

The Living Church

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BE SURE of God. With simple, loving worship, by continual
obedience, by purifying yourself even as He is pure, creep close
to Him, keep close to Him. Be sure of God, and nothing can over-
throw or drown you.—Phillips Brooks.

HE WHO has conferred a kindness should be silent; he who
has received one should speak of it.—Seneca.



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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 23, 1917

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Learning from English Experience

WHEN England became engulfed in war, the Church papers almost simultaneously dropped the discussion of controversial questions, as political papers did in their field. Welsh disestablishment had been as fruitful a source of dissension to the one as Irish home rule had been to the other. So far as possible a truce was declared in both these issues.

Within the Church the discussion of issues that had formerly divided Churchmen was also largely discontinued. There was a splendid spirit of enthusiastic unity, with the view of consolidating the thought of Englishmen upon the serious business before them. This spirit still obtains; but along with it has come the discovery that even in times of war religious problems must be solved and religious activity must keep abreast of world activity. Just as the British army, the navy, and the nation generally did not move forward in orderly fashion as though by clockwork, neither did the Church. Just as the army was found not ready for action, so also was the Church.

One of the first glaring defects within the Church to impress itself upon Englishmen was the frightful superficiality of the religion of the average rookie who called himself Church-of-England. How was it possible for so elaborate a parochial system as that of the English Church to produce such poor results in the finished product of the composite young man who was its output? The early criticisms of the Church of England soldiers were to the effect that they seemed absolutely ignorant of the first principles of Churchmanship or of the Christian religion. As compared with the masses of Roman Catholics or of Methodists in the army their hold upon the religion which they professed was very much weaker. Roman Catholic soldiers attended their mass and gave intelligent coöperation to their chaplains as a matter of course. Church of England soldiers, many of whom had been fairly regular attendants at the eleven o'clock service of their parish churches, who had been baptized, instructed, and confirmed within its walls, seemed wholly at sea religiously, now that they were suddenly thrust into new environments.

And in many cases the chaplains seemed as helpless religiously as the men. There have been notable examples of splendid devotion and intelligent zeal among the English chaplains. There have been conspicuous examples of bravery among them. Some have won the Victoria Cross and many have won honorable mention. But the net impression that we have obtained from reading much of the English Church periodical literature of these years of war is that the Church chaplain, as a whole, has not risen to the point at which he could be considered a real spiritual force within his regiment. Perhaps the untrained condition of the men among whom his duties were cast was largely responsible for this condition. Perhaps it was unconsciously assumed that the chaplain could and would, in a few months, overcome the glaring

defects in the system of parochial religious education to which we have referred. Very likely too much was expected from the chaplains. But however this may be, many of the chaplains seem not to have emancipated themselves sufficiently from the eleven o'clock matins Dearly-beloved-brethren point of view to have been able quickly to rise to the opportunity and the duty that so suddenly came to them under wholly unexpected conditions. As for the chaplain general, who is in episcopal orders, the charges of inefficiency against him have been so continued and so pronounced that one wonders that he should not have resigned long before this. The immobility of the English system, which has stood in the way of his removal, is a glaring illustration of inefficiency in the Church.

And in the home work of the English Church, during these soul-trying days, there have been some of the most glaring spectacles of pettiness and inefficiency in the episcopate that modern English history has shown. Yes, there have been magnificent exhibitions also of bishops who, in a time of crisis, have proved their greatness: men of whom the Bishops of London and Oxford are the most conspicuous though by no means the only examples. It is more heartening to think of these than of the examples of episcopal littleness that have also been revealed. But if we would learn from the defects that war has uncovered in the English Church we may not view exclusively those who have risen superior to such defects. We must see the condition of the Church as it really is.

WHAT IS IT, within the English Church, that, tried in the balance by the awful test of war, has been found wanting?

We ask this, not in criticism of others, but in recognition of the duty that the American Church, quite as truly as the nation, should profit by the mistakes that have been committed across the seas. If we may not have a commission of English Churchmen to aid the American Church in avoiding those mistakes, as the Balfour commission has sought to aid the nation, at least we should thoroughly study the conditions and seek to discover, and then to prevent or to correct, the defects and the mistakes that may appear.

If we were to put our finger upon the cardinal defect in the English Church—in which, no doubt, we in America share—we should say that it was the defect of *Anglican coldness*.

We Anglicans believe that our studied abstention from continental exuberance in religion is a protest against formalism. As a matter of fact we are the most formal of Christians. For sheer coldness and formalism there is probably no religious exercise in all Christendom that compares with the traditional high matins of the Anglican churches.

That the Anglican religion has not, in fact, gone to the heart of the English masses is evident from the superficiality of the religion of the soldier to which we have already alluded. The tommy who has gone out from such a parish as St. Alban's, Holborn, has an enthusiastic, intelligent religion that sticks to him when he is suddenly deprived of the props that he had at home. But the soldier from the average Protestant parish of the English Church has gone into war with no religion really stored in his heart. He has suddenly shown up the coldness of the religion in which he grew up. He is a standing witness to its inadequacy, and to the inefficiency of the English Church.

And with this glaring evidence of the defects in popular Anglicanism in general, there have been distinct revolts against Anglican coldness in specific details. We shall cite two.

The first was a revolt against the coldness that stood in the way of direct prayers for the dead. Mothers whose sons were torn from them to die on French or Mesopotamian battle-fields were not interested in the hair-splitting arguments of Protestant schoolmen. They rose in revolt against the coldness that had refused or greatly limited such prayers, and threw themselves and their dearest ones whole-heartedly upon the mercy of Almighty God. A Sunday morning congregation dressed in crepe is a very different phenomenon from the congregations of four years ago. The conventional coldness of the Sunday morning service of those years that now constitute a past epoch, such as never will return to us, has broken down. If the Church could not aid these mothers in their grief; if she could not lead and direct the prayers that were flowing from the mothers' hearts, whether long-surpliced or magpied relics of the days of Anglican coldness liked it or not, then so much the worse for the Church. Mothers in bereavement find access to Almighty God in language that has not passed the scrutiny of houses of convocation. And all England shoved the academic exponents of Anglican coldness aside and began praying for her dead—praying real, genuine prayers that flow from the heart; we can easily forecast that she never will stop.

The second specific revolt from Anglican coldness was against the icicles that adorn our sacramental worship. This has, in part, taken the form of a demand not only for the reserved sacrament but also for the right to pray in the presence of that sacrament.

Let the apostles of Anglican coldness shut themselves in their studies and produce triumphant proofs that Cranmer or some other dead and buried genius of that coldness did not make provision for the reserved sacrament. Mothers don't care. The age in which we live began in the year 1914. Relics of other ages have no business in our age. Museums of pre-historic specimens are interesting but we do not clothe them with the duties of war councils.

The sick and wounded of to-day are going to have the Blessed Sacrament administered to them. The bereaved are going into chapels of the Blessed Sacrament to pray. Churches and clergy that do not provide these facilities must expect to be relegated to the company of the ecclesiastical equivalent of the great auk. Bishops that will sympathetically help to guide and direct this new phase of the revolt against Anglican coldness, and to prevent abuses of it, will be gratefully followed as fathers in God by their loyal children. Scholars who conscientiously believe that Reservation is unlawful in the Anglican Churches may well direct their efforts now into the channels of making it lawful.

For it must be well recognized that the religion of 1913 is as obsolete in this new age that unites democracies into war to the death against autocracy as is the religion of 1552 or of 1215 or of any other bygone age. Religions made in Germany are no longer good enough for Anglicans. The regime of 1517-1913 is a past age. The Church that cannot or will not rise to the new conditions must die; ought to die.

God is making all things new. The martyr entering the arena where torture and death awaited him could not see the triumph which God was preparing for him. No more can we now.

But Anglicanism is bursting certain shackles. Never again will Churchmen consent to have their religion circumscribed as it was in the dark ages that ended on the first of August, 1914. They will pray for their dead. They will pray

in the chapels of the Blessed Sacrament. They will restore warmth into their services where coldness has prevailed. They will seek to eradicate dry rot wherever they see it in their ecclesiastical system. They will make their religion touch the heart.

God speed the new Anglicanism. His truth is marching on.

INQUIRIES have been received, not strangely, asking what would be the attitude of THE LIVING CHURCH WAR RELIEF FUND to the American churches in Munich and Dresden which have been aided by the fund since its inception.

Our Churches in Germany

We have recently received letters from the rectors of both these, giving information at some length. Most of Archdeacon Nies' work among British prisoners in Bavaria and Baden has been stopped but he is hoping for authority to resume it, an application being still pending. Some of that work, however, has been continued through the mediation of the Red Cross. Of the American relief work in Munich other than that of THE LIVING CHURCH FUND, the American Red Cross Hospital, which had cared for wounded German soldiers, chiefly those who are blind, has been discontinued and the work of feeding and clothing destitute children, which had been undertaken by the vestry of the church, is no longer an American work. No money from THE LIVING CHURCH FUND has at any time been applied to either of these objects.

A letter from Mr. Welwood, rector of Dresden, written on Easter Monday (three days after the American declaration of war), gives the following information:

"Yesterday (Easter Day) there were seven at the early celebration and thirty-five at eleven o'clock. The offertory was over seven hundred marks with two hundred more for special purposes.

"The American church here has not been closed for one Sunday. Our attendance is not large, ranging from eighteen to thirty. There is considerable pastoral work among the sick and bereaved. There are some invalids who could not and would not be expected to leave the country. I do not think the authorities will close the church, unless for our own safety against the possibility of injury from those of the rougher elements who might be passing the church during a service. So far we have seen no difference. The rectory is still a rallying place and as many Germans and English make use of it as Americans. The reading room is seldom without someone in it.

"I shall stay as long as I shall be allowed, even if I must report to the police every day. Everyone whose situation prevents leaving has the same thing to say to me: 'But you will not go, will you, Mr. Welwood?' I shall stay as long as I can get food. But the food alone for two weeks costs more than my whole month's salary."

Writing, later, under date of May 19, Mr. Welwood also tells something of the cases which have received assistance from the fund and says:

"We are treated here exactly the same as before the *Kriegszustand* was declared. The police, shopkeepers, and people generally exhibit no hostile feelings whatsoever. My wife and myself began by reporting to the police every day, but have been allowed to reduce the number to three times a week. We are also allowed to go into the districts of the city where most are debarred so that we can visit our parishioners who live there. In spite of the increased cost of living, life here is much more tolerable than the situation would lead our friends in America to expect. It will not be long before all Americans not of military age will be allowed to leave the country. They ought to go so as to lessen the burdens of Germany and also to prevent any worse friction between the two countries. Counting German-Americans who have gained a competency in America and have returned to their fatherland to live here on their income, there are one hundred and fifty Americans in Dresden. Of Americans not of German descent, there are not more than thirty or thirty-five. Among these I do not count the American women who have married German citizens and have lived here for many years."

The question of whether future assistance shall be given to these, our two churches in Germany, from THE LIVING CHURCH FUND is not yet settled. The ecclesiastical question as to the value of continuing their work will be determined by the Bishop of Marquette, who is in canonical charge. We are confident that contributors to the fund will desire that the work among British soldiers in Bavarian prisons should be continued if the authority for the purpose is given Arch-

deacon Nies as he hopes; we do not need to add that American soldiers may be among the number in the near future. Certainly we shall very gladly use the fund for that purpose if it can be carried out. Beyond that, the question of using the fund for other purposes in connection with the two churches in Germany is still under advisement, the advice of authorities in Church and State having been requested. Contributors may rest assured that every precaution will be taken to guard against any misuse of their benefactions.

And the need for assistance through THE LIVING CHURCH WAR RELIEF FUND to the churches in Paris and Rome, and perhaps in Switzerland, is greater than ever.

CURIOSUS ruling has been made by the war department to the effect that the personnel of the Red Cross base hospitals, when ordered into federal service, will be paid regular salaries by the department—except in the case of chaplains. These may go with the base hospitals as volunteers, receiving subsistence and transportation from the government, but no salary.

**A Curious
Departmental Ruling**

Here is due an emphatic protest. A chaplain is worth while or he is not. If he is not, he ought neither to be given subsistence nor be permitted to accompany the base hospital. If he is, he ought to be treated as such and be paid as other chaplains are paid.

Is this a kink in the law, or in the mind of some bureaucratic official? We strongly suspect the latter. It is incredible that such an interpretation should be permitted to stand by the superior officers of the department unless the kink in the law is so unmistakable that no other possible interpretation can be made. But in the meantime the interpretation stands.

Surely if a chaplain is ever needed anywhere, a base hospital unit of five hundred beds, in which the seriously wounded and the dying are being treated, is the place.

IN a letter just received from the Rev. Dr. Watson, rector of the American church in Paris and a member of the Commission on the Fatherless Children of France, he writes as follows with respect to the latter work:

The "Fatherless Children of France" movement in the interest of French war orphans, it can fairly be said that the 'Fatherless Children of France' fulfils in the highest degree possible the conditions which I consider eminently desirable in a work of this kind: it is all American money; is sent to the widowed mother, and is acknowledged as American money; the money is sent directly to the family in the exact amount sent by the American giver; not a sou of the money goes for administration or other expenses; and it creates a permanent bond for the future for the two nations by putting the French family in direct communication with their American benefactor. I can give ample personal testimony as to the beneficent and happy working out of this system."

WE ask attention to Dr. Wilmer's presentation of the need for assistance to the diocese of Atlanta in connection with the damage done to its colored work in the loss of several buildings in the recent great fire. Certainly there should be assistance given from outside the diocese, even though the nation be engaged in raising the great Red Cross fund. Who will help?

