The Best Man I Know*. Developed Out of the Will for the Good of All. By William DeWitt Hyde, President of Bowdoin College. 50 cts. net.

*National Municipal League*. North American Bldg., Philadelphia.

*Public Markets in the United States*. Second Report of a Committee of the National Municipal League. Figures revised to March 15, 1917. 50 cts. net.

*Home for Old Men and Aged Couples*. 1060 Amsterdam Ave., New York.

*Forty-fourth Annual Report*, 1917.

*George H. Morrill Co.* Norwood, Mass.

*Our Flag and The Star Spangled Banner*.

*The Lutheran Theological Seminary*. Philadelphia, Pa.

*Annual Catalogue*, Fifty-fourth Year, 1917.

*Longmans, Green & Co.* New York.

*Seven Doubts of a Biologist*. By Stewart McDowell, B.D., Chaplain and Assistant Master at Winchester College. 40 cts. net.

*Wells Gardner, Darton & Co.* London.

*Easter the Victory of Freedom*. A Sermon Preached by the Right Hon. and Right

Rev. Arthur Foley Winnington Ingram, D.D., Lord Bishop of London, in St. Paul's Cathedral on Easter Day, 1917. 10 cts.

MUSIC

*Early Co.* Memphis, Tenn.

*Right Triumphant*. A National Anthem dedicated to the Youth of America. Words by Annah Robinson Watson. Music by Theo. Carroll Reynolds. 25 cts. net.

PAPER COVERED BOOKS

*Harvard University Press*. Cambridge, Mass.

*Ephod and Ark: A Study in the Records and Religion of the Ancient Hebrews*. By William R. Arnold, Hitchcock Professor of Hebrew in Andover Theological Seminary. Harvard Theological Studies III. \$1.50 net.

*Longmans, Green, & Co.* New York.

*My Ideals of Religion*. By Walter J. Carey, Author of *A Book of Instruction for Church People*. 40 cts. net.

ANNUAL CONVENTIONS

SUMMARY

CHICAGO passed the resolutions suggested by the Joint Commission, and another declaring unswerving loyalty.—LONG ISLAND declined to publish a diocesan paper; failed to enfranchise women; to suggest a time for preaching war-time prohibition; to uphold the standards of labor; to protest taxes on the necessities of life. It changed its canons in accordance with the acts of General Convention.—MICHIGAN passed resolutions on prohibition, on guarding camp morals, and against lowering standards.—MISSOURI passed resolutions for the moral safeguarding of camps, for prohibition during the war, for prevention of child labor; admitted a woman as delegate; pledged support to the war.—SACRAMENTO's convention was marked by little departure from routine.—SOUTH CAROLINA assumed responsibility for clergy pension premiums.

CHICAGO

THE DIOCESE of Chicago met in annual convention in the Cathedral Church of SS. Peter and Paul on Tuesday and Wednesday, May 22nd and 23rd. The Bishop described the year as normal for the Church in the diocese, and the convention seemed a normal convention in the amount of business done. The patriotic tone was naturally very marked throughout.

The opening service at the Cathedral is always impressive. The attendance of the clergy was good, and the attendance of the laity, including the delegates, seemed better than most years. The Bishop celebrated, with Dean Edwards as epistoler and the Suffragan Bishop as gospeller. Dean Pond was the Bishop's chaplain. The Bishop preached a very direct and forcible sermon on the relation of the Church to the present great war, taking for his text, St. Luke 21: 9-10, and following: "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by." These verses, he said, gave a vivid description of the times and events of to-day. Nation is rising against nation, and kingdom against kingdom. Then, said our Lord, we are to

look for the coming of the Son of Man. There was a peculiar significance in the war having been declared on Good Friday. Ours was no war for gain or conquest or for territorial possession, neither was it a war of hate. We should pray that it be a war of grim determination to rid the world of anarchy, violation, frightfulness—in a word, Prussian militarism. Therefore we hope that the United States will prosecute the war at the cost of money and men till destruction is brought to an end. The function of war is to inspire men to duty, to mobilize the spiritual forces, to quicken men's consciences, to keep their eyes fixed upon God. It was a time for deeds, and Churchmen are to do what they can to supply the nation's need of money, men, and equipment. The nation needs cash, and the Bishop thought it not inconsistent to appeal for the Liberty Loan. He had consented to the placing of application blanks for the loan in the Cathedral, and he asked the clergy to announce it to their congregations that the land might have the sinews of war. The nation needs men, and he urged every man and woman to be loyal and to be ready to obey their country's call. The country needs equipment; it needs, for example, food supply. He read statistics giving the relative amount of grain used in England and America in the making of food and in the brewing of intoxicating drink. In view of these figures we must make up our minds whether we desire bread or beer, wheat or whiskey. The function of the Church is to impress such facts as these on the conscience of the nation. He suggested that men stand back of the nation in its fight to damn liquor and to save food. He emphasized the need of looking after the enlisted men, and to see that the camps were kept physically and morally clean. The Bishop said that many of the diocesan clergy had volunteered as chaplains, and that he was glad to give leave of absence to fitting men. He referred to the services begun by the diocese at Fort Sheridan, and to the work of the Red Cross, and urged coöperation of the clergy in these. He asked, too, that the clergy arrange for special services of intercession for the men who had enlisted, and asked that they post

the names at the church door, with a special prayer attached to the list. He asked, too, that the names of these men be sent to him.

The convention assembled for business at 12:15 P. M., the Bishop presiding. The Rev. Erle H. Merriman was reelected secretary. The Rev. H. A. Lepper was appointed assistant secretary. The Rev. H. J. Spencer was appointed Bishop's secretary. Mr. F. F. Ainsworth was reelected treasurer. The Bishop then appointed standing committees.

The appointment of the Rev. J. H. Edwards as Dean of the northeastern deanery was confirmed by the chair, who also appointed the Rev. D. S. Phillips, D.D., as Dean of the northern deanery, and the Rev. B. F. Fleetwood, D.D., Dean of the southern deanery.

On motion of Dean Edwards, a telegram was sent by the convention to the Rev. Dr. Phillips expressing their great regret that he had been prevented by illness from attending this his fiftieth annual diocesan convention. Dr. Phillips has missed only one convention during the last fifty years.

The new Church of the Holy Apostles applied for admission to the convention through its priest in charge, the Rev. L. F. Potter. The Church of the Messiah also applied for admission through its priest in charge, the Rev. George H. Thomas. St. Matthew's Mission, North Evanston, applied for admission as a parish. All were referred to the committee on the incorporation of churches. The consent of the convention was given to the Church of the Redeemer, Elgin, as is required by law, to place a mortgage on its property to cover the cost of rebuilding.

The Bishop then read a list of his official acts. One clergyman had died during the past year, one had been deposed (but not for any cause affecting his moral character). He had received twelve postulants, thirteen candidates; had ordained four men to the diaconate, and four to the priesthood; consented to the election of ten rectors, the resignation of eighteen, and had appointed fourteen clergymen to missions.

The Suffragan Bishop then read his report of official acts from January 8th to May 22nd. They included 804 confirma-



tions—18 received from the Roman Church, one from the Armenian Church—56 sermons, and 57 addresses.

The convention adjourned till 2 o'clock. On re-assembling, a motion was made by the Rev. J. S. Stone, D.D., declaring to the President of the United States the unswerving loyalty of the Church in this diocese. The motion was unanimously carried. The reports of the treasurers of the diocese and of the Board of Missions were referred to the committee on finance. The report of the Board of Missions was presented by the Rev. N. O. Hutton. Before asking for pledges for the coming year it was announced that the Board hoped to get pledges on a \$30,000 basis, making every effort to obtain \$40,000. The Rev. Dr. Stewart, chairman of the committee on apportionment, then asked for pledges. Most of the parishes and missions pledged the amount apportioned them for diocesan missions, and in some cases more, but most did not pledge the full amount apportioned for general missions.

The Rev. Dr. Hopkins made three important motions dealing with war subjects, which were unanimously carried. The first motion asked that prohibitory zones be established in government camps to protect the men there from intoxicating liquors and immoral women. The second motion put the convention on record as favoring the prohibition of the manufacture of intoxicating liquors during the war. The third motion set forth the Church as protecting against the lowering of educational and industrial standards during war time. It was asked that the representatives in Congress be advised of the action of this convention on these matters.

After the reports of the trustees of the endowment fund and of the Society for the Relief of the Aged and Infirm Clergy, a rising vote of thanks was unanimously tendered to Mrs. L. B. Hibbard for her long and successful work on behalf of the aged and disabled clergy of the diocese, and for their widows and orphans. The Bishop asked that he might convey this vote of the convention in person to Mrs. Hibbard. Thereafter other reports were presented.

The convention re-assembled at 10 o'clock on Wednesday morning, the Bishop presiding, and the chairman of the nominating committee read his report. The clerical members of the Standing Committee were only elected after the taking of several ballots. The clergy finally elected were the Rev. Messrs. J. H. Edwards, C. H. Young, and E. J. Randall. The lay members were Messrs. E. P. Bailey, W. Ritchie, and Dr. J. H. Chew.

The Rev. G. W. Laidlaw made the report for the committee on finance, in which was noted the lack of care and business methods in some parishes and missions making their reports. The committee also presented a net budget for the year aggregating \$20,412.50, which was adopted. On motion of the committee a special committee on the convention luncheon was appointed, and it was decided to pay the traveling expenses of the out-of-town delegates.

The Rev. F. G. Budlong presented the report of the committee on legislation. Some minor amendments to the constitution were offered and carried. There was considerable discussion from the floor on the suggested change of the time of the annual diocesan convention, in order to bring it nearer to the time of the new fiscal year, ending in January. It was finally decided to meet at the accustomed time in May. The delegates to the last synod of the Province of the Mid-West were reelected. There was not time to present the reports of many committees, and reports which had not al-

ready been published were ordered printed in the convention Journal.

The chairman of the Board of Equalization announced that the rate of assessment for diocesan expenses for parishes for the current year is 6½ per cent. and the rate for missions 3½ per cent. The convention adjourned shortly after 5 o'clock.

### LONG ISLAND

AT THE Cathedral at Garden City on May 22nd and 23rd, the Bishop was celebrant at the opening service. This annual address was the chief event of the first day. He touched on the present critical times, the raising of the Church Pension Fund, the lack of men of high caliber to enter the ministry, cautioned young men not hastily to marry on account of the pension fund provision, and declared that he believed it the duty of clergymen to stay at their work and proclaim the faith, for he could not conceive of a Christian minister being employed in the shedding of blood. He was, he said, only asking his hearers to help keep the Church's armor bright, "so that she may here on Long Island do her part in helping to work out from this awful hell of the battle the will of God."

The Church's call is more urgent than that of the Army.

"We see the country now ready to make great sacrifices that it may strongly officer its army. The Church's call for leaders is even more urgent. To the question which has been presented to me more than once, by students preparing for the ministry, as to their duty at this national crisis, I can make but one answer. While I would not discourage any man, if he were fitted, from serving his country in the army, yet the noblest service is that of proclaiming the Christian faith.

"It is hard for one man to decide questions of conscience for another, but I would ask anyone torn by doubt as to where his duty lies to reflect on the supreme office of the Church in the Christian State, and on the need for self-sacrificing preparation. It is needless to add that for the man who has already been ordained there is no longer any doubt about his duty. 'No man having put his hand to the plow and looking back is fit for the kingdom of God.' It would only be by a violent strain of the imagination that we could conceive of a situation where the hands which have been consecrated to the holy office of the priesthood of Christ could be employed in the shedding of blood."

Bishop Burgess referred to the fact that year after year Long Island, while its gifts were above the average, had failed to meet its apportionment. He spoke of two methods of improvement: one, to give to every parish and communicant an opportunity to give; the other, to appoint a small committee of laymen to act with the Bishop as an auxiliary committee to the Board of Missions.

The Rev. Robert Rogers was reelected as secretary, Mr. George W. Hewlett as treasurer, and the Rev. T. J. Lacey as registrar.

The committee on the Church Pension Fund reported that the diocese had raised \$406,000. A resolution of congratulation and thanks to Bishop Lawrence was offered.

A resolution was offered to the effect that the convention begin its sessions regularly on the third Tuesday in June.

A diocesan paper was considered inadvisable for the immediate present and diocesan news will be printed in the *Helping Hand*, the organ of the Church Charity Foundation.

The canons were amended to conform with the recommendation of General Con-

vention that the fiscal year end December 31st.

A committee of five laymen to prepare a budget on Church finance was appointed. The reports of the Archdeacons showed that about \$30,000 is needed effectively to carry on diocesan missions. The suggestion was offered that a sustentation fund of about \$50,000 be raised as soon as possible to take over the outstanding mortgages on Church property and make loans to missions, etc. In this way the interest could be applied to the principal fund.

The question of the enfranchisement of women had received a majority vote in favor of it last year, but was lost because it lacked the two-thirds majority required by the canon on amending canons. Justice Scudder held that this provision contravened the constitution, which requires a majority vote (by order if demanded) for changes. The Bishop ruled that the canon was valid as it stood.

The committee on chaplains in the service, in conjunction with the committees of the other dioceses of the state, had issued a questionnaire to which the replies had been gratifying. They recommended that the chaplain have a supply of service books, such as the Massachusetts diocese has prepared, a portable altar, a small organ, a supply of reading matter, a fund of about \$50 for athletic outfit and about \$300 as a special fund for emergency cases, stationary, and Prayer Books at a total cost of about \$700. They recommended that the diocese raise \$5,000 for the chaplains' work.

Three resolutions failed to receive sufficient votes: 1, That June 3rd be observed as a time to preach national prohibition; 2, That the standards of labor be in no wise lowered during the war period; 3, That no tax be levied on the necessities of life.

### MICHIGAN

CHRIST CHURCH, Detroit, on Wednesday, May 23rd, was the scene of the opening service of the convention. The Bishop was celebrant, assisted by Dr. W. D. Maxon, the rector of the parish, the Rev. Stephen W. Frisbie, secretary of the diocese, and the Rev. Cecil C. Purton, assistant in the parish. The convention was then organized. The Bishop in his address spoke of the splendid condition of the diocese in financial matters, all churches excepting two small missions without ministers having met their diocesan allotments, the diocese having contributed \$150,000 towards the pension fund, the Reinforcement Fund already having fathered one new mission and about to begin another, many parishes having made large improvements and more contemplating such, two of the large parishes of Detroit having largely increased their endowment. The laity are more and more becoming around to their responsibility, to a great extent stimulated by the Michigan Church Club. The Bishop referred to the excellent work of the women's organizations, and that of the Episcopal Young People's Association. He stressed the need that the diocese do more than its share towards missionary giving. Then followed a most remarkable patriotic charge to the clergy which the convention afterwards voted to have printed as a pastoral to be read in all the churches on the first Sunday in June.

In this charge the Bishop urged prohibition during the period of the war, at least, for the moral good of the army and navy and also for the conservation of grain, and that the whole people might attain to a higher efficiency.

The Bishop urged the preaching of patriotism and the cooperation of all parishes



with the Red Cross and other relief agencies, and that the parishes be used as recruiting stations, with rolls of honor posted of those who enlisted. The Church should teach that food raisers and conservers are patriots, and that wasters are as bad as deserters, and that he who hoards food for artificial prices is as base a traitor as he who betrays a citadel or an army in the field.

"A spiritual crisis confronts the Church and world," said the Bishop, "and the only solution to the true gospel of Jesus Christ. Each of the nations has had its sins to atone for, and must pay the price." He instanced England's sordid commercialism in the past as seen in the opium trade—the moral levity and religious indifferentism of France—Italy's "lust of conquest and aggrandizement". "Even pathetic little Belgium's starved and mutilated children recall vividly the starved and mutilated children of the Congo a few years ago. The guilt of those historic atrocities cannot be charged wholly to the wicked King Leopold. The blame for them rests partly, at least, upon the conscienceless greed of commercial Belgium. Even we have our national sins to reckon with though our present motives are above reproach or even question."

The convention passed a resolution urged by the Joint Commission on Social Service.

A committee was appointed to act for the diocese in coöperating with the government in this crisis to further the cause of the war.

A resolution was passed commending the patriotic spirit of the rector of Christ Church, the Rev. W. D. Maxon, D.D.—who has been accepted as a chaplain for one of the base hospitals, and also commending the parish for granting him leave of absence for the war.

A business canon prepared by a committee of the Church Club provides for an examination of the titles of all Church properties; the appraisal by a diocesan committee of all Church properties, and the determination of the minimum insurance to be placed upon them, which must be carried by the parish; the auditing of the books and accounts of all treasurers each year by an accredited accountant; the proper bonding of all parish and diocesan treasurers; the changing of the fiscal year so that it shall hereafter end in all parishes and missions on December 31st; and the examination each year of all parish registers.