**Colored Work
in Atlanta**

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 18th:

A member of Christ Church, New Haven, Conn.	\$ 2.50
J. C. P., Shippensburg, Pa.	10.00
K. K., Bloomfield, N. J.	10.00
Mrs. E. A. Smith, Warren, Ohio	5.00
Grace Church, Carthage, N. Y.*	10.00
T. B. W., Washington, D. C.*	2.00
St. Clement's S. S., Berkeley, Calif. †	20.00
N. W. Watterson, St. Luke's Church, Cleveland, Ohio †	36.50
St. Matthew's Church, Hillsboro, N. C. ‡	7.47

R. C. L., Chicago, Ill. †	3.00
Mary E. Dryer, Trinity Church, New Rochelle, N. Y. †	5.00
Total for the week	\$ 111.47
Previously acknowledged	48,312.78
	<hr/>
	\$48,424.25

* For relief of French war orphans.
† For relief of Belgian children.
‡ For Belgian relief.
§ For French relief work, through Dr. Watson.

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

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

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

200. "G. H. T. W.," Lafayette, Ind.	\$ 36.50
201. St. Martha's Guild of St. John's Church, Ogensburg, N. Y.	73.00
202. All Saints' School, Sioux Falls, S. D.	36.50
203. Mrs. George E. Wilson, Racine, Wis.	36.50
204. Miss Henrietta Johnson, Racine, Wis.	36.50
205. Grace Church S. S., Merchantville, N. J.	36.50
206. Rowan Home School, Racine, Wis.	36.50
1. St. Alban's School, Knoxville, Ill.	3.10
29. Rev. Storrs O. Seymour, D.D., Litchfield, Conn.	9.50
47. Mr. and Mrs. J. A. Vaningen, Rochester, N. Y.	27.50
93. Carolee Cobbs, Montgomery, Ala.	24.50
119. Guild of Holy Trinity Church, Greensboro, N. C.	9.00
132. Mrs. F. S. Hinds, Tucumcari, N. Mex.	5.00
Total for the week	\$ 370.60
Previously acknowledged	9,700.63
	<hr/>
	\$10,071.23

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

ARMENIAN AND SYRIAN RELIEF FUND

St. Luke's Church, Cleveland, Ohio	\$ 3.50
G. P. C.	250.00
Church of the Epiphany S. S., Urbana, Ohio	5.00
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West Brookfield Church Guild, West Brookfield, Mass.	2.00
Christ Church, North Brookfield, Mass.	8.00
A member of All Saints' Cathedral, Albany, N. Y.	5.00
A friend, Noblesboro, Maine	10.00
Anonymous	1.00
Henderson Judd, Los Angeles, Calif.	5.00
St. John's Church, Norman, Okla.	7.00
A communicant of St. Matthew's Church, Cleveland, Ohio	1.00
C. M. H.	1.00
	<hr/>
	\$328.42

POLISH RELIEF FUND

L. M. L., Burlington, N. J.	\$5.00
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RED CROSS FUND

M. R. G., New York City	\$25.00
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ANSWERS TO CORRESPONDENTS

A CORRESPONDENT desires to identify the source of and degree denoted by a blue silk hood edged with black braid. Can any reader give the information?

OBEDIENT.—The authority of the Bishop to issue special services is recognized in the Book of Common Prayer under the heading "Concerning the Service of the Church".

CATHOLIC SUBSCRIBER.—(1) There is no American agency for the *Manuals of the Million* though some few are kept in stock by The Young Churchman Co. (2) Fr. Hughson's *Voice of My Prayer* is out of print. (3) We do not understand the question.

STUDENT.—The expression "Catholic Churchman" no more implies that other Churchmen are not Catholic than the title Democrat implies that other Americans do not believe in a democratic form of government. It is purely a colloquialism denoting those Churchmen whose religion acquires its sanction and balance from the whole history of the Church in all the Christian centuries rather than from the controversies of recent centuries alone.

H. L. M.—(1) There is no uniformity in regard to the use of altar lights, and the two large candles and the seven branch light are indiscriminately used, though the former are commonly reserved for Holy Communion alone. Candles should be lighted before the Holy Communion begins.—(2) There should be a celebration of Holy Communion on Thanksgiving day.—(3) The colors commonly used in churches on the several days will be found in the customary Church almanacs.—(4) The Processional Cross stands in any convenient and dignified place that may be arranged for it.—(5) A church disused for religious services but desired for Sunday school and social purposes should first have the sentence of consecration formally repealed.—(6) Litany and Holy Communion may appropriately be used at the same service of Sunday morning without Morning Prayer.

THERE IS always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or a kind word would be a comfort. . . . A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—*Josephine Pollard.*

ST. JOHN BAPTIST'S DAY

BY THE REV. WILLIAM H. BOWN

THE history of St. John Baptist is fragmentary, but when these fragments are put together they make a unique and striking picture.

He was born in Judea about six months before our Lord, and the events of his birth were so peculiar that they inspired the question in the community: "What manner of child can this be?"

He "grew and waxed strong in spirit, and was in the desert until the day of his showing unto Israel".

His work was great. He had all a prophet's power; his voice was an inspired trumpet-blast; prophecy culminated in him; he was the focus of all the prophetic light that had shined upon the world from the beginning, and he turned it full upon the person of our Lord.

But his greatness was not in himself; it was only in his relation to our Lord.

His subsequent history and tragic end looked like failure, but he was not a failure.

As a preacher, he delivered an honest, straightforward message, and called men to repentance. It cannot be said of him that he was an orator, for he was the Lord's Messenger. He was too full of his message to think of attitudes, and gestures, and inflections, and the rounded periods of oratory.

As a moralist, he was radical as Jesus was radical. When he talked about our Lord, he said: "Behold the Lamb of God, which taketh away the sins of the world." When he talked about morality, they slew him.

As a man, he was full of humility. "He it is," he said, "who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose."

"I am not the Christ," he said. "I indeed baptize you with water unto repentance, but He shall baptize you with the Holy Ghost, and with fire." It was the difference between the shadow and the substance—between the human symbol and the divine fact.

Our Lord testified of him, that he was a burning and a shining light; that he was more than a prophet; that he was the last of the old dispensation and the first of the new.

Thus it is that we pray in the collect that we may so "follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake".

The portion of Scripture appointed for the epistle is a part of the Book of Isaiah—the very Gospel of the Old Testament, as it has been called, naturally chosen as heralding the Gospel of the New—which sets forth the preaching of St. John Baptist and the preaching of the apostles.

The gospel for the day sets forth the nativity and circumcision of St. John Baptist, and the prophecy of Zacharias.

Long after St. John Baptist's death, and away out in Ephesus, we are told St. Paul found disciples of this man who flowered into Christians under the sunshine of his riper teaching.

The greatest of the prophets, he perished only to leave an imperishable name. He had done a work for all ages; he had prepared the way of the Lord; by the dispensation of repentance he had prepared for the dispensation of life.

If, indeed, we could stand with him in his humility, his self-abnegation, how gloriously we should prosper in the Christian life!

But, as one says, "There are no more difficult duties than these three, constantly to speak the truth; boldly to rebuke vice; and patiently to suffer for truth, so that this prayer should not only be offered to God once a year, but constantly."

THE NEW LECTIONARY*

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

CALENDAR FOR EIGHT DAYS

Nativity S. John Baptist Third Sunday after Trinity	Malachi 3, 1-12	Matthew 3	1 Kings 21, 17-end	Mark 6, 14-29
Monday	Judges 6, 25-32	Matthew 10, 1-15	Wisdom 16, 1-14	Acts 20, 2-end
Tuesday	Judges 6, 33-end	Matthew 10, 16-33	Wisdom 16, 15-end	Acts 21, 1-26
Wednesday	Judges 7, 1-8	Matthew 10, 34-end	Wisdom 17	Acts 21, 27- 22, 21
Thursday	Judges 7, 9-end	Matthew 11, 1-19	Ezekiel 3, 4-14	Matthew 4, 12-end
S. Peter, Apostle	Ezekiel 34, 1-16	John 21, 1-22	Zachariah 3	Acts 4, 8-22
Saturday	Judges 8, 22-32	Matthew 12, 1-21	Wisdom 19	Acts 24
Fourth Sun- day after Trinity	Judges 8, 30 —9, 21 Ezekiel 11, 14-25	John 4, 1-42	Deut. 18, 9-end	Acts 25

THE point in the lessons for the second half of the year is the experience of God's people after they have not only been redeemed but brought into "a state of salvation"; in the Old Testament historical course, after they have been brought into the Promised Land; in the New, after they

have received the gifts of the indwelling Spirit. For instance, in our first lesson for this Sunday (Judges 6, 1-24), "the Children of Israel again did evil in the sight of the Lord". This statement, prosaic enough and even monotonous, not only warns us against the common vague notion that progress is automatic, reminding us that there is a down grade in human nature that must be overcome by divine interposition, an undertow that must be re-

sisted, but shows that the same holds good with reference to those who are in the way of salvation, as is brought out in the diagnosis of the situation by God's prophet.

The sin was that of people who had been brought out of Egypt and into the Promised Land (vss. 6-10). This is the Old Testament equivalent of what our Article XVI tells us, viz., that "after we have received the Holy Ghost we may depart from grace given and fall into sin" (see also Article IX). The second lesson (John 2, 23—3: end), though selected because it comes next in the Fourth Gospel portrait of the Lord as He is seen after the illumination of Pentecost, also fits the first lesson, in that the only complete and final deliverance from the curse and tyranny of sin is through regeneration. In the evening, we have the story of how St. Paul was guided by the Holy Spirit, in his conflict with evil and idolatry. These two selections, from Acts and Judges, respectively, are suitable, as already explained, to the second half of the year, whether related to the Eucharistic teachings of the particular Sunday or not; but, as a matter of fact, there is a close connection. For instance, Prayer, the subject of the collect, is illustrated by Israel's prayer for deliverance; and humility as the condition of receiving God's grace, the leading idea of the epistle, finds a point of contact in the humility of Gideon. The Old Testament alternative (Isaiah 56, 1-8) with its "House of Prayer for all Nations", open especially to the despised, fits the collect and also the gospel declaration of God's love going out to the same class.

For week-days, we have Judges and St. Matthew in the morning and Wisdom and Acts in the evening, continuing the course readings of those books.

* Dr. Wilmer is writing his notes on the regular week's lessons, and not on those of the saints' days which occasionally intervene. Therefore the discussion this week is of the lessons for the Third Sunday after Trinity rather than those for the Feast of St. John Baptist.

WE OFTEN do more good by our sympathy than by our labors.—Frederic W. Farrar.

THE THIRD SUNDAY AFTER TRINITY

O Lord! in mercy hear us, we beseech,
And grant that we to whom Thyself didst teach
The heart's desire to pray—as Jesus prayed—
May be defended by Thy mighty aid
And comforted in danger or distress
Through Him whom Thou didst glorify and bless.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Editors



HERE is an extract from a Virginia mother's letter:

"I have to tell you of my joyful sorrow. I am proud to say that my boy has given himself to his country. He enlisted in the Marine Corps, and was transferred to Port Royal, South Carolina. You understand why I say 'joyful sorrow'; he has left a vacancy that cannot be filled; yet I am glad:

"When Duty's voice was calling
I did not bid him stay.
Good-bye, good luck, God bless you,
Was all that I could say."

Surely that has a more American flavor and a more Christian flavor than the echo of that selfish song, "I did not raise my boy to be a soldier." Yet there are other things to be considered. A Massachusetts mother told me yesterday of the shameful carelessness and neglect of the most elementary sanitary precautions in the training-school on the coast where her son finds himself, and added:

"I am willing that my boy shall die for his country, but I don't want him poisoned or murdered."

Another Massachusetts mother, speaking for war prohibition, told the Governor of the Commonwealth:

"I have given my only son to his country. If he dies on the battle-field or comes back wounded or mutilated, I can bear it; but if he comes back polluted, I shall not be able to bless my country as I ought."

There is reliable evidence that the forces of drink and of commercial vice have had advance information as to where the great training camps are to be placed, and are planning to encircle them with a fringe of dives. We have been too negligent about preparedness; shall we continue our guilt, and allow this sort of dastardly assault upon our boys? Lloyd George said recently:

"We are fighting Germany, Austria, and drink, and, so far as I can see, drink is the deadliest enemy."

That holds here, too.

A FLORIDA CORRESPONDENT writes to enquire by what authority King Charles I of England is called a martyr. Evidently he has been intrigued by my friend, the rector of St. Charles' the Martyr, whom I sometimes quote here. For his own part, he says, he should think the liberties which Charles allowed his Roman Catholic wife would bar him from that title. It might be urged that perhaps he was helped to gain it by having to live with her. As a matter of sober fact, however, the title "Martyr" was conferred on Charles by the English Church at the time of the Restoration, King and Parliament agreeing in the award. It was an official, ecclesiastical act, and was, of course, justified by the indisputable fact that Charles died sooner than sacrifice the Church of England at the bidding of the Independents and Presbyterians who held him in their power, when he might have saved his life and throne by meeting their wishes in the matter. It is an ancient controversy which centers about his name; and people may very widely differ in their judgment of his political wisdom or his theories of government; but I am sure that no well-informed Churchman will question the statement above made. There are in England, to-day, six churches dedicated by his name; and though you may look in vain for any parish church, in America, bearing the title which I have ventured to give to my friend and confidant referred to above, I remember a guest-room in a certain monastery which is so described upon its ground-glass door.

THE VITALITY OF A FALSEHOOD is astounding. In that otherwise valuable book by Sinclair Kennedy, *The Pan-*

Angles, I find some extraordinary blunders about religious matters, not the least remarkable of which is on page 75. Speaking of the two hundred Protestant sects in America, he says:

"There may be a certain extravagance in maintaining the large amount of equipment necessary for so many establishments. Apart from this, however, there seems to be no objection to the multitudinousness of American faiths that is not more than balanced by the benefit to the individual from free self-expression."

In what cloud-land does Mr. Kennedy live? Just previously, however, he says:

"In Quebec and England taxation for the benefit of one's neighbor's church is the only penalty against free worshipping."

This is the falsehood so often repeated by the *Outlook* and others that in England dissenters are taxed for the support of the Church of England. Against it is to be placed President Lowell's declaration, in his book on *The Government of England*, that the Church of England is wholly supported by the income from her own property and the offerings of her members. Not a penny of taxation is levied for Church support by the State.

A BAPTIST Sunday school lesson leaflet contains this precious paragraph:

"LESSON CONNECTION

"This lesson is taken out of its normal order in the narrative, arranged thus by the International Lesson Committee, because of its appropriateness for use on Easter Sunday.