The Standing Committee includes the name of the Rev. W. H. Poole of Jackson, who succeeds the Rev. Dr. Maxon.

The convention accepted the invitation of St. Paul's Church, Lansing, for its meeting place in 1918.

#### MISSOURI

AT THE opening service on May 22nd in Christ Church Cathedral, St. Louis, Bishop Tuttle said there have been eleven presidents of the United States since his consecration. He said that the diocese was in splendid condition.

The report of the diocesan Social Service Commission dealt chiefly with the new Country Home for Convalescents about to be opened on a farm recently bought near St. Louis, a work which promises to be most important and constructive. A telegram from the Joint Commission on Social Service, urging the moral safeguarding of military camps, prohibition during the war, prevention of child labor, and disapproval of taxation of necessaries of life for war purposes, was referred to the Social Service Commission, together with a resolution favoring prohibition. The commission returned its unanimous recommendation of passage of all the above resolutions and the convention approved of the first three, re-

jecting, after a spirited debate, the resolution against taxation of necessaries. Those who opposed this resolution did so because of their feeling that all should bear a share of the burden of the war, while those who favored the resolution, referred to the war as purely commercial.

Bishop Coadjutor Johnson in his address reported a slight increase in communicants and better equipment in the way of buildings. He urged prohibition and the necessity that everyone take a share in the war. Dr. Pardee of the American Church Building Fund Commission was accorded the privilege of the floor.

The most important event of the second day was the presentation of the credentials of a woman delegate from Calvary Church, Louisiana. The question of her right to a seat and vote was referred to the committee on canons, which reported that there was nothing in the canons to prevent a woman from serving as delegate. Therefore the diocese of Missouri is now formally enrolled among the "suffrage" dioceses.

A resolution pledging hearty support of the war was introduced and unanimous approval was asked for, but the resolution, though passed overwhelmingly, was opposed by three clergy and one layman.

The convention agreed to the principle of consultation with the Church Federation of St. Louis before starting new work or relocating established work, providing that no action of the Federation be understood as binding upon the Bishops or clergy of the Church.

By resolution the Bishops and missionaries of the diocese were authorized to include in their traveling expense accounts the cost of Pullman and parlor-car tickets. The report of the Rev. H. W. Mizner, head of St. Stephen's House, emphasized especially the splendid work done on their summer farm, St. Stephen's-in-the-Hills. The Rev. J. H. Lever, city missionary, announced the gift of a larger and better Buick automobile to replace the car which has been in use the last three years.

At an evening missionary meeting in St. George's Chapel the speakers were the Rev. Mr. Cleveland and Mr. Burgess, a layman of All Saints' Church.

The third day was taken up largely with reports of the committees on finance and balloting for delegates to the Provincial Synod. A telegram of greeting was received from the diocese of Kansas, whose Bishop was formerly a priest in this diocese.

The personnel of all the committees for the ensuing year remains virtually the same. A resolution was passed in appreciation of the work done by Mr. F. J. McMaster, a member of the board of diocesan missions for thirty-six years, who now resigns.

#### SACRAMENTO

THE OPENING service was held at St. Paul's Church on Tuesday, May 15th, when the sermon was preached by the Bishop of California. Miss Leonora M. Kelton was set apart to the order of deaconess by Bishop Moreland for work in the diocese.

The convention met at 2 P. M. at Trinity Pro-Cathedral. Archdeacon Shurtleff was elected secretary. The Bishop then read his annual address.

The convention dinner was held at Hotel Sacramento at 6:30 P. M. In addition to other speakers, Mr. George F. Shelby, field secretary of the Brotherhood of St. Andrew, delivered an address on The Master's Call to Men and Boys.

On Wednesday a corporate Communion of the Woman's Auxiliary was celebrated at 7:30 A. M. at Trinity Pro-Cathedral, fol-

lowed by breakfast at the diocesan Cathedral house with a business session later.

At 2 P. M. a joint session was held of the convention and Woman's Auxiliary.

#### SOUTH CAROLINA

ST. DAVID'S CHURCH, Cheraw, one of the oldest parishes in the diocese, was the scene of the diocesan council, which met on May 8th and 9th. The offerings at the opening service, when Bishop Guerry was celebrant, were appropriated to the state branch of the Red Cross.

The Rev. A. S. Thomas was reelected secretary; Mr. William Godfrey, treasurer; the Rev. E. A. Penick was appointed assistant secretary. The afternoon was devoted to addresses on different religious enterprises. At 6 o'clock a reception was given in the parish house to the delegates and their friends.

In the evening social service was the topic, the Rev. C. W. Boyd, diocesan chairman, and the Rev. F. M. Crouch of the joint commission being among the numerous speakers.

The diocese assumed responsibility for payment of the premiums on pensions for all the parochial clergy, the finance committee levying that amount on all current expense budgets.

A special committee appointed at the last council to consider division of the diocese or securing additional episcopal supervision, reported that either action was inexpedient at this time.

The first Tuesday in February was selected for the next council meeting, to follow as closely as possible upon the close of the fiscal year.

An apportionment of three per cent. was levied for Christian education in schools and colleges.

Diocesan missions was the topic the second night, reports being read from the convocations, and from the treasurer. Mr. J. Nelson Frierson of the university, speaking of the Laymen's Missionary League, appealed for missionary, social service, and Church extension work in the communities. The Rev. W. H. K. Pendleton reported Sunday school advance.

#### CLERGYMEN'S RETIRING FUND SOCIETY

THE CLERGYMEN'S RETIRING FUND SOCIETY held its semi-annual meeting May 11th at the Church Missions House. The treasurer's report showed an increase over last year in dues, gifts, and interest. A special Christmas donation of \$10,000 had been received. The financial secretary reported that there had been increased inquiry as to the benefits to be derived from membership, arising largely from disappointment on the part of the older clergy that little or nothing could be expected by them from the creation of the Church Pension Fund. Others were attracted by the idea that sixty was more persuasive than sixty-eight, as the age at which annuity would begin, and felt that in any case it would be well to secure annuity in the Clergymen's Retiring Fund Society for the eight years intervening between the ages of sixty and sixty-eight, even if at that later date they should become entitled to a pension, and then enjoy for the rest of their lives both annuity and pension. The total receipts for the semi-annual period amounted to \$40,822.31.

HE WAS made perfect through suffering; He entered not into His glory before He was crucified.—*Keble*.



# COMMENCEMENT AT GENERAL THEOLOGICAL SEMINARY

## Alumni and Trustees Meet — Year Book of Trinity Parish

New York Office of The Living Church }  
11 West 45th Street }  
New York, May 28, 1917 }

**W**HEN it is remembered that alumni of the General Theological Seminary were attending annual conventions in twenty-three dioceses and missionary jurisdictions last week, the attendance at the commencement week meetings, reunions, and other interesting events was beyond expectation.

The annual reception by the faculty was held in Hoffman Hall on Wednesday afternoon, from four to six o'clock, and was attended by trustees, alumni, and students. Bishop Fiske of Central New York preached the baccalaureate sermon in the Chapel of the Good Shepherd after Evensong.

Thursday was alumni day. The eighty-fifth annual meeting of the associate alumni was held in Sherréd Hall. To fill the vacancy caused last August by the death of James Nevett Steele, priest and doctor, unanimous choice was made of the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, N. Y., as president of the association.

The Rev. Charles E. Spalding of the Los Angeles local association addressed the meeting. Letters were read from other local groups of alumni and the Rev. G. Herbert Dennison spoke of the Philadelphia alumni.

Unanimous choice was made of all the officers. The recording secretary is the Rev. John Keller, and the corresponding secretary, the Rev. John R. Harding, D.D.

The meeting heartily welcomed the Very Rev. Dr. Fosbroke, who made an address.

After routine business, adjournment was taken, and the members assembled in the Chapel of the Good Shepherd. The Rev. Dr. Randall C. Hall read the necrologist's report and the Rev. Dr. Edmund Banks Smith read an essay entitled *The Chalice: Its Unfailing Use*.

There was a meeting of the trustees of the Seminary at two o'clock in Sherréd Hall, the Bishop of Newark presiding. Dean Fosbroke made an exceptionally interesting report, which was ordered printed. The trustees heard other reports and appropriate action was taken.

On account of war conditions it was decided to defer the celebration of the one hundredth anniversary of the Seminary.

The Rev. Ralph B. Pomeroy, rector of Trinity Church, Princeton, N. J., was elected instructor in Ecclesiastical History and Polity.

The Rev. Dr. Edwin A. White, rector of Christ Church, Bloomfield, N. J., was elected lecturer in Canon Law.

George Dobbin Brown, Ph.D., reference librarian of Princeton University, was elected librarian of the seminary.

Commencement exercises were held in the chapel at eleven o'clock on Friday. The lesson was read by the Bishop of Bethlehem; the office was sung by the Rev. Professor Jenks.

The Essayists were: Charles Steel Armstrong and Charles Eldredge McAllister.

Twenty-four graduates received diplomas at the hands of the Bishop of Newark, President of the Board of Trustees, and the degree of B.D. was conferred by Dean Fosbroke upon twelve alumni now in priests' orders.

### DR. ROBBINS ELECTED DEAN OF CATHEDRAL

The Rev. Howard C. Robbins, D.D., rector of the Church of the Incarnation, was elected on Tuesday last to the Deanship of the Cathedral of St. John the Divine, New York City. It is expected that Dr. Robbins will accept and enter upon his new duties in the early fall.

### YEAR BOOK OF TRINITY PARISH

The year book, now issued by Trinity Church, opens with a statement on the war, by the rector, the Rev. Dr. William T. Manning. Practically every side of the varied activities of the old parish church and its nine chapels is recorded. The book contains complete financial statements of both the corporation and the individual congregations of the parish.

The number of communicants now enrolled in Trinity parish is 9,398, an increase of 200 over the previous year. During the year there were 7,936 public services held in the parish, of which 3,143 were celebrations of the Holy Communion. There were, during the year, 404 confirmations, 374 baptisms, 328 marriages, and 473 burials.

"The annual financial statement of the parish again reveals a large deficit," writes Dr. Manning, "the entire net income from the endowments, together with the offerings of the people, being insufficient to meet the great demands and needs of our religious, educational, and charitable work."

Among the items in the long list of expenditures shown are \$362,343 for maintenance of churches and day schools; \$37,027 for gifts and allowances to churches and charities outside the parish; and \$216,441 for city taxes and water rates paid by the corporation, in addition to those paid by the lessees. Trinity's liability for notes payable now amounts to \$4,350,000.

Dr. Manning writes: "We are living at one of the greatest moments in history. A condition confronts us such as the world has never before seen. On a scale hitherto unknown, with its field of action enlarged to include the sky and the depths of the sea, with its deadliness and terror increased by every resource of modern knowledge, and every invention of science, the war has continued for nearly three years, and now involves almost the whole world.

"From the beginning the great issues at stake in this conflict have been plain enough. The progress of events has made them more and more clear. Even those among us who were, at first, in doubt have at length been forced to see that the battle with Prussianism involves every principle which we believe in as men, and which we hold sacred as Americans.

"We have no feeling of ill-will against the German people. We are far, indeed, from wishing to see them destroyed or enslaved. On the contrary, we wish to see them set free from the bondage into which they have been brought. They have been misinformed.

"They are soon to have a great awakening. In view of the thrilling events which have just occurred in Russia, we hope more than ever to see the true Germany arise and free herself from that evil control which has brought such calamity upon her, and upon the world."

### ALL SAINTS' CHURCH

All Saints' Church observed its ninety-third anniversary service on Sunday. The old-fashioned "three-decker" is still in use in this church. It is said to be the only one in the diocese.

A pastoral message was received from the Rev. Dr. W. N. Dunnell, who was rector for many years and is now living at Red Bank, N. J., at the advanced age of ninety years.

The Rev. Dr. K. S. Guthrie, vicar of the parish, officiated at this service. Later, the Dutch consul, the Hon. H. Spahler, with the assistance of Professor Van Noppen of Columbia University, and the historian, Louis Vander Boer, opened the New York-Holland Arts Museum. The exhibition of Dutch art at this old church—the third oldest of our churches in the city—will be open to the public.

### HOME FOR INCURABLES

Dr. Israel C. Jones, secretary of the Home for Incurables, on Third avenue, writes to correct an impression that the chapel dedicated recently was in his institution. The report in *THE LIVING CHURCH* of May 12th referred to the House of the Holy Comforter Free Church Home for Incurables, which is located at Grand Concourse and One Hundred and Ninety-sixth street, and is popularly known as the Home for Incurables.

### FROM THE PATRIARCH OF THE ASSYRIANS

A LETTER, written by the Patriarch of the Assyrians, Mar Shimun, and addressed to the Presiding Bishop of the American Church, expresses gratitude for what has been done for dwellers near Mount Ararat by the relief workers in the United States. It follows:

"The Rt. Rev. Bishop Daniel Tuttle, D.D.:

"We are grateful to you for your sympathy with our nation and myself. Although we have not met you personally, through the communications of our representative, Mr. Paul Shimmon, we have been informed of your kind efforts in behalf of our people. We shall never forget what the Americans have done for us, as we have been robbed and outraged by the cruel Turks. God has, through you, caused the people to send us aid. We are unable to repay your kindness in bearing our burden.

"As has been explained to you by Mr. Paul Shimmon, last year this nation suffered immensely through the massacres, disease that killed many thousands, and through famine. We are thankful to God that this disease is diminished now. We have had a warm winter, and the relief came in time from both the Americans and Russians, without which help the nation would have perished.

"When the conquering arms of Russia and England take Bagdad and Mosul, we expect to go back to our homes; but then we shall meet with greater hardships, in finding our houses burned down and ruined, and the people left without any shelter. They have no money with which they could buy animals and seed to till and sow. It is a problem as to how they shall live. We still expect your help, and greater help than heretofore, so that the results of your past efforts may not be lost, but effect the salvation of this nation.

"May God reward your kindness; and may the grace of our Lord be with you.

"SHIMUN, the Patriarch of the Assyrians, by the grace of God.

"February 10, 1917."

(Seal)

### FOND DU LAC COUNCIL POSTPONED

THE DATE of the Fond du Lac diocesan council has been postponed from June 5th to June 12th. The former, being the date of the registration day proclaimed by the President, was deemed by the Bishop inappropriate for the council opening.



## BISHOP BRENT ADDRESSES BOSTON UNITARIANS ON WAR

Speaks Enthusiastically of the Spirit of England and America—Miscellany

The Living Church News Bureau }  
Boston, May 28, 1917 }

**B**OSTON has welcomed with marked interest the Rt. Rev. Dr. Brent—once vicar of St. Stephen's Church, Florence street—who is visiting here. He has been asked to speak at many meetings of many sorts. Whitsunday, he preached at the Cathedral, one day he spoke to a large Red Cross gathering, and on May 23rd, he addressed 1,500 Unitarians at one of their "anniversary meetings" in Tremont Temple. Apropos of that, as a few Unitarian ministers have been making themselves conspicuous by a decidedly militant pacificism, it has been pleasing to note that deadly "ism" does not affect most of the Unitarians.

Having an address by Bishop Brent is evidence that the society as a whole is patriotic, and it no doubt helped to develop their patriotism to hear the Philippine prelate. To them he brought the message from our allies which we all need in order to be really aroused as to the war.

"The United States," the Bishop said, "having declared war, is not going to wage it in any half-hearted way, but is going to put the force of the nation into it; so that forever we may be able to crush under our heels the demon of War."

The Bishop had an enthusiastic reception by the Unitarians. Continuing, he spoke of the Spirit of Great Britain. "She is the only nation I know," he said, "which has incorporated into her name the term that expresses her character. She is the 'great-heart' of *Pilgrims' Progress*, and the war has brought out this aspect of her character in a very marked way. When the choice came to her to serve her own interests or to fight for the sanctity of her pledged word, she did not hesitate to take her stand as a champion on the side of Belgium.

"England has made her slips as we have, but she has always stood for the largest liberties of mankind. She is now defending the liberties of America on the seas. Eliminate the British fleet and it would not be long before Boston would be subjected to shell fire. Her dogged courage in this war cannot be surpassed, and with that motto of theirs, 'It's dogged as does it,' she will not go down to defeat.