"Baptists, in accordance with Scripture, do not make much of Easter, though with the New Testament we do make much of the resurrection of our Lord."

In the Virginia meeting-house where this was used not a word about the Resurrection was said or sung on Easter Day, writes a high school teacher who is compelled to dwell with Mesech!

THIS, BY LOUISE DRISCOLL in the *New York Times*, should be preserved:

"GRACE FOR GARDENS

"Lord God in Paradise,
Look upon our sowing,
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!"

"Lord God in Paradise,
Please bless the beans and peas,
Give us corn full on the ear—
We will praise Thee, Lord, for these!
Bless the blossom
And the root,
Bless the seed
And the fruit!"

"Lord God in Paradise,
Over my brown field is seen,
Trembling and adventuring,
A miracle of green.
Send such grace
As you know,
To keep it safe
And make it grow!"

"Lord God in Paradise,
For the wonder of the seed,
Wondering, we praise you, while
We tell you of our need.
Look down from Paradise,
Look upon our sowing,
Bless the little gardens
And the good green growing!
Give us sun,
Give us rain,
Bless the orchards
And the grain!"

DISESTABLISHMENT OF THE WELSH CHURCH

Earl of Crawford, Speaking for the Government,
Favors Postponement

A JUDGMENT IN THE HOUSE OF LORDS

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

IN the House of Lords the Earl of Selborne has called attention to the very difficult and anxious position of the four Welsh dioceses under the Welsh Act of 1914, and moved to postpone the date of disestablishment until twelve months after the conclusion of peace.

Their Lordships would all agree, he thought, that there had never been a time since the passing of the Act in which the Churchmen in Wales could do what was intended under the Act—namely, reconstitute their organization, form a representative Church body, and decide whether they would accept commutation. The Bishops and the residue of clergy and laity of the Church in Wales had no moral right to settle these great questions in the absence of multitudes of Churchmen who were in the War. Moreover, it was not fair or just to refuse the Church in Wales time to reconstitute her organization because of the fear of some collateral controversy or because public opinion might demand some amendment of the terms of the Act. If the Church should now be met with a strong refusal of further time for reorganization, Churchmen would be unable to enter upon the era of peace without a ranking sense of injustice.

The Marquis of Crewe, who was a member of the radical government which introduced the Welsh Act, spoke adversely to the motion. The Bishop of St. Asaph thought that the War had made the case for postponement just and unanswerable.

The Earl of Crawford then made an important declaration on behalf of the Government. He was in conflict with Lord Crewe both on the question of finance and organization. The lapse of time since the passing of the Act had had serious effects on the financial position. He should think the net result of the War would be to suspend the hundred and one activities for which the Church in Wales was responsible. The subject of organization was a matter for Churchmen, and he did not think the leaders of the Church in Wales were entitled to lay down a policy for the Church in the absence of forty or fifty per cent. of her members. In his view, the case for reconsideration seemed unanswerable. Mr. Bonar Law, speaking in the House of Commons a few weeks ago, admitted, he said, that there was a case for reconsideration. In these circumstances he saw no reason why the proposal submitted by Lord Selborne should not be accepted by the Government. This, however, must be taken as a general indication of the view of the Government, without committing them to the precise terms which had been outlined.

The Archbishop of Canterbury, after some criticism of the attitude of Lord Crewe, thought it must be realized that the suspense which Churchmen in Wales had been enduring was almost intolerable, and every reasonable man in the country must feel that they had a right to look for some alleviation of the position. Viscount Halifax asked whether, at a time when the nation was fighting on behalf of liberty, civilization, and the precepts of the Christian religion, a simple act of justice to the Church in Wales could possibly be refused.

Mr. John Williams, who was chairman of the Dissenters' Committee which in 1914 set on foot the protest against the spoliation of the Church in Wales, writes to the *Times* to say how heartily the efforts now being made for reconsidering the Welsh Church Act are approved by a large body of his co-religionists. Their protest in 1914 was in only a few days signed by 100,000 Dissenters. To-day that protest, he asserts, would be signed by three times that number. "The vicar of my parish," he says, "died a few weeks ago, and the result will be that this parish will lose all its endowments, which are ancient, when the War ends. We Nonconformists do not want to injure the Church, and it seems to most of us cruel and unfair that the War, in which eighty per cent. of the soldiers from Wales are Churchmen, should be taken advantage of to give our Church friends a fresh and crushing blow."

Two happenings during the past week should convince Church people, I think, that the time has now fully come for the Church to form herself into a Liberation Society for the severance of her legal connection with the State. One of these is the judgment of the House of Lords as to

A Significant
Judgment

the law of England and Christianity; and the other is the appointment by the Crown of Canon Rashdall, of Hereford, to the Deanery of Carlisle.

It so happened that the report of this judgment and the announcement of this appointment appeared in the *Times* the same day, and this coincidence must have impressed many Church people as having profound significance. The Law Lords delivered their considered judgment dismissing by a majority—the Lord Chancellor alone dissenting—the appeal from a judgment of the Court of Appeal affirming a judgment of a Justice of the King's Bench Division in the case of Bowman and others versus The Secular Society (Limited). The appellant's case was that the respondent company was constituted principally to subvert the Christian religion, and was an illegal corporation; and that a bequest in trust for the company was invalid. The Lord Chancellor, in delivering his judgment, said that the decision of the case must turn on the proper construction of the memorandum of association of this society, and the view to be taken of the law of England in relation to bequests for such purposes as are there enumerated. His Lordship agreed with what was said by the founder of the society in an article from the *Freethinker*, which was in evidence, that the governing object of the society was that which was stated in Clause *a* of paragraph 3 of the memorandum of association. This clause runs as follows:

"To promote, in such ways as may from time to time be determined, the principle that human conduct should be based upon natural knowledge, and not upon supernatural belief; and that human welfare in this world is the proper end of all thought and action."

Was a legacy in favor of a society which existed for such a purpose enforceable by English law? asked the Lord Chancellor. It was contended by the counsel on behalf of the appellants that the object of the society was illegal on two grounds: first, that it was criminal to attack the Christian religion, however decent and temperate might be the form of the attack; secondly, that a court of law would not assist in the promotion of such an object as that for which this society was essentially formed, whether it were criminal or not. After an exhaustive review of the authorities on both points, the Lord Chancellor was of opinion, first (and here their Lordships were all agreed) that the crime of blasphemy was not constituted by a temperate attack on religion in which the decencies of controversy were maintained; but, secondly, that Christianity was part of the law of the land, and that the civil polity of the nation was to a large extent based upon the Christian religion; that the courts would not help in the promotion of objects contrary to the Christian religion apart altogether from any criminal liability; and that if the law of England was to be altered on the point the change must be effected not by judicial decision, but by act of the legislature. In his Lordship's opinion the appeal ought, therefore, to be allowed.

The other four Law Lords then delivered their respective judgments, all in conflict with the judgment of the Lord Chancellor on the point of the legality of the governing object of the secular society. Lord Dunedin confessed he could not bring himself to believe that anything inconsistent with Christianity as part of the law of the land could not in any way be assisted by the action of the courts. Lord Parker laid bare his mind very openly in favor of the legality of secularism. The first object of the society's memorandum was, no doubt, anti-Christian, but it was not contrary to the policy of the law; it was not illegal; it was not irreligious; it was not immoral or seditious. He was glad to be able to come to that conclusion. And the specific reason he gave for this satisfaction showed that, in his opinion, Christianity was not entitled to any legal sanction as against anti-Christian religions of his Majesty's subjects. Lord Sumner seemed to repudiate with complacency the time honored idea of the judicial bench that Christianity was part of the law of England. With all respect, he said, for the great names of the lawyers who had used it, the phrase "Christianity is part of the law of England" was really not law but "rhetoric". Lord Buckmaster was of opinion that the appeal should be dismissed, because if the argument in the appellants' case were carried to its full extent it would show that Christians, Positivists, Comtists, and other similar bodies, unless relieved by statute, were illegal associations at common law.

This judgment of the House of Lords will, no doubt, cause multitudes of Churchmen to reconsider their position in regard to Disestablishment. They will be justified in the conclusion that the Holy Church of God in England cannot, in loyalty to her Divine Head and to the Catholic religion, remain in alliance with the State, since the latter has now thrown its aegis over atheistic secularism in its highest law tribunal.

And the appointment of such an advanced Latitudinarian as Dr. Hastings Rashdall to the Carlisle deanery, following, as it does, upon so many other Crown appointments of a similar character within recent memory, also tends to make the situation intolerable.

J. G. HALL.

A PLEA FOR COLORED WORK IN THE DIOCESE OF ATLANTA

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

*President of the Standing Committee of the Diocese
of Atlanta.*

THE recent fire in the city of Atlanta totally destroyed St. Paul's Church (colored), with its rectory, school building, a store, and several residences which were sources of revenue. The insurance, if all collected, will suffice to pay a little more than the debts on the property which the Bishop had acquired and was paying for, thus leaving us with a valuable lot but no money. It is eminently to be desired that we rebuild without debts.

The clericus requested the writer to make a trip North for the purpose of securing funds to rebuild at least the church and the school, in order that the latter might start up in early fall. I am advised, however, by friends in New York and Philadelphia, that such a trip is at present inadvisable, and that by all means we should make some sort of temporary arrangements for carrying on the work. We have decided, therefore, to attempt moving to the lot a church building which we shall in all likelihood be able to secure, and use it both for church and school purposes. The cost of this it is impossible at this writing to give exactly, but probably \$500 will accomplish it.

In addition to this, the Standing Committee finds itself, with reference to the colored work, in this predicament: That about \$1,000 is needed to pay deficits on the work as carried on here, in Macon and Columbus, including unpaid bills due for construction in the Columbus Industrial School. We need, thus, a minimum at once of \$1,500.

We realize that we ought to do all we can down here for the colored work, and the interest is constantly growing. The Woman's Auxiliary of the diocese raised, this last Lent, nearly \$500 for this purpose, besides large amounts for other purposes. In addition to that, it is proper to say that Atlanta refused any outside assistance after the recent fire and that our people have been called on quite heavily to assist; and we shall be called on to raise money to do work in connection with the military cantonments in the vicinity. Under these circumstances, we feel that it is not improper to send out this "S. O. S." It is only necessary to add that our colored work throughout the diocese is succeeding admirably.

WAR AND EDUCATION

BY THE REV. WILLIAM E. GARDNER, D.D.

*General Secretary of the General Board of Religious
Education*

THE need of keeping our high school boys and girls at educational work, and recruiting our colleges because those students will ultimately bear the burdens of reconstruction, is stressed in response to an appeal from the Commissioner of Education in Washington.

In the closed state universities and in other universities given over to war preparations, in Ohio to aviation and in some of our oldest non-state universities to drilling and the scientific study of war, is seen the danger of repeating the mistakes of England, in making inadequate preparation for the training of those who must bear the burden of a prolonged war or of reconstruction.

The danger is that many undergraduates will think that conditions demand a curtailment of preparation for their lifework, and that parents will think that with prevailing high prices, and the uncertainty of the immediate future, they would better use money for other purposes than the higher education of their boys and girls. The very opposite is true. The needs of the nation and of the world require that no sacrifice be counted too great in order to keep in preparatory school or college those boys and girls not called into special service by the government, in order that they may be thoroughly prepared for the leadership which the nation now needs and will need more than ever when the war is over.

Commissioner Claxton shows that the 350,000 students

in colleges and normal, technical, and vocational schools of high grade constitute only about one-half of one per cent. of the population, and that the continuance of this number of young people in college cannot lower the productive capacity of the country to any appreciable degree.

The call to enlist in high school and college is not as dramatic as the call to go to the front, but upon the answer made by parents and pupils to this call will depend the future welfare of the nation and the world.

THE UNITED OFFERING OF 1919

BY MRS. MALLORY TAYLOR

Custodian United Offering, Diocese of Atlanta

THE first section of the months that will end in the next Triennial has passed this spring. Have any of the United Offering custodians been satisfied with the result of this collection? Can we not, will we not, get to work to increase the number of givers to the Offering as well as the gift? There is one way this most necessary task can easily be accomplished: Let every one who loves the Offering not only pray for it but "talk" it. It cannot help being interesting; make it popular as well. Can you not pledge yourself, to yourself, to make it the topic of conversation or a letter at least once a week through this summer, but not feel obliged to limit it to "once a week"? Surely if God gives us a vacation during the hot weather we should spend some of its moments for Him. "Out of the abundance of the heart, the mouth speaketh." If the heart which God looks on is as full as it should be of His love, it will not be necessary to urge the discussion of His work in the United Offering.

But! you say, "I can influence no one." A most truthless statement! God has given every one something that creates an influence to be used for Him. It is only needful that we recognize the fact and also that He will exact an account of it.

We may have social position, money, high education, a winning manner, a gift for making friends, or only the sweetness of a steadfast nature. The humility that will not recognize these as "talents" received from God is possibly of the kind Southey alluded to: "The devil laughed, for his darling sin is the *pride* that apes *Humility*."

Often, perhaps to try us, our words will seem discouragingly inadequate, but—if we only knew it—often these are the times when the seed is planted the surest and deepest. We "know not whether shall prosper, either this or that."

On other occasions we will be tempted to defer the task by the thought that this is not a suitable occasion. Remember this, O Christian women, a place where other matters can be discussed and that of the United Offering be unsuitable is not the place where a Churchwoman should be found. There is no reason why it cannot be the topic of conversation at a dance, a card table, on the hotel porch or the beach, as well as in the parish house. Many dear, warm, womanly hearts are hidden under a cold, indifferent exterior, waiting for the personal touch of some Churchwoman in love with her Church and its work.

Do not let our summer religion remind those who are brought in contact with us of Hudibras' wit. You remember, "although he had much wit, he was very shy of using it, and, therefore, bore it not about, except on holidays or so, as men their best apparel do."

SHALL WE not choose Love, the beautiful guest, to come and live with us, and say to Envy, and Anger, and Evil-Speaking, and Impatience, that we have no room for them? For Love will not live with bad companions, and if we think unkind thoughts, and say unkind words of others, she will not stay with us. And we must be ready to listen when she speaks to us. If we are tempted to be angry or impatient, Love will say: "Stop! Remember! Think how patient God is with you, though you often do wrong." Reading the Bible, and praying, and going to church, and giving money to the poor, are all good, if we have love also, but they are worth little without love. "Love is the fulfilling of the law." Paul and James and John all wrote a great deal of this love, but perhaps John said the most beautiful thing of all when he wrote: "God is love, and he that dwelleth in love dwelleth in God, and God in him."—*Emily Huntington Miller.*



CLINTON ROGERS WOODRUFF, EDITOR

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

EFFECTS OF CAMPAIGN TO PROTECT CAMP MORALS

CHAT the situation in some of the camps is not so bad as painted in the papers and that the agitation concerning moral conditions is having its effect is illustrated in the enclosed excerpt from a letter received from the chaplain in one of the training camps:

"One thing I have learned since being here, that Uncle Sam is on the job in this war so far as the morals and drinking of the men are concerned. No man in uniform can be sold a drink, and the Colonel is seeing to it that the law is obeyed. We have had no trouble from this source. Also the district attorney has informed every saloon, club, and society in Niagara Falls that there is to be no fooling about the law. An interesting example came out to-day. Last night our quartermaster went to the Falls for an initiation into the Shriners, of which he is an old member. He said that there was plenty of liquor, that he had been to about every consistory in the last twenty years, and that never before had he failed to join in the liquid refreshment. Last night all he could drink was ginger ale. Not that he would not have taken liquor—the law doesn't say a soldier shan't drink, but that they mustn't sell him any. One of the officers said: 'Why didn't you grab the glass of the fellow next to you? That would have been legal.' He replied: 'I was afraid to—the potentate would have called me down.' This little incident shows the way the wind is blowing. It seems therefore that the best thing we can do is to back up the government and keep up public opinion that a soldier shan't be able to get anything to drink.

"The moral situation here is also excellent. The authorities are right on the job.

"Of course there is an exceptional class of men here. They are worked sixteen hours a day and all in competition, and all mean business. Must, if they are to receive officers' commissions."

THE PEOPLE'S FORUM IN MONTREAL

This forum is part of a larger movement in Canada that is gradually spreading over the American continent. Judging by its growing membership and the increasing attendance at its meetings, it has found a place in the hearts of the people. The forum aims to provide opportunities for the discussion of civic, social, and economic questions, and in this way to promote good citizenship; and second, to stimulate popular interest in science, art, and literature by arranging for lectures and addresses, and to encourage the appreciation of good music by providing it at all meetings. Its membership is open to all, irrespective of nationality, party, or creed. Any person may become a member upon enrollment and payment of the annual subscription, which is usually very small.

The People's Forum is an educational institution primarily. It is democratic in that it provides a common platform for the discussion of all questions affecting the social welfare of mankind. Freedom of thought and speech is its keynote, and it seeks to include all classes in its membership. It tends to break down the barriers of class distinction which have for so long divided the people into sections antagonistic to one another; it tends to the uplift of humanity and the furthering of the ideal of the brotherhood of man.

The success of the forums at Ottawa, Winnipeg, and Ford Hall, Boston, led a small group in Montreal to consider the establishment of a forum there. It was organized in November, 1915, and held its first meetings in the University Settlement buildings, but these proved too small; so now the meetings are held in the commercial and technical high school of the Protestant school board.

LABOR LEGISLATION IN CHICAGO

The Social Service Commission of the diocese of Chicago was represented at the meetings of the citizens' committee formed to aid in securing a settlement of the Ladies' Garment

Workers' strike. This committee has secured the preparation of an able and impartial report by Prof. H. A. Millis of the University of Chicago and Prof. F. S. Deibler of Northwestern University, which is based upon their personal investigation. One of the objects contemplated in the organization of the above mentioned citizens' committee was "to promote legislation limiting the issuance of injunctions in labor disputes." Petitions were circulated early in March, addressed to the present State legislature, setting forth the evils of injunctions issued by the courts against picketing and the desirability of changing the state law to conform with the federal statute known as the Clayton act which forbids injunctions to interfere with "lawful persuasion, peaceful picketing, and other efforts to secure cooperation and sympathy of workers . . ." Bishop Anderson signed one of these petitions, and many other leading citizens joined in this movement. Bills were also introduced into both houses embodying these provisions.

SOCIAL COMMUNITY EXPERIMENT

What is known as the Social Community Experiment is to be tried out in Cincinnati during the next three years. One reason given for this action is that Cincinnati is said to be a "typically American city. It has the smallest percentage (15%) of foreign-born inhabitants of any city of its size in this country. It is an industrial community, but no single interest predominates to such an extent that a disaster in that industry would seriously affect the community life. Cincinnati is a city of neighborhoods spread out over seven hills. Its geography tends toward the development of district organization. Mothers' clubs, parents-teachers' clubs, etc., connected with the public schools and civic associations, organized on a neighborhood basis, are unusually numerous and active."

It will be a surprise to many people to learn that Cincinnati has so small a percentage of foreign-born residents.

NORTH CAROLINA LEGISLATION

Among the resolutions adopted by the North Carolina Conference for Social Service were those endorsing bills providing for a state board of charities and public welfare, a bill establishing a state home and training school for girls and fallen women, the appointment of a sanity commission to pass upon the sanity of accused persons in the courts, advocating the raising of the age of consent from 14 to 18 years, inviting all social service agencies in the state to join in presenting to the legislature in 1919 a sane, scientifically-based, eugenic marriage law for North Carolina.

A MOST INTERESTING and significant conference on the subject of city government and city management was recently held at Geneva under the auspices of Hobart College. It was called to show the interest of the smaller institutions in the subject, to advance the work for effective training in public service, and to introduce a course of twelve lectures on municipal affairs established through the generosity of Powell Evans of Philadelphia, a trustee.

LOS ANGELES, CALIF., has the distinction of being the first city in America to have a colored policewoman. If my memory serves me right, she was the first city to have any sort of a policewoman.

THE AMERICAN SOCIALIST LEAGUE has now three accredited field secretaries: The Rev. Lloyd B. Thomas, Carson City, Nev.; the Rev. W. L. Bulkley, Provo, Utah; Mrs. W. B. Frost, St. Louis, Mo.



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 NEW INTERNATIONALISM

To the Editor of *The Living Church*:

I DO not believe that any principle of "Internationalism"—certainly none drawn from any point of view akin to Hegel in his philosophy of history—or any constituted ecumenical organization of society will ensure world peace. If so, I believe the principles which were extant immediately before the outburst of the present war would have ensured it.

The problem engages for its solution with three inexpedient conceptions of modern social philosophy: (a) The superior claims of the state over private conscience; (b) the unfortunate legal conception of sovereignty; and (c) the philosophical conception which underlies the German state and which has in lesser degree permeated the social thinking of non-German peoples, briefly Hegelianism and its philosophical derivatives.

The time is not now to attend the first—in the popular mind to question the unlimited authority of the administration of the State is near treason—nor the latter, since this would involve a criticism of one of the most interesting perversions of the human intellect which the world has known. A few words may be of interest touching the second topic: the legal conception of sovereignty.

Sovereignty, as defined to-day, is an outworn conception, and its establishment requires militarism as its basis—and militarism, or preparedness, cannot eventuate otherwise than in war. Nationalities are associated in a sort of feudal constitution. In the feudal ages each unit of the state had the utter right to make war upon another unit. This right, because of the growth of a national and over-economic interest, was abrogated and merged into the conception of the rights of national sovereignty. As the feudal definition of the state unit gave way so must the present definition of national sovereignty give way before the development of a world-wide ecumenicity and identity of interest.

National sovereignty, which before the war was more of a definition than a fact, must give place to a deeper general law. The definition of sovereignty must be harmonized with the fact that the international relationship of peoples is more important than their peculiar organization into national units.

According to the extant conception, sovereignty may be defined "as inhering in the nations severally and as existing *per se* in the fact of their nationality and as exercisable without limitation except as it meets the practical limitation of another nationality, or the conventional regulation based thereon." Because of this conception a nation can do what it will in the association of nations, and in case of difference between nations the neutral nations, whose economic rights in both are disturbed, are without legal right to intervene or regulate the conflict.

The problem the future has to solve is to break down the above virtually feudal conception of sovereignty and rebuild another definition which will be in accord with the ecumenical development of economic and industrial forces. It seems to me that quite a simple legal extension, which any court could make in the region of its jurisdiction, would discover this new definition, and that if accepted by the nations it would give a real basis for an international law.

The following modified definition of sovereignty will conserve all the convenient historic rights of nationalities and introduce the regulating conceptions: "Sovereignty inheres in the ecumenicity of the nations, and is located for the purpose of administration in nationalities, and its particular exercise limited to the boundaries thereof."

The practical implications of this definition would be invaluable. It would give a definite status to neutral nations. Since all forms of extra-territoriality would be impossible and all particular authority died at an international boundary, it would follow that a projected (invading) army would pass immediately from a particular national control and come under ecumenical sovereignty. Preparedness would, *ipso facto*, be an act of international unfriendliness.

This proposition is clear, simple, and if used as the basal premise of international law it would foundation an expanding corpus of legal doctrine with an international sanction and enforceable by international policing.

OSCAR WOODWARD ZEIGLER.

Baltimore, June 11th.

To the Editor of *The Living Church*:

IN the beginning of the Christian era we had the Catholic religion of Jesus Christ. We bartered this in the middle ages for Roman Catholicism. Did we improve matters? Let the world itself give us its reply.

In these latter ages we still have the same Catholic religion. Shall we now barter this for "Christian (Protestant) Catholicism"? If so we must expect to reap as we sow. *Humanum est errare*. Let us be content with true Catholicism expressing itself "nationally". Let the American nation and Church show itself American here and everywhere, but once it becomes un-American and a mere expression of the polyglot peoples of the world it is irredeemably lost.

India will be always far apart from both America and China and these from Japan and yet there is room for all. Because Asquith and Grey forgot how to deal with Bulgaria we of Britain must lose 1,000,000 men and possibly 4,000,000,000 of dollars. This is the era of nationalities, not internationalism. Internationalism has paralyzed Russia.

C. A. FRENCH.

OUR NATIONAL IDEAL IN THE WAR

To the Editor of *The Living Church*:

IF your interpretation of our foreign policy is correct it means that the government of a great nation, in a critical period of prejudice and passion, has pursued a course consistent with the ideals and teachings of Christianity. But recently in the *New York Times* Senator Borah, who no doubt represents a large element of the population, takes issue with you and with those who are talking as if we had entered this war "to perform a service to mankind, a kind of modern crusade". He asserts that we have entered this war to protect *our own* rights, to defend the lives of *our own* people, to maintain *our own* dignity and honor and prestige among the nations of the earth. Or, as other interpreters of this class put it, we are, after an ignominious neutrality, doing only what we should long ago have done. It is of the utmost importance that this idea shall not prevail; it is of the utmost importance to America and the future peace of the world that the great example our government has set shall not go for naught.

Now why couldn't the United States go to war to maintain those national rights which were being so ruthlessly violated? Because the American people, thank God, prefer the performance of their duty to the maintenance of their rights. We have set up for ourselves in this country a high ideal, the ideal of Liberty. And inasmuch as Liberty and Peace go hand in hand we have become the most peace-loving people in the world. Now the instrument which we created for the purpose of securing the blessings of liberty and peace is a democratic form of government. Indeed, our faith in democracy, "the right of those who submit to authority to have a voice in their own governments", is so deep and abiding that we have come to believe that the peace of the world depends ultimately upon the democratization of the world. Peace," said the President in New York last year, "is going to come to the world only with Liberty"; that is, "Peace cannot come so long as the destinies of men are determined by small groups who make selfish choices of their own."

This was our political philosophy when the war began. Arising out of an act of aggression, the war soon assumed the proportions of a gigantic struggle between those irresponsible groups which were the governments of Russia and Germany. Other nations were perforce drawn in; and inasmuch as we felt that, by resisting aggression and organized frightfulness, the Allies were championing the cause of civilization, we gave them our sympathy. But we waited long in vain for some assurance that the cause of civilization would be advanced by the pursuit of some other end than the creation of a new balance of power in Europe which would only perpetuate the old animosities, the old feuds, the old, hopelessly inadequate international order. Hoping for the success of the Allies, we were confused by the thought that their success meant the strengthening of the despotic power of the Russian autocracy, a power that in the nature of things was inimical to the cause of civilization. Unless the war aims of the belligerents were liberalized the end of the war would leave Europe the same armed camp in which the enjoyment of national rights depended upon the degree of force that could be brought

to bear against the offending nation or group of nations. Perhaps we could survive under such a system by adopting some degree of militarism, but what of the small nations which, we believe, have the same right to work out their own destinies as their more powerful neighbors?

The war was the expected fruit of such an international system, and as a result of the war our rights were violated. However successful we might be temporarily, could we maintain our rights by fighting to perpetuate a system under which rights could never be secure? Could we maintain our dignity and honor and prestige by going to war to perpetuate a system that was inconsistent with our very traditions and ideals? Would it not have been a base policy? The President kept us out of war by holding up our ideals before us, by calling our attention to the supreme duty which an idealistic nation owed to the world at such a time—all the while preaching a new international order that was compatible with our ideal of Liberty and our passion for enduring peace. When he said that there was such a thing as being too proud to fight, a majority of the people understood.

And then came our great opportunity. The conflict between two groups of nations became a world struggle. It became "a struggle of men who love Liberty everywhere, and in this struggle America will show herself greater than ever, because she will rise to a greater thing." On April 3, 1917, there came a call to arms which Maximilian Harden said was like none since the Crusades.

SETH SHEPARD, JR.

Washington, June 6th.

WOMAN SUFFRAGE IN THE CHURCH

To the Editor of *The Living Church*:

NOTE with regret the political question of woman suffrage creeping into our Church papers and Church organizations.