"At home, too, in Great Britain, there is the courage which comes with self-sacrifice that we of this nation will most surely be called upon to exhibit. And the English people are beginning to know God. War is the greatest social evil we ever faced, and yet when America chose war she chose a less evil than had she remained neutral. France and England have looked from the beginning with wistful eyes toward America. They needed her great strength. But what they must have is the moral backing of the United States. If with America's splendid spirit we move out to do our desperately grim task, in losing our lives we shall save them."

### A PROPOSED CHAPEL AT SOMERVILLE

In memory of the Rev. Nathan K. Bishop, rector for forty years of Emmanuel Church, Somerville, who died two years ago, the parish is now planning a memorial chapel.

### MISCELLANY

At the annual presentation service of the United Offering of the Woman's Auxiliary of the diocese, held ten days ago, the sum contributed was \$4,958.

On Wednesday, May 23rd, there was to have been a reception, planned by the wardens and vestry of the Church of Our Saviour, Longwood, to the Rev. Dr. Reginald Heber Howe, the rector, and Mrs. Howe, in recognition of Dr. Howe's fortieth anniversary as rector of the parish. Most unhappily, the reception has had to be postponed, owing to Mrs. Howe's sudden illness. It is hoped that she may speedily recover and that the celebration of this unusual anniversary may be duly observed.

On Sunday, June 3rd, the Sunday preceding the registration for national service of young men between 21 and 30, the Bishop is to preach in the Cathedral at the Morning Service, with registration as his text.

Next month, the Episcopal Theological School in Cambridge is to celebrate the fiftieth anniversary of its foundation.

On a recent Sunday, 2,117 people, mostly men, entered the Church Rescue Mission doors, and on Monday morning following, from 6 to 7 o'clock, the mission served breakfast to 283 people. All the helpers, from the manager down, are converts of the mission. Twenty-six of them work in the lunch room. Splendid redemptive work is going on all the time in the mission.

J. H. CABOT.

## BISHOP RHINELANDER ISSUES PAMPHLET OF INTERCESSIONS

And Urges the Liberty Loan —  
Mothers Seek to Guard Military  
Camps—Miscellany

The Living Church News Bureau }  
Philadelphia, May 28, 1917 }

**B**ISHOP RHINELANDER has sent to the clergy a pamphlet containing Forms of Prayer to be used in Services of Intercession on Behalf of the United States in this Time of War. It includes a collect, epistle, and gospel, for the Holy Eucharist; a short litany; and a number of prayers for nations at war, for those from the parish who have gone into service, for

fruitful seasons, for the dying and for the dead. The clergy are requested to use these at each service.

The Bishop has also sent a letter urging the clergy to bring the Liberty Loan before their congregations. He directs attention to the object of the struggle, and the danger this country is in if it does not respond. He refers to conditions in Russia, and reminds the congregations that much depends upon the action of the American people as to what will happen in that country.

### GUARDING THE CAMPS

The women of Philadelphia have been considering a plan by which the mothers of the

boys going into camp may have their influence about them during their stay, and thereby counteract that of those whose business it is to degrade.

Added to the list of prominent Philadelphians and Churchmen who are in camp are; Norris S. Barratt, Jr., Frank F. Battles, George Biddle, William W. Bodine, Joseph W. Brinton, Rodney T. Bonsall, Sidney S. F. T. Brock, Clarence N. Clark, Jay Cook 2nd, Robert Creswell, Frederick R. Drayton, Norman Ellison, Jr., A. Merrill Ely, Henry R. Ely, Thomas E. Finletter, Lincoln Godfrey, Jr., Edwin C. Jones, Clifton Lisle, William C. Longstreth, Arthur E. Newbold, Jr., John L. Newbold, Jr., Earl M. Newlin, George W. Pepper, Jr., Wharton Brinkler, Louis M. Washburn, and Alexander C. Yarnall.

### SERVICES FOR CATHEDRAL

Announcement has been made of services to be held on the site of the proposed cathedral for the diocese on the Parkway, at Twenty-third street, beginning Trinity Sunday and continuing throughout the summer. The speakers for the four Sundays of June are Bishops Rhinelander, Fiske, and Talbot, and the Rev. H. Percy Silver. These services will begin at five o'clock in the afternoon. The ground for cathedral site has, through the efforts of prominent laymen, been donated to the Church.

### CONVOCATION

The convocation of West Philadelphia met in St. Paul's Memorial Church, Overbrook, Thursday, May 24th. The minister in charge of St. Barnabas' Mission, the Rev. Joseph Manuel, announced that his people are prepared to relinquish \$200 of the appropriation made to that work. The missionaries of the colored work asked for better equipment. The officers were re-elected.

### MISCELLANY

A meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles was held in the City Club, Tuesday, May 22nd. The officers were re-elected. A paper was read by the Rev. G. W. Lincoln on Recent Roman Objections to Anglican Orders.

Announcement has been made of the commencement alumni day exercises to be held in the Church of the Atonement and the Divinity School June 7th. There will be a celebration of the Holy Communion at 7:30. At the 11 o'clock service Bishop Lines will be the preacher. In the evening the Rev. Philip J. Steinmetz will read an essay.

EDWARD JAMES MCHENRY.

### EUCCHARISTIC LEAGUE

THE EUCCHARISTIC LEAGUE will hold its first annual assembly in Philadelphia on September 14th and 15th.

The object of the League is to work and pray for the restoration of the Holy Communion to its primitive and apostolic position as the main Sunday service. It is a principle of the League to avoid controversies, and to take no official stand with regard to questions of Eucharistic doctrine or ritual. "Our Lord's own service as the chief service of every Lord's Day" is its only motto. The Rt. Rev. Thomas F. Gailor, D.D., is the honorary president, and the Bishops of Pittsburgh, Albany, Kentucky, and Chicago are honorary vice-presidents. The Rev. L. M. A. Haughwout is secretary-general. A booklet explaining the object and methods of the League will be sent free upon request of the secretary-treasurer, Mr. Frederick W. Whitefield, 19 Liberty street, Bloomfield, N. J.



## CHICAGO LOSES DEAN OF ITS SOUTHERN DEANERY

### Death of the Rev. Dr. D. S. Phillips— Sessions of Junior Auxiliary

The Living Church News Bureau }  
Chicago, May 28, 1917 }

THE Rev. Duane S. Phillips, D.D., honored by the convention of the diocese last week by reappointment to the deanery of the Southern Deanery, a position he

bulbs. After singing *Adeste Fideles*, the roll call of branches was held, each delegation bringing forward its gifts. At the end there were heaped about the tree over one hundred presents, and clothing for five orphan children. On the tree hung a tag representing a generous supply of candy, the gift of St. Chrysostom's Sunday school. A number of beautiful Alaskan pictures were thrown on the screen. A short talk followed



had occupied since 1879, died peacefully in his sleep last Wednesday evening. A telegram from the convention expressing its sympathy with him in his weakness reached him and gave him much gratification, but the notice of his reappointment as Dean came after his death. He had assisted at the Sunday services of St. Paul's Church, Kankakee, of which he was rector emeritus, on May 17th.

The funeral services included a requiem, said by the rector of the parish, the Rev. Richard Rowley, a sermon by Bishop Anderson on The Hope of Immortality, and an address by the Rev. J. H. Edwards, who also made the committal. The lesson was read by the rector and the prayers by the Rev. J. D. McLauchlan. A more lengthy notice will appear next week.

#### JUNIOR AUXILIARY

The annual meeting of the Junior Auxiliary of the diocese was held at St. Mark's, Evanston, on May 19th. The day opened with a short service and address by the rector, Dr. Rogers, followed by condensed reports. After luncheon an exhibition was held of all scrap-books entered in the annual contest. The president, Miss Janet S. Childs, then awarded to the branch from St. Barthomew's the first prize of a gold medal. The second prize, a silver medal, was awarded to the Epiphany branch. Four silver crosses were also awarded for excellent scrap-book work.

The May Christmas Tree was then held for the benefit of St. Philip's, at Wrangell, Alaska. The tree itself stood on a platform, illuminated with red, white, and blue

by Miss Ellen Van Schaick, on our work in Alaska. The day closed with a general inspection of the work and the gifts.

H. B. GWYN.

#### CONFERENCE OF CHURCH CLUBS

THE NATIONAL CONFERENCE of Church Clubs of the United States held its twenty-fifth annual conference in Cincinnati on May 18th and 19th, with fifty churchmen in attendance representing some thirty clubs.

The keynote of the conference was service. Church clubs have frequently seemed to be organizations for cultivation of the social virtues, but from the speeches and reports it was evident that in these bodies the Church has a great element of strength.

The conference opened with a celebration of the Holy Communion at the Cathedral with Bishop Vincent as celebrant, assisted by Dean Purves.

The president, whose ability and knowledge of parliamentary law made matters go very smoothly, was the Hon. Gideon C. Wilson, chancellor of the diocese, a well-known attorney.

The conference voted to change its name to The National Federation of Church Clubs of the United States.

A very interesting resumé of the General Convention of 1913 was given by Mr. Charles G. Saunders of Massachusetts.

The Hon. Allen D. Albert of Minneapolis spoke of the educational force of the Church club and how it might be a training school to develop laymen along many lines of usefulness.

Mr. Francis R. Morrison of Cleveland told

how the Church club of that city had organized experts in various lines and when a weak spot appeared in the administration of some parish or mission the entire force of the club was at its disposal to help bring it up to the standard.

In his address on Church Clubs in Co-operation, Mr. John S. Rogers of New York presented plans of the widest scope to help the Church meet present-day conditions and especially the problems arising from the war.

At the reception and dinner at the Hotel Linton given by the local club and attended by some two hundred members and guests, Bishop Vincent made a brief address and Bishop Coadjutor Reese spoke on The Church and the Nation. It was a plea for the consecration of patriotism. He said that no man could be a good Churchman and a poor patriot. It is by Bishop Reese as much as anyone that the plans for co-operation between the Church and the army have been suggested and developed, and to him is due much of the credit of the widespread movement to give the national flag a place in the processions and chancels of the Church.

Mr. Gilbert of Detroit, speaking of What the Church Club Can Do for Church Extension in a Diocese, told how in Michigan they were loyally giving moral and financial aid to the Bishop. They finance struggling missions and churches, loaning sums to start work on a sound basis and demanding only a low rate of interest and repayment after long time. Thus the most difficult years of the mission's life are made easier and permanent growth is more definitely assured.

Resolutions were adopted urging each club to organize committees to co-operate with the Church and especially to back up the chaplains with supplies and assistance in social service work among the men of the army and navy. It was recommended that a monthly corporate Communion be held at which prayers should be offered for the safety of our army and navy and for the triumph of the cause of truth and justice.

The Church Clubs of Connecticut, Pittsburgh, Chicago, Louisiana, Massachusetts, Michigan, Minnesota, Long Island, Cleveland, New York, Harrisburg, Pennsylvania, Milwaukee, the District of Columbia, and the local club were represented.

The following officers were elected:

President, Henry J. Ide, Boston.

First vice-president, Charles F. Chase, Newton, Mass.

Second vice-president, Southard Hay, Pittsburgh.

Third vice-president, C. L. Bunting, Atlanta.

Secretary and treasurer, John Stillitt Rogers, New York.

The next conference will be held in Pittsburgh.

The conference closed with an automobile ride through the suburbs of Cincinnati, luncheon at the Country Club, and a later tea at the episcopal residence. The visitors were guests of the Episcopal Church Club of Cincinnati in the first instance and then enjoyed the hospitality of Bishop Vincent.

#### CHURCH BUILDING FUND COMMISSION

AT ITS May meeting the American Church Building Fund Commission voted gifts aggregating \$4,400 to twelve parishes and missions. Loans amounting to \$4,500 were voted to two churches, and a grant of \$500 to another.

The corresponding secretary, the Rev. Charles L. Pardee, D.D., visited last month the diocesan conventions of Western Massachusetts, South Carolina, Georgia, North



Carolina, East Carolina, and others, assuring the Church of the commission's ability and wish to assist those needing and desiring aid in building operations.

**DEAN RESIGNS FROM SOCIALIST PARTY**

DEAN BELL of Fond du Lac has resigned his association with the Socialist party in the terms of the following letter:

"Comrade:

"I herewith tender my resignation from the Socialist party after ten years of membership with the hope that it will be accepted without further statement from me than is contained in this letter.

"My reason for this step is that the party stands to-day committed to policies in relation to the war which seem to me to be not merely treasonable to the United States, but deadly to the very things which all socialists hope may come upon this earth—industrial democracy and internationalism.

"None of these can come until the present power of the German-Austrian-Turkish confederacy is humbled in a war which, whatever may have been the motives of those who impelled our country into the conflict, cannot but bring about, if we are victorious, an international situation helpful to the spread of socialism in the world, and which, if we lose, cannot but set back socialism for many years. In such a war this country and her allies are engaged.

"In the midst of this war, the Socialist party, under the leadership of misguided persons whose German nationalism bulks larger in their minds and hearts than the international and democratic ideals of socialism, has made such utterances as are intolerable to me and to many others who are socialists.

"Comrades Gaylord and Simons, two of socialism's greatest exponents in this country, have been expelled from the party for daring to denounce these partisan utterances and to protest against them.

"I wish to join myself to them and to scores of the socialists who, since the St. Louis manifesto, have withdrawn from the party. I am still a socialist, convinced that the capitalist system of running our common affairs is unscientific, foolish, and destructive. I shall still do whatever I can to forward the cooperative commonwealth. With the socialist party as present organized and controlled, I can have nothing further to do.

"Socialism will come, but not through the spread of Hapsburg or Hohenzollern Kultur."

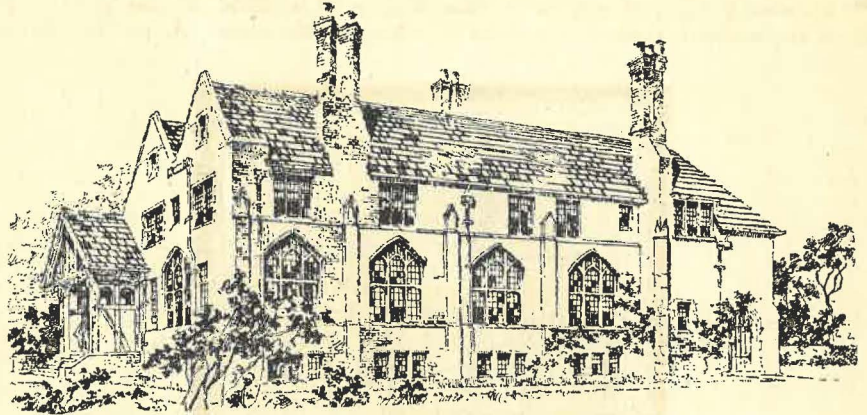
**PROPOSED CHURCH BUILDINGS IN CLEVELAND**

PLANS ARE UNDER WAY whereby a church and parish house are to be erected for St. Martin's parish, Shaker Lakes, Cleveland, Ohio. This is a newly organized parish in one of Cleveland's most prosperous suburbs and promises to be one of the most influential in and around the city. The first services of the parish were held in October and a corporation formed under the laws of Ohio on April 30th.

It has been decided that the need for a parish house is greater than that for the church building, and about half of the required amount has already been subscribed. It is estimated that the parish house alone will cost about \$20,000 and plans have been drawn by Messrs. Frank Meade and James Hamilton of Cleveland. A lot has been presented to the parish by Mr. Frank A. Scott, chairman of the Council of National Defense, in memory of Lavinia Warr and

Sarah Warr Scott, and the new buildings will be built thereon.

The parish house will consist of two floors, the main floor being given over to an auditorium with a seating capacity of 200 and an ample stage. In the rear alcove an altar will be placed for use in services until the church can be erected, and this will be closed off from the remainder of the building. There will also be a choir room, lockers, etc. The second floor will contain quarters for the sexton, offices for the clergy, a waiting room, class room, etc. In the base-



PROPOSED PARISH HOUSE OF ST. MARTIN'S, SHAKER LAKES, CLEVELAND, OHIO.

ment will be located a play room, kitchen, and laundry. It is anticipated that the play room will also be used as a dining room when necessary.

**BEQUEST**

BY THE WILL of Miss Sarah Norton Pardee, Hartford, Conn., a substantial bequest is made to St. Paul's Normal and Industrial School, Lawrenceville, Va.

**MEMORIALS AND GIFTS**

ST. PAUL'S CHURCH, Oregon City, Oreg., has been presented with a marble font, a gift of the Daughters of St. Paul's, in memory of Mary Louise Holmes.

GRACE CHURCH, Siloam Springs, Ark., has received a pair of Eucharistic candlesticks memorial to John Henry Sanford Leeds. These were blessed by the rector, the Rev. Frederick Leeds, and used for the first time on Easter Day.