I know some of the women connected with the Church Suffrage League, and have watched the effect this participation in politics has had upon them, the methods employed to gain their ends, and the condoning of things they would not have excused before they adopted the slogan "Suffrage first".

I believe most Churchmen and women, whatever their views on woman suffrage, will deplore the bringing of a question of political expediency into the Church and its services. Shall we have in each parish suffrage clubs advocating "votes for women", and anti-suffrage clubs working "to preserve American ideals of government and womanhood"? Shall we have corporate Communions for democrats, republicans, socialists, suffragists, and antis? Shall the Sacrament of unity become the symbol of discord?

"What? have ye not houses to argue and wrangle in, or despise ye the Church of God?"

D. N. C. BROOK.

Philadelphia, June 2nd.

CLERICAL GARB IN THE ARMY

To the Editor of *The Living Church*:

HAVE read with the greatest interest a letter of May 5th, which speaks of the dress of chaplains in the army. I write to make a suggestion that I think might be approved of more than a change of dress.

A cross placed conspicuously on the coat, varying in color according to each denomination, I think would be very appropriate; for are not the soldiers all under the protection of the Cross? And the sight of it would inspire them with hope and bring comfort in the fearful scenes through which they must pass.

Yours truly,

Philadelphia, May 29th.

HENRIETTA E. RONALDSON.

"GOVERNMENT OF THE PEOPLE"

To the Editor of *The Living Church*:

IN your Correspondence Department of June 9th, I note the reference to Daniel Webster of Lincoln's Gettysburg phrase about "government of the people", and beg to point out that it occurs in Wycliffe's preface to his English version of the New Testament as follows: "The Bible is for the government of the people, by the people, and for the people."

Utica, June 11th.

OCTAVIUS APPLGATE.

VESPER

Loving Father, be Thou near;
Shield from harm, and quell all fear;
Through the night around us stay;
Keep us to the shining day.

DONALD A. FRASER.

UPHOLDING THE NATION'S IDEALS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CONNECTICUT.]

AT THIS TIME the Church's corporate influence should make its impact upon the conscience of the nation to keep it true to the highest ideals. . . . The Church's influence should go toward maintaining self-restraint and against the intrusion of unworthy motives of hatred or vengeance and any unjust treatment of those among us who are of foreign birth or parentage. . . . Each one of our church buildings, open so far as possible for frequent short services and for silent prayer, should be a refuge for the heavy-hearted, a stronghold for those who are in grief or anxious fear. It is a time to make much of the help that lies in prayer and Sacrament. There will be need of all the dynamic force of motive and spiritual power we can draw upon. . . .

It behooves us, so far as in us lies, to keep the situation in America safe for that democracy that is inherently essential to genuine Catholicity. Recently a highly esteemed brother told me he did not believe in social service and, in his very language, betrayed a failure to understand what social service means for the Church to-day. This is a time that calls for vigilance to guard the hard-won gains in social progress and political and economic freedom; vigilance to resist attempted evasion of laws framed to conserve the nation's strength, for example, as regards the labor of women and children, or any lowering of standards already attained, to resist all injustice and whatever makes against fair relations between man and men. It is a time that calls for high-mindedness and large-heartedness, that so, through the common discipline of our experience as a nation, there may be still further set forward, deepened and strengthened, the true democracy of Christian brotherhood. Thus let our loyal support of the nation's contest be constructive in preparation for some better thing God is preparing for the world.

Yes! This momentous juncture in the world's affairs is the time for a new valuation of all values which, putting the premium upon service, shall at once dignify and spiritualize labor, exalt above wealth the commonwealth, and lift us all out of petty interests of self or of class into large, high thinking and plain living, self-control and self-denial. It is a time to avoid waste of material and the waste of self-indulgence. As the world is confronted by a food crisis, it becomes us, as Christians and as citizens, to enlist on the side of food production against what diminishes the food supply, on the side, for example, of food against strong drink, against the production and sale, at this time, of alcoholic beverages which require the use of food material in their manufacture. Shall we not, each one of us, in the interest of conserving food stuffs as well as of increased efficiency, pledge ourselves to abstain from alcoholic liquor as a beverage during the war? That would be a very small self-denial on behalf of a cause that is great and compelling in its appeal.

In solemnity and awe we undertake to contend on behalf of the civilization resting upon law between nations that has been slowly built up through the centuries, the public right that should endure from generation to generation, the liberty that has been at such cost won, the sacredness of personal life bearing the image and superscription of God, the touch of humanity that came with the Word made flesh, the brotherhood of men in Christ. No Crusade for holy places was ever as sacred as this crusade for hallowed ideals. The cause is as clear as there is a living God.

THE SUPREME DUTY OF THE CHURCH

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF UTAH.]

LET ME EMPHASIZE what I believe to be the supreme duty of the Church at this crisis, a duty which we should feel all the more strongly because we love our country, but nevertheless a duty which transcends any national loyalty. The world situation, our entrance into the war, and the direful effects on industrial and home life and standards of conduct which are bound to follow, call insistently for a more vital expression of fundamental Christianity in all of our life. Are we concerned about the future of democracy? To be lasting it must be erected on the Christian basis. Do we want a peace that will endure? Such can only be found when the principle of Christian brotherhood is established. Are we concerned about the moral welfare of our boys and girls whether at home or abroad? Only the Gospel of Christ can protect them. Are the recent advances in social legislation threatened? It is the Christianized conscience only that is alert to guard such things. More and more the conclusion must come home to us that if better things are to come out of this world struggle, yes, if we are just to hold our own, the Church must redouble her efforts to stir the hearts, quicken the consciences, and enkindle the zeal of men with a vital and energizing religion. To accomplish that in any degree will be the best service to our land and to all the world. Whatever may be your conviction as to war, and however popular spectacular participation in the preparations for it may be, let us remember that the present lays upon us more compellingly than ever before the necessity for winning men to Christ and through them the world.



THEOLOGICAL

The Virgin Birth of Jesus: A critical examination of the Gospel Narratives of the Nativity, and other New Testament and Early Christian Evidence, and the Alleged Influence of Heathen Ideas. By G. H. Box, M.A., Lecturer in Rabbinical Hebrew, King's College, London, Hon. Canon of St. Alban's, Author of *The Book of Isaiah, The Ezra Apocalypse, etc.* Green cloth, 12 mo., pp. 244. London: Sir Isaac Pitman & Son.

In his preface to this book, the Bishop of London affirms that the doctrine of the Virgin Birth of our Lord is vital in many ways, and dwells upon its profound significances, not only as part of the Catholic Faith received from the beginning, but as necessarily associated with the eternal existence of the Son of God who came down from Heaven. Mr. Box uses the weapons of modern Biblical criticism in defence of the historicity of St. Matthew and St. Luke, and emphasizes particularly the Jewish character of the two narratives, as utterly inconsistent with any pagan origin or influence. For those who encounter the attacks of that sort of unbelief which has had its centre in certain German universities, this book will be valuable; but for the ordinary parish priest, or intelligent layman, Prof. Orr's *Virgin Birth of Christ* and Mr. Sweet's *Birth and Infancy of Jesus Christ* will prove to be of greater service. The Bishop of London's phrase in his preface is unfortunately worded: "If it is untrue, it must be given up, whatever the consequences. We must follow Truth wherever it leads." Of course the Bishop does not mean to admit the possibility of its being untrue; but his neglect of the subjunctive might readily be misunderstood. Mr. Box's contrast between the admirable statements of the late Prof. Briggs and Dr. Sanday's vague concessions to those who claim the privilege of reciting the Creed in a "symbolical" sense is significant and illuminating. The immediately practical lesson of it all is that we are suffering from a neglect of the Blessed Virgin in our devotional life and thought, and that we need to go back to the temper of Bishop Pearson and the Caroline divines—nay, further, to the language of the early liturgies about the *Panagia Theotokos*. P. I.

PRAYER

A Study of Intercession. By David Jenks, of the Society of the Sacred Mission. Longmans. Pp. 124.

A book difficult to overestimate, not only for its practical suggestions but notably for the plane to which it lifts a practice in its elements normal to the Christian life.

The writer's own advice in his introduction may well be followed by a majority of readers; albeit, as he says, these will be but "a few who are already students to some extent of the practice" of intercessory prayer.

First, therefore, the meaning of the practice in Chapter V, and, in VI, the close and essential connection between intercession and thanksgiving. Then, returning to IV, the wonderful range of such Prayer, with straightforward, often breezy, always elevating, suggestions of how to compass it all. For this must often seem an undertaking well-nigh overwhelming to those who fain would meet such requirement of the growth in love of God and man. The fellowship and the power of intercession are treated in Chapters I and III, with striking helpfulness. Chapter II is really the climax of the thought of the book, viz., the Oblation of Intercession. It develops the high conception of ourselves as sharing, however feebly, in our Blessed Lord's self-oblation—the mystery of Redemption: Christ the Eternal Mediator working in and through us as we become increasingly yielded to Him—not our poor prayers, but Christ in us leading to the final hallowing of God's Namee.

The presentation thus followed has appeal for the mind of the present generation rather than the direct manuals on which an earlier one grew up; while its value is all the more enhanced by habits previously acquired. C. B. C.

The Riches of Prayer. By the Author of *The Splendor of God*. Longmans, Green, & Co. 90 cts. net.

"The Gates of Heaven are lightly locked," a text from Chesterton, launches the author into the heart of his subject. When the splendor of God is made manifest and man in adoring humility and willing surrender accepts the revelation, prayer is natural, necessary, inevitable, and spontaneous. Prayer is the test of our

spiritual life. Prayer is the lifting up of the living soul to the living God.

This book has a wholesomeness and originality that puts it above the ordinary devotional handbook. Each chapter is rich in food for the mind and heart and encouragement to the will. Not the theological nor philosophical difficulties but the easy paths of prayer are presented. The book might have been entitled "The Nature and Fulfilment of the Spiritual Life of Christ". A study of it would furnish an ideal course of sermons to meet the need of those who look to substitutes for Christianity or for those who fail to find in the ways of the Church that presentation of the inner realities of the spiritual life that satisfies the hunger of the soul.

Canon Joyce of Lampeter, in his introduction, says: "The thought of self depresses; the thought of God uplifts." "The hindrance that needs to be overcome if we would rejoice in God is the obstacle interposed by our own self-will." A. L. MURRAY.

Consolation in Bereavement Through Prayers for the Departed. By the Rev. Alfred Plummer, D.D. The Young Churchman Company. Pp. 112.

The multiplication of books on the future life is one of the fruits of this time of terror and sorrow. In the present little treatise Dr. Plummer presents afresh to the natural longing of the human heart both the reasonableness of prayer for the departed and the Christian reasons for the practice, along with its historic growth.

It is a reprint of a series of four articles published in the *Churchman* in the early half of 1916, entitled *The War and the Other World*. To this is appended a selection of prayers for those gone before, from ancient and mediæval sources with a few of quite modern arrangement. A brief bibliography of Christian sources follows, with a few final non-Christian examples of similar usage, all very timely after the lapse of three and a half centuries. C. B. C.

How to Make Your Meditation. By the Rev. H. Congreve Horne. Preface by the Rev. Charles C. Bell, M.A., Canon of York. Longmans. Pp. 96.

Practical, simple counsel to the beginner who is really moved by the Holy Spirit to seek to live and grow in fellowship with God—an effort not to be lightly made. To any other the mechanism will be forbidding. To such an one the suggestions here given should be as a door not hard to open. To others who have passed the threshold, the encouraging appreciation of the difficulties of the way is both a renewal and stimulus. None is left to doubt that the Holy Spirit's part He "will most surely keep and perform". C. B. C.

MISCELLANEOUS

Watermeads. By Archibald Marshall. Dodd, Mead & Company. Price \$1.50 net.

Marshall has been called the successor of Anthony Trollope by many leading American men of letters. This latest story of an old country family with a large estate, a long list of ancestors, a fine old house, and with hardly enough money to keep things going, amply justifies the high opinion in which he is held. *Watermeads*, in other words, is an old-fashioned romance with lively characters, plenty of incident, and a happy ending.

A SERIES OF sermons and addresses, very simple and informal in style, make up a little book by the Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, Mass., entitled *The Contemporary Christ* (Young Churchman Co., \$1.25 net). The addresses were given at a mission in the author's own parish, and afterward repeated in Orange, N. J., and they expound familiar texts in a natural and effective way. There are also some special sermons for children, based on the Shepherd Psalm, the Twenty-third.

A NEW NATIONAL ANTHEM dedicated to the "Youth of America" with words by Annah Robinson Watson, a frequent contributor of poetry to THE LIVING CHURCH, and music by Theo. Carroll Reynolds, has just been published, bearing the title *Right Triumphant*. The melody is very fitting and the words convey a message that inspires patriotism and go far to make this one of the most desirable of songs to arouse the spirit of the nation at this time. [Early Co., Memphis, Tenn. 25 cts.]



SARAH S. PRATT, EDITOR

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

THE hearts of many women and men also are turning to Fort Benjamin Harrison, Indianapolis, where twelve thousand of the choice youth of the Nation are in the Officers' Reserve Camp taking training for ninety days. On Sundays the town is crammed with visitors in motors from all the adjoining states, the hotels are running over, and a part of the overflow finds vent in the churches. Boys in khaki with their visiting parents come into church, but oftener they come alone or in twos and threes, their uniform always commanding the best pews, the kindly smiles of the women, and the hearty handshake of the rector. Some of the soldiers come to the Holy Communion—and very grave and serious they look. I wonder if they know how very tender our hearts are toward them and with what deep feeling we gaze at them, albeit furtively. It is the wish of the Church people to do anything in their power for these men who have in a way become temporary citizens. They are being cared for and guarded as well as possible in their moral and physical lives by their commander, Brigadier-General Glenn. Many safeguards have reduced the temptations, and the Indianapolis people are asked to cooperate. Mothers are asked not to permit their daughters to go unchaperoned to the Fort; most stringent laws prevail about the sale of liquor; and, as far as possible, wholesome diversions may be had in Indianapolis. One of the large parish houses plans to be open each Saturday night for such Churchmen from the Fort as care to come. Bishop Francis held a service on June 10th at the Fort which was attended by forty soldier-Churchmen. He wishes very much to have a tent in which services might frequently be held, but this has proved too costly at a time when the city is being canvassed for Liberty Bonds, the Red Cross War Fund, and many other things. But it is hoped that in the six parishes of the city the Churchmen from the Fort may find Church homes this summer. I met the wife of a captain last Sunday; she was placing her two young sons in Sunday school, and was glad to find that they might be taught there all summer.

The presence on the streets of so many of these lads—for most of them are only that—is very impressive and sad-denying. Especially in the churches is their presence productive of deep emotion. The prayers for those in authority, for soldiers and sailors, for the needy and sad, the wounded and dying, and the consciousness that from all congregations have gone out the young, the promising, the ardent—the youth whose lives have been planned and educated for happier things—bring everybody's tears very near the surface. Would that the Church might mother them all through this terrible crisis!

OUR CHURCH PEOPLE in Indianapolis, as elsewhere, are very prominent in all war work, the Bishop and Mrs. Francis both serving on committees of relief. Christ Church, very centrally located, has given space to the Red Cross War Fund in its parish house while upstairs in a Sunday school room a class knits for the Navy Reserve. The Auxiliary, which usually disbands in June, voted at its June meeting to meet weekly and sew or knit. So machines have been installed, and the women who have been talking missions all winter are now living missions. In order to retain the identity of the Auxiliary while not wishing to use its name—so often misunderstood outside of the Church—the society will call itself through the summer "Christ Church Helpers".

MRS. FREDERICK McCausland BRADDOCK, who as an interested worker for the Helen Dunlap Memorial School in Arkansas has often been mentioned in this page, is now a citizen of California and from her home in Stockton writes of her admiration and enjoyment of her new surroundings:

"I have just returned from Merced where I attended the seventh convocation of the missionary district of San Joaquin. This is my first experience in a missionary district, as I was reared in Ohio near Gambier, the seat of our good old Episcopal college where my brothers were all educated. Then I lived in Little Rock, the see city of the diocese of Arkansas, for eighteen years. And now I am away out here, perfectly delighted with all I find. We motored to Merced, which is sixty-five miles from Stockton, down through the wonderfully fertile San Joaquin valley. The Lincoln Highway over which we traveled is like glass, lying between vineyards and olive groves with well-kept ranch homes thickly scattered between the attractive towns.

"St. Luke's Church at Merced, where the convocation was held, is of brown shingles, the interior being a sort of modified Romanesque type of architecture, very attractive. The programme of the Auxiliary was interesting indeed. Mrs. Dameron, chairman of the executive committee of St. John's Auxiliary, Stockton, gave a comprehensive account of the Triennial in St. Louis. Mrs. Tillis, also from Stockton, told of the General Convention. This San Joaquin district has four vice-presidents for its Auxiliary—north, east, south, and central—because the district is so large; and semi-annual meetings presided over by these vice-presidents are held in the four divisions, so that all Churchwomen are reached by at least one of these meetings. Mrs. Tillis has just been elected vice-president of the northern division in which Stockton is located. Mrs. Anson R. Graves, wife of the retired Bishop of Western Nebraska, who now lives at Sonora, Cal., gave us a most delightful talk on 'Missionary Giving', while her daughter-in-law, Mrs. F. W. Graves, spoke of 'Mission Study', describing the methods of Miss Lindley and Miss Tillotson. Miss Dodge, who is secretary to Bishop Sanford and who was once a missionary in Liberia, told of Bishop Ferguson's work in Liberia, with anecdotes of her pupils and of her unusual experiences. The people of St. Luke's parish were most hospitable, serving luncheon to more than one hundred persons in the parish house, which is a wing of the church. I have been attending Episcopal conventions all my life and I think I never knew a pleasanter or one more interesting."

Mrs. Braddock beside being an Auxiliary officer is also chairman of the Patriotic Committee of the D. A. R. for the department of Southern Mountain Schools.

ANOTHER LETTER from the far west—crowded with an account of excellent Junior work—surprises us by saying: "We feel dreadfully far away from headquarters out here." From all one hears of the aggressive life of the Western Church we think "out there" is pretty near being headquarters itself. With the House of Churchwomen as its special invention and unique for a number of years, its well-organized societies, no lack of inspiration is evident in this section of the Church's sphere. "Miss Lindley and Deaconess Goodwin *did* come once—and we cling to the memory of those delightful days—but we still envy you easterners when you give account of wonderful meetings back there with just the speakers we need here. However, we are not discouraged and are trying to do some really constructive work in this still new country for missionary enterprise in the future."

One of the features of the convention of the diocese of Olympia in Seattle last month was an historical play given by the Juniors, called *Two Thousand Miles for a Book*, written by Helen L. Wilcox and published by the Missionary Education Movement of the United States and Canada. The caste included the Juniors of the eight branches of the city. It differed from the usual missionary play in that it was neither allegory nor fiction, but historical drama; dealing with the early and romantic days of the great Northwest and wholly founded on fact. The time is 1830, twenty-five years after the Lewis and Clark expedition to Oregon Territory. At that time the Indians had been promised that some one would be sent to bring them the white man's *Book of Heaven* and explain to them its wonderful message. Patiently they

waited "through many big snows", but at last the more daring of the young braves, supported by some of the older men who remembered the two famous White Chiefs, determined to set out upon the trail—long and unknown—for the pale-face camp and the much-desired Book. Five were chosen for the hazardous trip, four of them reaching General Clark's headquarters in safety; two of these died in St. Louis, being tenderly nursed by Mrs. Clark herself. The two remaining young braves set out homeward but without the Book, and only one finally reached the Oregon coast to claim his bride, Katequa, the daughter of a chief. All these are facts and were set forth with artistic realism in the play. In the Smithsonian Institute, Washington, can be seen the portraits of the two young braves—done from life—who are the central figures of this story. The caste comprised boys and girls of high school age. Our correspondent adds that this might be said to be a small experiment in the new Junior plan, the coöperation of boys and girls proving that the name "Junior Auxiliary" is not an insuperable objection to interesting even older boys in such an undertaking. A great addition to this play was the adaptation of part of the first canto of Hiawatha as an epilogue and the "Coming of the Palefaces", from the last canto, as an interlude before the last act. Both were well rendered and Longfellow might have written them for this occasion, so perfectly did they fit in with the spirit and setting of the play.

THE HONORARY PRESIDENT of the Springfield branch of the Auxiliary, Mrs. Candee, finds just as much pleasure and enthusiasm in being an "honorary" as in those days of fine and active efficiency which did so much for her branch. She tells us of the thirteenth annual meeting of this branch, lately held in Springfield.

"The presence of our new Bishop and his gracious wife, both active in their late diocese of Quincy, was a most pleasant and helpful feature of this large and enthusiastic council. Miss Emery, too, included us in her tour, and in many ways gave us fresh courage and inspiration. Her beloved and familiar face was the crowning touch to our pleasure. Her address on Auxiliary work and the Pilgrimage of Prayer stirred all hearts; every woman there caught the vision and went home resolved upon greater consecration."

While the treasurer's report showed touch of the strenuous spirit of the times, it showed also a year of splendid work—\$100 was the generous pledge to St. Agnes', Kyoto, \$25 of which was given by Miss Burrowes of Decatur. A memorial fund to Mary Caroline Hayner of Alton, a beloved vice-president recently deceased, was established, to be given to Bishop Sherwood for any special need in the diocese. Three new branches were reported and some others are in process of forming.

The Daughters of the King of the Church of the Redeemer, Cairo, Illinois, have presented a beautiful silk flag to the church, which is carried in procession at every service. They have also given a flag to the Sunday school. Stereopticon lectures during the winter by the missionary superintendent have resulted in a notable increase in the offerings of the children during Lent.

SEVERAL BEAUTIFUL Christmas carols have been sent to us and also notes proffering copies of the Easter carol of which so much has been seen on this page of late. We thank all who have remembered us and are especially pleased with a worn little Sunday school songbook bearing the legend, "Easter 1865", which is all the name it seems to have. It was compiled by John C. Hollister, then superintendent of St. Paul's Sunday school, New Haven, and is dedicated to the teachers and pupils of that school. Besides a number of these old songs it has the plain chants used in many Sunday schools. We doubt if this book is still in use although it well might be. Mr. Edward B. Pratt, New Haven, is the donor of this little book.

THE WEEK of the Pilgrimage of Prayer in the city of Indianapolis was a week of morning services with the Holy Communion each day. Each parish had a sermon on Prayer in the Christian Life, on Sunday, June 10th, and each day of the following week the Pilgrims moved to a separate parish, ending with All Saints' Cathedral on Saturday. Very restful

and sweet was it, on these June mornings when the whirl of the city was everywhere, to find oneself in the quiet of church. The services were short and the sermons by the various priests were carefully prepared, expositive of the general subject of prayer. Considering the hour selected, the services were well attended.

A CHAPEL

By CATHARINE MONTE-PADDOCK

IT is a wayward little chapel, midway the green, caught on foundation walls of stone, as if descended from the blue—for it could have come no other way, so like a bird it poises!

There is more roof than room to the little chapel, for the brown beamed gable meets the small paned windows near the floor. The windows lie so low that you may see from your bended knees, when your thoughts slip earthward, the great clock tower and the country flowing round it.

It is something between a loft, sweet with hay, where children love to play, and a holy place!

The walls, brown as the roof, are not too polished! The pews are brown—two rows of them, that push apart to let a carpet run bright red to the altar floor and spread upon it. Red cushioned pews, for white-robed singing boys, stand about the organ on the left. And more pews, for singing boys are near the pulpit on the right. From the pulpit, broadened by the open Bible, fall, half-way to the floor, the sacred markers, embroidered with silken lambs and Alleluias. Close by, starred and striped, droops a flag!

Over the candles on the altar, in the gable peak, hangs a great star lamp, whose light when the daylight goes touches the face of the Holy Mother.

In the spring, vines climb to meet the eaves and birds nest there; in the summer, bushes cool the corners of the rough foundation stone; in the fall, vines run glorified colors in the sunshine to the very roof-top; and in the winter, snow with brooding silence wraps about it and covers the window panes with diamond stars that blink with wistful eyes at the holy star within.

A place to rest in—a place to pray in—a place to be thankful for—this "Little Chapel of St. John's!"

COSMOPOLITANISM OF THE CHURCH

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA]

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 and country; they desire peace and security; but the Church, the Body of Christ, is not national but universal. The Church is at home in every land, builds her altars under the protection of every flag; but the Church is loyal, not to human rulers but to her divine Head; her allegiance is not to any nation but to humanity. This is possible. I am proud to be a citizen of this commonwealth. I am obedient to the laws of Iowa, loyal to it, but I am first of all an American citizen. A Christian, I am a man. The world is greater than the State in which I live. Humanity is the large term and the Church represents humanity. The Church does not bid her members say "my country right or wrong", but the Church does, when a moral issue is involved and when the country fights for the maintenance of a just principle, the maintenance of which is necessary for the welfare of humanity, raise her voice to bless those who go forth to war, and prays not for national victory or national aggrandizement but for the triumph of the right and the success in the struggle of that nation the success of which will best further the purposes of God and bring the greatest blessing to men.

IF ONLY one of the million flowers that bloom in the summer days, in the fields and gardens, refused to bloom, hiding its gift of beauty, the world would be a little less lovely. If but one of the myriad stars in the heavens should refuse to shine some night, keeping its beam locked up in its own breast, the night would be a little darker. . . . It makes a vast difference in the world whether the humblest of us be true or false in our life, whether we sing our one little note right or wrong, whether we speak our one little word, or keep silent. The smallest bar of song, breathed into the world, adds its fragment to the world's music. The right thing you did yesterday made the world a little better, made it easier, too, for other people to do right.—James R. Miller.

WASHINGTON:

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

LOUISVILLE:

Grace Church.

STAUNTON, VA.:

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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.]

Longmans, Green, & Co. New York.

Peace and War. Notes of Sermons and Addresses. By Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield. 90 cts. net.

World-Builders All. The Task of the Rising Generation. By E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Author of *The Valley of Decision*; *A Faith for the Firing-Line*, etc., 75 cts. net.

Macmillan Co. New York.

The Value of Money. By B. M. Anderson, Jr., Ph.D., Assistant Professor of Economics, Harvard University; Author of *Social Value*. \$2.25 net.

Religion in a World at War. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. \$1.00 net.

The City Worker's World in America. By Mary Kingsbury Simkhovitch, Director of Greenwich House. American Social Progress Series. \$1.25 net.

Fairhope: The Annals of a Country Church. By Edgar De Witt Jones. Frontispiece by Herbert Deland Williams. \$1.25 net.

PAPER COVERED BOOKS RECEIVED

Macmillan Co. New York

The Old Testament Manuscripts in the Freer Collection. Part II. The Washington Manuscript of the Psalms. By Henry A. Sanders, University of Michigan. Humanistic Series, Volume VIII. Paper bound, Part I, \$1.25; Part II, \$2.00; cloth bound in one volume, \$3.50 net.

PAMPHLETS

From the Author.

Publicity for the Parish. Report of the Committee, on Church Publicity to the Fifty-eighth Annual Convention of the Diocese of Kansas, A. D. 1917.

Address to the One Hundred and Thirty-third Annual Convention of the Diocese of Pennsylvania. By the Rt. Rev. P. M. Rhineland, D.D., Bishop of Pennsylvania, May 8, 1917.

Government Printing Office. Washington, D. C.

The Crime of Poverty. Extension of Remarks of Hon. Warren Worth Bailey, of Pennsylvania, in the House of Representatives, March 3, 1917.

War Message and Facts Behind It. Delivered Before Congress April 2, 1917. With Annotations, giving the Leading Facts on Which the Rupture with Germany was Developed, the Issues in International Law, and Contrasting the Spirit of Prussianism and Americanism. Published by the Committee on Public Information, George Creel, Chairman.

Wells Gardner, Darton & Co. London, England.

Sacramental Values. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity, and Canon of Christ Church, Oxford. 10 cts. net.