IN MEMORY of Mr. E. A. Wadhams, a former vestryman, a memorial window was dedicated in St. James' Church, Milwaukee, on the Sunday after Ascension. It is the gift of Mrs. Wadhams. A sanctuary lamp, also in memory of Mr. Wadhams and given by his daughter, was dedicated at the same service.

ZION CHURCH, Palmyra, N. Y. (Rev. Jerome Kates, rector), received on Easter Day a white silk chalice veil and burse, a red leather marginal readings Bible, and a Litany book, in memory of John and Amoret Wright and their daughter, Mary Wright Stuppelbeen. On May 1st the vestry received from the executors of the late senior warden, Mr. Charles McLouth, \$1,000, to be invested for the church.

ST. JAMES' CHURCH, Brooklyn, N. Y., has been the recipient of several beautiful and valuable gifts. A full set of violet vestments, including a cope and Eucharistic vestments to match, the work of St. Agnes' Guild, was given and used the first time on Palm Sunday. Four Gorham candlesticks have been added for the chapel altar. A solid silver lavabo, a memorial gift, and a solid silver ablution cup have also been given.

**ARKANSAS**

JAMES R. WINCHESTER, D.D., Bishop

New Missions—Patriotic Services—Honor for Bishop Winchester

THE COUNCIL at Hope on May 9th and 10th received requests to become organized missions from congregations at Blytheville, Bentonville, Foreman, Fulton, McGehee, Readland, and Wynne.

THE BISHOP made the invocation and gave the benediction at Fort Logan H. Roots,

Ark., on May 17th, when the First Arkansas Regiment took the oath of allegiance.

A PATRIOTIC SERVICE was recently held at St. Paul's Church, Newport, Ark., when a handsome silk flag, presented by the senior warden, was blessed by the rector.

THE VEN. D. E. JOHNSON, Archdeacon of colored work, recently made a patriotic address at Shorter College, and has been asked to address the colored high school at Little Rock, also the teacher's institute in Sebastian county.

BISHOP WINCHESTER was elected Grand Prelate of Arkansas Knights Templar at their recent convention in Jonesboro.

**ASHEVILLE**

J. M. HORNER, D.D., Miss. Bp.

To Rebuild a Wrecked Church

TO REBUILD St. Gabriel's Church, Old Fort (Rev. B. S. Lassiter, Marion, N. C., priest in charge), which was wrecked by a landslide last year, \$500 has been subscribed by one person with the proviso that an additional \$1,500 be raised by August 7th. It is hoped that the required amount may be forthcoming.

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

A Parish Centennial

THE CENTENNIAL of St. Paul's Church, Constableville (Rev. T. H. M. Ockford, priest in charge), was observed on May 6th and 7th. Although the parish is rural and away from railroads, it has had a splendid history. The parish was organized and the church built in 1817, and the building was consecrated by Bishop Hobart in 1818. The first rector was the Rev. Joshua M. Rogers. He travelled from Boonville and Holland Patent in the south clear to Waddington on the St. Lawrence (beyond Ogdensburg), and to Sacket's Harbor on Lake Ontario. All of these ministrations he performed for an annual salary of \$150. The celebration on the 6th consisted of a social gathering in the afternoon and a reunion in the evening. The principal address was made by Bishop Fiske, and an historical address was given by E. Merriam Bagg.



## CONNECTICUT

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

Parochial Missions—A Canvass—Memorial Proposed for Dr. Hart

ST. STEPHENS CHURCH, Ridgefield, Conn. (Rev. Walter B. Lusk, rector), had a very successful mission conducted by the Rev. Walter E. Bentley. At St. John's Church, Hartford (Rev. J. W. Bradin, rector), a mission was conducted recently by Bishop Acheson, followed by an every-member canvass.

ASSURANCES THAT HIS services in France as a worker for the American Red Cross will be accepted have been received by the Rev. Dr. Ernest deF. Miel, rector of Trinity Church, Hartford. The vestry at a recent meeting voted him discretionary power to decide what course to pursue in the emergency and granted him leave of absence. Dr. Miel expects to be connected temporarily with the hospital service under the Red Cross in that part of France devastated by retreating German armies.

IT HAS BEEN decided by the rector, wardens, and vestrymen of the Church of the Good Shepherd, Hartford, that some suitable memorial to the late Dr. Samuel Hart should be placed in the church. A committee has been appointed to take charge of the matter. The memorial will probably take the form of a bronze mural tablet with an appropriate inscription.

## ERIE

ROGERS ISRAEL, D.D., Bishop

New Parish House—Red Cross Work in Church Buildings

WORK HAS BEEN begun on the new and larger parish house for St. James' Church, Titusville (Rev. Albert Broadhurst, rector).

RED CROSS work is being carried on in a great number of guild rooms and parish houses of the diocese. Churchmen and Churchwomen are very numerous among the officers of the different Red Cross chapters.

## HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

St. Albert's, Duncannon

A CHURCH BUILDING, formerly belonging to the German Baptist people at Juniata Bridge, Duncannon, has recently been purchased by Bishop Darlington. This commodious wooden building, on the main highway from Duncannon toward the north, has been used for religious purposes since October, 1871. It has been attended by a Sunday school of sixty-five members, who have been advised by the former owners of the building to worship with us. The chapel has been named St. Albert's, Duncannon, and will be in charge of Archdeacon Dorwart, who will give regular Sunday services there.

## LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Woman's Auxiliary

THE WOMAN'S AUXILIARY of the northern archdeaconry met at Christ Church, Mansfield, on May 9th and 10th. The principal speakers were Mrs. William Lamb and Mrs. F. H. G. Fry of New Orleans. At the close a recital was given, the proceeds being turned over to the Auxiliary.

## MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Bishop McCormick Makes Visitations

THE RT. REV. J. N. McCORMICK, Bishop of Western Michigan, recently spent a week

in the diocese, making visitations and administering confirmation for Bishop Williams, who has been absent for a number of months, and is in hiding "somewhere in America." Such reports as reach the diocese about his health are not encouraging.

## MILWAUKEE

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

Church Club—Men's Council

THE CHURCH CLUB of Milwaukee gave a banquet at the University Club on Thursday, May 24th, Lieut. William F. Hood, formerly Archdeacon in the diocese but now chaplain of the Third Wisconsin Regiment, being the guest of honor. The club passed a resolution promising its cooperation to Chaplain Hood, and during the evening it was announced that a total of \$920 had been raised or definitely pledged toward paying for the chaplain's equipment. Major Irving Fish and the Rev. Dr. van Allen of Boston spoke following Lieut. Hood, and Bishop Webb told of the great interest he had taken in helping forward this vital work.

THE REV. DR. VAN ALLEN spoke before

the men's council of the Cathedral on Friday, the 25th ult., telling of the religious implications of the war. He preached in the Cathedral on the morning of Whitsunday.

## MINNESOTA

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

St. John's Church, Minneapolis

THE CORNERSTONE of the new St. John's Church, Minneapolis, was laid by Bishop McElwain on Sunday afternoon, May 13th, in the presence of a large gathering of the clergy and Church people of the twin cities. The procession formed in the old chapel building and marched to the new church, where addresses were made by the rector, the Rev. Elmer N. Schmuck; Mr. Hector Baxter, who was the first Sunday school superintendent; the Rev. Charles E. Haupt, and Bishop McElwain. The Sunday school of the parish had a prominent part in the services. Years ago when the mission was first begun a birthday offering box was inaugurated for collecting funds for the cornerstone. The stone placed was purchased with money so collected, and was formally presented to the church on Sunday by one

## The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

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



of the pupils of the school. The new church, located in the lake district of Minneapolis, is to be of stone construction and will be one of the most beautiful in the twin cities. It will be ready for occupancy in the early autumn.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop  
 Sunday School Institute—Consecration of St. Andrew's, Jackson

FOLLOWING THE diocesan council a Sunday school institute was held in which leaders conducted model classes in every department of Sunday school work. The Rev. G. L. Tucker, educational secretary for the Province of Sewanee, and Mr. B. F. Finney, Brotherhood secretary for the South and a member of the provincial Board of Education, were present to assist and give inspiration.

ST. ANDREW'S CHURCH, Jackson, was consecrated on the Sunday after Ascension. The Bishop officiated and preached. Archdeacon Smeade, the Rev. John Chipman of Pascagoula, the Rev. G. G. Smith, and the Rev. Wallace Carnahan were in the chancel with the rector. The sermon at evening service was preached by the Rev. John Chipman, one time assistant and acting rector of the parish. Dedication was made also at this service of two handsome altar vases, memorials given by Miss Mary Craft and Mr. M. S. Craft in honor of their parents, for many years associated with St. Andrew's parish.

**NEWARK**

EDWIN S. LINES, D.D., Bishop  
 WILSON R. STEARLY, D.D., Bp. Suffr.  
 Semi-Centennial Observance—Canon Missioner Appointed

CALVARY CHURCH, Bayonne (Rev. Gilbert L. Pennock, rector), celebrated its semi-centennial on May 6th. This corporation was first known as St. Bartholomew's Mission, and was active for seven years or more under that name before it was organized as Calvary Church on May 6, 1857. The congregation still worships in the original building, although it is half a mile from the original site and considerable alteration has been made in the structure. During the anniversary, letters were read from two former rectors and two others assisted in the service on Sunday morning, the Rev. Philo W. Sprague, rector from 1874 to 1877, preaching the sermon. In the evening a new altar and reredos were dedicated, given in memory of Charles A. and Ann E. Davis, William C. and Charlotte Van Cleef, and Helen Van Cleef Small. A silk flag, given as a thankoffering, was carried in the procession. Bishop Stearly preached in the evening. The new rectory, secured a month ago, was opened to visitors. It will receive extensive repairs before occupancy.

THE REV. GILBERT L. PENNOCK has been elected canon missioner of the Cathedral at Newark, entering upon his duties at once. It is proposed to undertake cathedral work of a missionary nature at once, although the diocese has no cathedral church.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop  
 Armenian Services

MORE THAN two hundred Armenians live in Camden, and have no church building of their own. So when the rector of St. Stephen's Church, the Rev. Henry O. Jones, offered them the monthly use of that building, they gladly accepted, and on Palm Sunday

the congregation was organized and a board of trustees elected. An Armenian priest of Philadelphia, the Rev. Bedros Vartanian, celebrates the Divine Liturgy monthly, according to the rite of the Armenian Apostolic Church.

**OREGON**

W. T. SUMNER, D.D., Bishop  
 Red Cross—Missionary Day

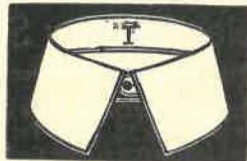
GRACE CHURCH parish house, Astoria, has been made headquarters for the local Red Cross.

THE LAST Sunday in April was missionary day in the diocese, with appropriate discourses and offerings for missions.

BISHOP SUMNER has been appointed chaplain of the First Regiment of the Oregon Infantry Reserves.

TWENTY MEMBERS of St. Stephen's Pro-Cathedral, Portland, conducted an every-member canvass the afternoon of Sunday, May 20th.

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**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Clerical Union

THE PITTSBURGH Clerical Union at a recent meeting unanimously adopted a resolution offering the government the services of its members for any duty within their power. Both the mover and the seconder of the resolution were of German ancestry.

**QUINCY**

E. FAWCETT, D.D., Ph.D., Bishop  
The Cathedral—Woman's Auxiliary

DEAN CONE of the Cathedral solved the problem of observing Ascension Day, by a choral Eucharist at 7 A.M., which was largely attended. Extensive repairs are being made on the walls of the cathedral. Years ago the masonry was repointed, but the work was not thoroughly done, and for some time it has been crumbling. Now the whole structure is being gone over in workmanlike manner.

THE WOMAN'S AUXILIARY of the diocese met at Grace Church, Galesburg, on the 22nd. There was a choral Eucharist at 7:30, with the Rev. A. M. Ewert, rector, as celebrant. The Auxiliary and the Junior Auxiliary were addressed by Miss Emery, who also addressed a large gathering of delegates and parishioners on the Pilgrimage of Prayer. Reports showed that the twenty-four branches had contributed during the year \$804.22 in money and \$978.22 in boxes. The Rev. H. L. Bowen of Peoria presented the subject of providing for Bishop Fawcett, by voluntary contributions, from the Church people of the diocese, a chaplain's discretionary fund of at least \$1,000, and the Auxiliary, by vote, expressed willingness to participate in the movement. Officers for the ensuing year include Mrs. Frederick W. Bohl of Galesburg as president, and Mrs. T. J. Stokes of Kewanee as secretary. The next annual meeting will be at St. John's Church, Kewanee.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Rectorate of Fifty Years

ON SUNDAY evening, May 6th, the anniversary was celebrated of the Rev. George L. Locke, D.D., for fifty years rector of St. Michael's Church, Bristol. The sermon, by Bishop Perry, narrated incidents of his own boyhood in St. Michael's, where his father and grandfather were members. The meeting of the diocesan convention at St. Michael's on May 15th was in further commemoration of the same event.

THE CHURCH CLUB of the diocese, at its meeting on May 7th, was addressed by Dean Rousmaniere on Classes in Personal Religion.

**SOUTHERN OHIO**

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

Centennial Observance—Pilgrimage of Prayer

THE CENTENNIAL of Christ Church, Cincinnati, was observed during the week of May 12th, beginning with a children's pageant. The Bishop of Michigan preached Sunday morning; the Rev. William H. Poole, a former assistant, in the afternoon; and the Rev. J. H. Melish, also once an assistant, in the evening. Bishop Vincent was the preacher at the closing festival service on May 18th.

THE PILGRIMAGE OF PRAYER in Cincinnati, which was fairly well attended, in-

cluded a quiet day at the Church of the Advent.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

Missionary Convocation

THE CONVOCATION of Southwestern Virginia was held from April 30th to May 3rd. It was different from any convention ever held in Virginia. The ministers were assigned to various points in the archdeaconry, a vast tract of land embracing twelve counties, under Archdeacon E. A. Rich, where they held from one to eight services in

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churches administered to only occasionally. At the conclusion of the "preaching" feature, the delegates assembled at Graham on Wednesday evening, where they were entertained at the rectory with a supper and an informal reception. On Thursday morning, they went by automobiles to Pearisburg, where Holy Communion was celebrated, followed by a sermon by the Rev. C. F. Smith. A resolution was introduced constituting the convocation's integral parts of the machinery of the diocese. A committee was appointed to look into such arrangements in other dioceses, and to report at the next meeting, in Danville, May, 29th and 31st.

**Educational**

CLOSING EXERCISES at St. Katharine's School, Davenport, Iowa, occur this year during the week of June 2nd to 7th, and include a military drill on Saturday, June 2nd. The baccalaureate sermon will be delivered on the following day. The class play will be given on June 4th, *Twelfth Night* having been chosen for the purpose. A musicale will be given on Wednesday evening, and on Thursday the commencement exercises will take place, the alumnae meeting on the same day.

NO CHANGES IN the commencement programme of Trinity College, Hartford, are at present contemplated on account of war conditions, outside of the omission of the class day exercises. The senior class voted, of its own volition, to abolish the class day exercises and scheduled for Saturday, June 16th. The board of fellows will hold its annual meeting on Friday, June 15th, and the board of trustees will meet the same evening. President Luther will deliver the baccalaureate sermon on Sunday evening, June 17th. Commencement will take place Monday morning, June 18th.

IN SPITE OF the war, arrangements have been completed for the Summer School of Church Music, which will meet at Cambridge, Mass., from June 22nd to July 7th, with headquarters at the Episcopal Theological School. The registration for the past two years shows that the school is meeting a long-felt want in this important department of Church work. A timely feature will be a course in the history and music of the new Hymnal authorized by the General Convention of 1916, under the direction of Richard G. Appel, M.A., organist and instructor in Church music at the Cambridge Theological School. Dr. A. Madeley Richardson, late organist of Southwark Cathedral, London, will give a demonstration course in practical choir training, illustrated by a boy choir. Dr. Richardson will also deliver several lectures and members of the school will have the opportunity of taking private instruction in composition from him at special rates. The class in Plainsong will be in charge of the Rev. Charles W. Douglas, Mus.Bac., and he will also provide special work for advanced students in plainsong accompaniment. There will also be a series of organ recitals, and opportunities will be given to hear some of the notable organs in the vicinity of Boston and to visit organ factories. A registration fee of \$5 admits to all classes and privileges. Applications for registration, etc., may be made to Mr. Richard G. Appel, 15 Hilliard street, Cambridge, Mass.

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"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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