Church League of the Protestant Episcopal Church. 4708 Kingsessing Ave., Philadelphia, Pa.

The Prayer of Humble Access. By the Rev. Hosea W. Jones, D.D., Dean of the Theological Seminary, Gambier, Ohio. Tract No. 4.

ANNUAL CONVENTIONS



REV. W. T. MANNING, D.D.
Bishop-Elect of Western New York

SUMMARY

COLORADO began a movement for a House of Churchwomen; and will consider the redistribution of territory in the state.—CONNECTICUT voted unanimously in favor of national prohibition, felicitated Bishop Brewster on his twenty years' episcopate, and endorsed a plan for a diocesan church. A pension canon was also adopted, as was the new fiscal year provided by General Convention.—FOND DU LAC adopted the *Christian Nurture Series* as the standard Sunday school curriculum of the diocese; recommended appointment of Sunday school superintendents responsible to the diocese in case of parish vacancies; recommended the appointment of a diocesan supervisor of

religious education. Passed resolutions also pledging loyalty to the President; urging sermons on Maintaining Democracy at Home; against use of grains in making intoxicant beverages; and commending moral protection of the camps.—LEXINGTON affirmed its approval of efforts to protect the morality of camps; approved war prohibition; legislated on pension fund and the fiscal year.—WESTERN MICHIGAN advocated war prohibition, deplored speculation in food stuffs, made its fiscal year begin January 1st.—SALINA ordered purchase of Liberty Bonds, declared by resolution its loyalty to the national administration, urged the election of a Bishop before October.—SOUTH DAKOTA welcomed Bishop Bursleson to his first convocation. It ratified his position in opposition to the liquor traffic. A district Board of Religious Education was appointed.—UTAH with Bishop Tuttle celebrated its golden jubilee; passed resolutions urging maintenance of educational and industrial standards and national prohibition, and protesting against war taxes on the necessities of life.

COLORADO

BISHOP JOHNSON was celebrant at the opening service in St. John's Cathedral, when the council met on June 6th; and afterward the Rev. B. W. Bonell read Morning Prayer.

The business session was so promptly carried through that the second day was freed for an hour's conference with Bishop and clergy. Among the officers and committees elected or appointed during the sessions were the following:

Secretary: Rev. James McLaughlin.

Treasurer: J. H. Bradbury.

Standing Committee: Rev. Messrs. H. S. Foster, A. N. Taft, H. M. Walters; lay members as before.

Among new committees was one headed by the Rev. H. R. A. O'Malley to confer with the Auxiliary on a House for Churchwomen; while another will consider the redistribution of territory in Colorado as between the diocese and the district.

An invitation was extended to the Sixth Province to hold its next sessions in Pueblo. The compilation of a service of prayer for time of war was entrusted to the Rev. A. N. Taft.

Bishop Johnson's address was characterized by great vigor and directness, and advocated among other things severe disciplining for those who failed to contribute to the support of the Church.

The Church Club dinner held at the Shirley Hotel brought together several hundred guests, including many wives of members, who were for the first time invited to be present.

According to the custom in the diocese the Woman's Auxiliary met on Tuesday of council week. Mrs. Norman Read was elected treasurer of the United Offering and Mrs. I. P. Johnson was chosen educational secretary. It was decided that no elective office should be held for a longer term than three years in succession.

CONNECTICUT

AS IN FORMER years, the diocesan convention, which met in St. John's Church, Stamford, on June 12th and 13th, was preceded on the morning of the opening day by a diocesan conference at which Missions, Re-

ligious Education, and Social Service were fully presented.

When the convention was called to order in the afternoon the Bishop and the Bishop Suffragan delivered their addresses. Bishop Brewster spoke of the deaths during the year of ten of the diocesan clergy; of his desire for a diocesan church; and of several business matters of purely local interest; then, earnestly, of the matter of clerical salaries, which—except in the cases where they have been increased—are now in purchasing power but half what they were a few years ago. Speaking of the present crisis in world affairs, he said it was vital that the Church should do its utmost, through its various forms of social service, to make the United States a place of continued safety for the "democracy that is inherently essential to genuine catholicity."

The Standing Committee: The Rev. Messrs. Storrs O. Seymour, D.D., M. George Thompson, J. Chauncey Linsley, D.D., George T. Linsley, William A. Beardsley.

A motion in favor of national prohibition during the war was carried unanimously.

A resolution of felicitation to Bishop Brewster on the accomplishment of twenty years of his episcopate was offered by a standing vote.

The cathedral plan was endorsed and a committee was appointed to consider the question of a diocesan house.

A pension canon was adopted.

The new financial year and form of report were adopted as set forth by General Convention, and appropriations were made to coincide with the plan.

A resolution favoring making the apportionment for the General Board of Religious Education a part of the convention budget was referred to the committee on finance.

The report of the secretary of the missionary society, a résumé of the last forty years' work, was a statement of large accomplishment and prophecy of a brighter future. Mr. Burton Mansfield was elected for the thirty-first consecutive time as secretary and treasurer of the society.

A resolution introduced late in the session and referred to the Committee on Constitution and Canons would amend the constitution to make the Standing Committee consist of four clerical and four lay members.

Including the Bishops there are now 223 clergymen at work in the diocese. There are 20 candidates for holy orders, 37 postulants, 31 trained women workers, and 67 licensed lay readers. During the year the diocese contributed \$319,000 to the pension fund.

FOND DU LAC

THE FOX RIVER VALLEY CHURCH CLUB gave a pre-council banquet at Neenah on Monday evening, June 11th, at which the majority of the clergy and lay delegates to the diocesan council were present.

The speakers were the Rev. R. T. McCutchen of the Philippines, who spoke on Our Church in the Philippines, and General C. A. Boardman of Oshkosh, who discussed The Relation of the Church in the Present War.

Mr. E. J. Perry and Mr. Frank Heath of Fond du Lac, were elected president and secretary, respectively, for the ensuing year, and Mr. E. R. Mundin, of Oshkosh, treasurer.

On Tuesday, June 12th, the forty-third annual council of the diocese opened with a solemn high celebration in the Cathedral. Bishop Weller pontificated, Dean Bell was celebrant, and Archdeacon Gear of Stevens Point, and Archdeacon Babeck of Fond du Lac, were deacon and subdeacon. The

Bishop read his address in place of a sermon, and dealt chiefly on the subject of the application of the Christian Sacrifice and its relation to the war.

In the afternoon the Rev. William Dawson addressed the council on Church Work at the University. The Rev. Charles H. Young of Chicago, also addressed the council on Religious Education.

Resolutions offered by the Board of Religious Education were passed, adopting the *Christian Nurture Series* as the official standard Sunday school curriculum for the diocese; providing for the appointment by vestries on nomination by the pastor or Sunday school superintendents, who shall be held responsible to vestry and diocese when pastorates are vacant; approving the employment of a diocesan supervisor of religious education.

Resolutions were passed on recommendation of the diocesan Commission on Social Service (a) expressing to the President "our conviction that this is a war worthy of the support of Christian people", which the council pledged; recognizing the danger of lowering educational and industrial standards in war time, and urging for Sunday, July 1st, sermons by all clergy upon The Necessity of Maintaining Democracy at Home While We Fight for It Abroad; expressing belief that food stuffs should not be used for the manufacture of alcoholic beverages nor the sale of such beverages allowed during the war; commending the moral protection of military camps; and endorsing the social service efforts of the Y. M. C. A. in army camps.

The entire afternoon was taken up by the commissions on Religious Education and Social Service.

The council on Wednesday morning proceeded to the election of officers.

Standing Committee: Same as last year, except that the name of G. B. Horner replaces that of Charles Cowan.

Treasurer of the diocese: E. J. Perry.

Treasurer of the trustees: H. R. Potter.
Council adjourned at 1. p. m.

LEXINGTON

THE COUNCIL and its associated meeting of the Woman's Auxiliary held sessions in St. John's Church, Corbin, June 6th to 8th, the members being the guests of the mission and of St. John's Collegiate Institute. Wednesday evening, following an official visit of the Cathedral Chapter to the Wentworth school farm, the women of the mission and the school served a dinner to the delegates and visitors. The Rev. Thomas L. Settle presided and an address was made by the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y. At eight o'clock a public meeting was held in the Majestic theatre, Archdeacon Wentworth presiding. The Hon. S. H. Kash, on behalf of the officials and citizens of the town, made the address of welcome, to which Bishop Burton responded for the council. The two principal addresses were by the Hon. James D. Black, Lieutenant-Governor of Kentucky, and by the Rev. J. M. Maxon, president of Margaret College.

Thursday morning a joint corporate Holy Communion for the members of the council was administered by the Bishop, assisted by the Rev. Alexander Patterson, senior presbyter of the diocese. Organization followed, and the remainder of the morning and part of the afternoon were given to the Bishop's charge, a masterly address on Aggressive Evangelism. The several parts of the address were marked by the singing of hymns and by devotions conducted by the Bishop. It was of the nature of a quiet hour and

made a helpful devotional introduction to the transaction of business.

Thursday night there was a second public meeting in the Majestic theater. The Bishop presided and addresses were made by the Rev. Gardiner L. Tucker, Mr. A. D. Cole, the Rev. Peter Langendorff, the Very Rev. Dean Massie, and the Rev. Dr. Richard Wilkinson.

In adopting the report of the committee on social service, the work of the National Committee on Prisons and Prison Labors was commended. Attention was called to the idleness of prisoners as "economic waste and also injurious to character". The clergy were also urged to acquaint themselves with the condition of prisons, both state and county, in order that they may bring about better conditions.

In response to a message from the executive committee of the Joint Commission on Social Service, the following was adopted: "Resolved, (1) that this council affirms unequivocally its approval of all proper efforts for the moral safeguarding of military training camps. (2) That this council strongly approves the plan of national prohibition during the present great war, though this must not be taken as giving the approval of this council to any particular method of bringing about prohibition without considering the question of a fair compensation for the property rights destroyed". The diocesan committee on social service was directed "in its next year's work to give careful attention to the problems of the country church and rural life".

It was announced that the diocese had more than met its apportionment of \$15,000 for the accrued liabilities in the Church Pension Fund. Action was taken to perfect the working of the pension system in the diocese; to improve the method of laying assessments and apportionments upon parishes and missions; and to conform the fiscal year and the business methods of the diocese to those prescribed by the General Convention. An amendment to the diocesan canons whereby women will be made eligible to membership in the council was referred to the committee on canons with instructions to report to the next council, and in this connection to consider and report upon the plan of the House of Church Women as in operation in the diocese of California.

Reports on the state of the Church showed the past year one of marked progress in educational, missionary, and social service work, with increasing generosity both in giving and in personal service. That which the Bishop has preached and worked for during the twenty-one years of his episcopate is being more and more realized—"a diocesan conscience and a diocesan consciousness".

The only change in diocesan officers was the election of the Rev. Dr. Richard Wilkinson to take the place of the Rev. Lester L. Riley, diocesan endowment commissioner, who is about to remove from the diocese.

WESTERN MICHIGAN

IN EMMANUEL CHURCH, Hastings, the forty-third annual convention assembled on Tuesday, June 12th, at 7:15 p. m., with Bishop McCormick in the chair. A half hour later at the evening service the Bishop read his annual address. He reported 383 confirmations in thirty-three places; over \$5,000 had been contributed to General Missions, and \$28,000 to the Church Pension Fund. He recommended joining the Red Cross, helping the Liberty Loan, and that the younger clergy and candidates volunteer for hospital or ambulance service.

At 7:30 a. m., June 13th, the Memorial Eucharist was offered by the Bishop assisted

by Dean White and the Rev. Dr. James Wilkinson.

The courtesy of the floor was extended to the Rev. L. B. Hastings, rector of St. Alban's School, Knoxville, Ill.

On motion the deputies and alternates elected to the Provincial Synod last year were made the deputies and alternates to the Provincial Synod this year.

The Standing Committee was reelected with the Rev. F. O. Granniss in the place of the Rev. George Hurtington, removed to the diocese of Pittsburgh.

After prolonged debate led by the Rev. B. F. P. Ivins, favoring the relinquishment of the entire grant of \$2,940 from the General Board of Missions, which was also recommended by the diocesan branch of the Woman's Auxiliary, the conservatives of the convention, led by Mr. Charles R. Wilkes, treasurer of the Board of Missions, won the day; and it was voted that \$940 be relinquished January 1st, surrendering the rest later on.

The Rev. Dr. John H. Feringa read the report of the committee on the State of the Church which was ordered printed for distribution. The Rev. Walter Lockton's report for the Church Pension Fund showing \$28,020.28 raised in the diocese was also ordered printed. Dean White reported for the diocesan Board of Religious Education and the Commission on Social Service, all recommendations being adopted. Prohibition was advocated during the period of the war and speculation in food stuffs deplored.

The report of the Committee on Diocesan Efficiency was referred to the Committee on Canons.

A proposal to change canons referring to the status of parishes receiving aid from the Board of Missions was tabled but two resolutions offered by Dean White were passed, viz.:

1. "The Board of Missions is hereby directed to refuse continuous financial aid to any organized parish which upon investigation shows a possibility of self-help."

2. "Any parish wishing to receive continuous financial aid from the Board of Missions may do so by becoming an organized mission."

Canons were passed requiring that parish elections be held the second Tuesday of January and that the diocesan year begin January 1st instead of May 1st.

The clergy were invited by Dean White to attend convocation at Camp Roger, August 27th to 31st.

On suggestion of the Rev. George Brewin the convention referred the question of procuring Communion wine under prohibition rule to the Chancellor of the diocese, as it had been rumored the Attorney General's opinion was adverse.

SALINA

THE BISHOP SUFFRAGAN of Chicago, late Bishop of Salina, presided at the convocation, which met at the Cathedral in Salina June 4th and 5th. His address was in large part concerned with the war and the duties of Christians therein.

Among other gifts, he announced a full communion service from the estate of Mrs. Batterson. The pieces, made of her personal silver and ornamented with diamonds and sapphires, consist of a chalice and paten, ciborium, lavabo, bread box, and cruets. The gift of a rood screen with crucifix and attendant figures was also announced.

In large part the officers and committees of former years were reelected. The Rev. Linn W. McMillen of Salina was chosen secretary and registrar.

The following resolutions were moved and carried:

"Resolved, That the treasurer of Church Funds be instructed to invest \$200 of the Endowment Fund in Liberty Bonds.

"Resolved, That any communicant who fails to make his or her Communion for the space of two years shall be reported to the convocation as having lapsed, and his or her name shall be removed from the register of communicants of his or her parish.

"Resolved, That it be made a matter of record and referred to the House of Bishops that the absorption of the district of Salina by the diocese of Kansas would be most undesirable, and, as a retrograde step, would be disastrous to the best interests of the Church.

"Resolved, That it be made a matter of record that the Church in Salina is thoroughly behind the Administration in its prosecution of the war, and that the clergy will fully urge upon their people the assumption of all responsibilities which have grown or may grow out of our national problems.

"Resolved, That it is the earnest wish of this convocation that the House of Bishops elect a Bishop for Salina before October, 1917."

The canon on the Church Pension Fund as proposed by the House of Bishops was

their work was being supported well by the people of the state, and a permanent committee was appointed. A district Board of Religious Education was appointed to make a careful study of the Sunday school situation.

On Sunday afternoon was held the Junior rally. The record of the Sunday School Lenten Offering was read by the Rev. E. W. Pigion, chairman of the committee, and it was reported that the per capita offering of the Sunday schools had been doubled over that of last year. The banner given by the Bishop to the Sunday school having the largest per capita offering was given to Grace Church, Huron, with an average offering of \$2.06.

On Sunday evening at a missionary meeting addresses were given by the Bishop, the Rev. E. F. Siegfriedt, the Rev. Dallas Shaw (a full blooded Dakota), and the Very Rev. E. B. Woodruff.

UTAH

THE CELEBRATION of the golden jubilee of the founding of the Church in Utah began with the tenth annual convocation and continued through a week of social and religious gatherings. The Presiding Bishop, the



AT THE CONVOCATION OF THE MISSIONARY DISTRICT OF UTAH.

adopted as far as possible at this convocation and a resolution was passed making it binding till such time as it could be formally incorporated into the canon law of the district.

SOUTH DAKOTA

ANNUAL CONVOCATION of the district opened on Saturday, June 2nd, in St. Mark's Church, Aberdeen, with Morning Prayer and the annual address of the Bishop. The address could not cover a complete year, for Bishop Burleson has been in the district but a few months, but it showed a splendid outlook. The whole convocation was marked by a hopefulness and earnestness in attacking problems in this great state.

The Bishop devoted a part of his address to the War and its call to the Church.

The convocation organized by electing the Rev. Paul Roberts as secretary. Dr. C. C. Rollit made his report as provincial secretary.

Securing a larger endowment for All Saints' School, which is doing a valuable work for the Church throughout the district, was left to a committee, as was the matter of securing and hanging in the state capitol a good painting of Bishop Hare. A resolution was also passed unanimously, ratifying the position of the Bishop opposing the use of alcoholic liquors and the use of grain in the manufacture of liquor, and directing the secretary to inform the President of the United States of the action of convocation.

The pension fund committee reported that

Bishop of Nevada, and representatives of neighboring districts were in attendance.

Convocation was held in St. John's Church, Salt Lake City, June 7th and 8th, with the largest number of lay delegates ever recorded. The preacher at the opening session was the Rev. C. E. Rice. After organizing, Bishop Tuttle, Bishop Hunting, and the Rev. Samuel Unsworth were presented and responded with a few remarks of congratulation. Reports from the various institutions showed, in spite of the advancing prices of food stuffs, a smaller deficit than usual. The Emery House at the University was forced to maintain its overhead expense, although more than half of its members left school to attend to farm work.

The number of Sunday schools and pupils is larger than last year, due to many "Union" schools having accepted the Church's oversight, and also to more efficient work by the Utah Board of Religious Education. The board had presented three courses of study, any one of which might be adopted as a school standard. After much discussion, however, the *Christian Nurture Series* was adopted as a sole standard to be used wherever local conditions will allow. Schools representing three-quarters of the total enrollment volunteered to make trial of it this coming season.

The Social Service Commission presented resolutions, urging the maintenance of educational and industrial standards, and opposing the use of children of tender age in productive operation as unnecessary and unwholesome; urging national prohibition;

and protesting against the war-finance system which would directly or indirectly tax the necessities of life.

Much time was spent in amending the canons to conform to the new year adopted at the last General Convention, and in adding canons relative to the Corporation of the Episcopal Church in Utah, trust funds, and the Church pension system.

The balance sheet of the Corporation of the Episcopal Church showing an amount of cash on hand greater than needed to pay special taxes, etc., it was decided by convocation to ask that \$1,000 be invested in Liberty Bonds. The treasurer stating that

this would mean a small loss in interest each year, the sum of \$25 was handed to him by various persons to meet the first year's loss.

The Bishop Spalding Memorial Fund shows a balance of over \$11,000 in the bank, with several unpaid pledges. This sum was ordered turned over to the Corporation for investment, the interest to be used for philanthropic and social work, especially in connection with St. Mark's Hospital.

The following officers and boards were elected:

Secretary: Rev. Hoyt E. Henriques.
Treasurer: Mr. J. B. Scholefield.

Chancellor: Hon. Morris L. Ritchie.
Registrar: Miss Sara Napper.
Council of Advice, examining chaplains, trial court, and representatives on the Inter-denominational Commission and Council were reappointed by the Bishop.

A committee was appointed to consider proposed Changes in the Prayer Book.

The next convocation will meet at St. Mark's Cathedral.

Part of one afternoon was given over to a pilgrimage to Mt. Olivet cemetery, where flowers were laid upon the graves of former clergy and prayers offered by Bishop Tuttle.

NEW YORK CITY MISSION CLERGY OFFER SERVICES

For War Duty—Flag for Service in France—Italian Work in St. Augustine's Church

New York Office of The Living Church }
11 West 45th Street }
New York, June 18, 1917 }

AT a recent meeting of the clergy staff of the City Mission Society each member voted that in the national crisis the clerical members of the staff offer to their Board of Managers and to the Mayor their services without condition, wherever they may be reasonably required; and that they waive their right to a month's vacation this summer, if there should be need of their services in the emergencies of war.

A FLAG FOR THE FRONT

A few Sundays ago, a flag to which special interest attached was placed in the chancel of Trinity Church. This flag was presented by the American League of California to the First Unit of the American Ambulance Service from Leland Stanford University. It was blessed by Bishop Nichols at a great public meeting in San Francisco attended by 14,000 people, and was then placed in the care of Mr. Arthur Clifford Kimber to be taken by him personally to France.

A silver plate on the staff bears this inscription:

"This flag, blessed by the Bishop of California, is the first American flag to be carried in service at the French front with the official sanction of the American Government."

After the service many of those present came forward, reverently, to touch the flag, some of them expressing their feeling by kissing its folds as they hung from the front of the chancel.

Mr. Kimber, to whose care the flag was intrusted on its journey from California to the front, is a son of the Rev. Dr. Arthur C. Kimber, late vicar of St. Augustine's Chapel.

Mr. Kimber sailed the following day and the flag is probably now in France.

ITALIAN WORK AT ST. AUGUSTINE'S CHAPEL

Under the direction of the vicar of St. Augustine's Chapel [Trinity parish] and his staff of clergy, the Italian work has progressed in a very satisfactory manner during the past year.

There are now 154 Italians on the roll of active communicants of the chapel, 128 of whom attend the Italian services. Many of these are very regular in attending to their religious duties and all of them have made their communions several times during the past year. There are 198 Italian families connected with the chapel, and 206 Italian children on the Sunday school roll, 114 of

them being children of members of the Italian congregation. These children, if they stay in the neighborhood, become members of the English congregation; the services in Italian being maintained only for the benefit of those whose knowledge of English is slight. In the Italian congregation, as distinguished from the English congregation, there are over 800 souls under pastoral care.

A DEGREE IN MUSIC

James Potter Dod, organist and choir-master of the Church of the Transfiguration, has just received from St. Stephen's College the degree of Doctor of Music. Dr. Dod, born at Princeton, N. J., was graduated from Princeton in 1878. During his college course he was organist and choir-master of Trinity Church, Princeton, and also trained the boy choir of Christ Church, New Brunswick. Dr. Dod was elected organist and choir-master of the Church of the Transfiguration in 1881. He trains two choirs—a senior and a junior choir—and they render four choral services every Sunday.

BOARD OF MISSIONS

The last meeting for the summer of the executive committee of the Board of Missions was held June 12th at the Church Missions House.

The treasurer presented a most encouraging report. Taking everything into consideration the receipts to date from contributions show an increase of \$24,000 over this time last year.

At the urgent request of the Bishop of Mexico, an increase was made in the appropriation for the running expenses of the House of the Holy Name in Mexico City, and also an appropriation for the support of ten orphan children there. Deaconess Claudine Whitaker had taken these children in when the rate of exchange was high and was able to provide for them in this way. Exchange is unfavorable now, and it left her with a large work insufficiently provided for.

The Rev. J. F. Droste had built up a splendid work at El Coto at his own expense and, having been regularly appointed by the board, turned over to the Bishop of Porto Rico the entire property at about half its cost.

The Bishop of Tokyo also asked that the Rev. P. K. Goto, for ten years working among the poorest of Tokyo's poor, be given authority to appeal for \$10,000 specials for the purchase of land and erection of buildings at Shitaya. The Japanese recognize ten years as a test of the success of their work, and the board gladly granted the desired permission.

Word came from Dr. R. R. Teusler of

Tokyo that they have been able to purchase a fine tract of land in Tokyo for the erection of St. Luke's Hospital. The board expressed its hearty appreciation to the officers and members of the Japanese National Council of St. Luke's International Hospital for their generous assistance and cooperation, and especially desired to thank their Excellencies Marquis Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa and Mr. Sakai for their personal and continued interest and assistance in furthering the success of the plans for the new hospital, and their recent help in securing a suitable building site for the new institution.

The Bishop of Hankow was given authority to proceed with the building of the Church General Hospital at Wuchang, up to the amount of money actually in hand.

Much routine work was done, including the appointment of several new workers.

DEMONSTRATION SCHOOL—WHITSUNDAY FESTIVAL

At the annual Whitsunday festival of the children of the four schools of St. Michael's parish, an innovation was made this year in a Church Missions Pageant, arranged by the rector, Dr. Peters, and Miss Blondel, headworker of the Demonstration School.

Very simply and impressively from the chancel steps ten children told the story, interspersed with missionary hymns, of how the Church, which sprang into being on Whitsunday in Jerusalem, spread through the world to England, and then to America; how the American Church is spreading it through its dependencies; and how St. Michael's is personally sharing in the work.

Robed in white and uplifting a cross, the Church called upon Jerusalem to tell the story of the first Whitsunday; summoned Egypt, Greece, Rome, England, and America to tell how they had received the Gospel and had spread it; and bade Alaska, the Philippines, and China bear witness of the way they had received the message from America. Then a figure, with eyes bandaged, groping the way to the chancel steps, pleaded that help be sent to millions in darkness. In answering sympathy, the nations and the congregation of children knelt in prayer that God's way might be known throughout the earth, and received the benediction from the altar with its promise of fulfilment.

GIRLS' FRIENDLY SOCIETY WAR HEADQUARTERS

On Tuesday, June 5th, the Girls' Friendly Society in the diocese formally opened their headquarters for war service at Miss Chapin's School, 32 East Fifty-seventh street. At four o'clock Miss Hadley, the diocesan president, briefly stated the purpose of the undertaking and introduced the speakers, Bishop Courtney, Mrs. Robert Bruère, and the Rev. Dr. Manning. In the evening 175 girls came to share in the opening festivities, and to hear addresses by the Rev. C. P. Tinker, Miss J. V. Minor, and Mrs. Sigismund Politzer.

REV. DR. VAN ALLEN DEFINES TREASONABLE UTTERANCE

Urges Stern Rebuke for Offenders —Commencement Exercises

The Living Church News Bureau }
Boston, June 18, 1917 }

PREACHING in the Church of the Advent on Sunday evening, June 10th, the Rev. William Harman van Allen, D.D., graphically described war conditions abroad, pictured what might happen in America if the Germans invaded this country, and strongly denounced people here who aid our enemies and discourage our fellow-citizens and our allies by their written, printed, and spoken words.

"Up to April, 1917, it was possible," he said, "for a loyal American to hold that the side of the German empire in the world war was the right side. Since that time it is no longer possible by word or deed to give aid or comfort to the enemies of this country."

"I do not fear the sort of treason that would wage open warfare. But there are not a few giving aid to the enemies of their country by words—and I say that is odious treason. We have grown too accustomed to unlimited license of speech. We have allowed men to talk violently."

"What shall we think of men who try to poison the minds of the people? I don't believe there is much deliberate treason—that those whose language is most to be blamed really know what they say. They haven't thought that everything they quote—some blind story of disorganization in France—is making the Germans believe that in a little time France will surrender. When we cite some element of Great Britain as against the war we forget the thousands upon thousands who have shown what true Irishmen are like in the face of devastation."

"Whenever you see in any paper any article or paragraph or letter the effect of which would be to discourage the allies or to encourage the Kaiser's troops, write at once to that publication rebuking them sternly. And if you hear any elective official who speaks so as to hearten the enemy, remember it against him when election day comes."

"I was an American before I was a Christian," he ended, "and a citizen before I became a priest. And I cannot do my part as priest and Christian till I have done my duty as an American citizen."

COMMENCEMENT AT THEOLOGICAL SCHOOL

Commencement exercises of the Episcopal Theological School, Cambridge, were held on June 14th in St. John's Memorial Chapel. The occasion had additional significance this year, because the school is celebrating its fiftieth anniversary. The services in the chapel consisted of the delivery of diplomas to members of the graduating class, a sermon by the commencement preacher, Bishop Lawrence, and the celebration of the Holy Communion.

After the service and a luncheon, served on the school grounds, were held the more formal anniversary exercises, with addresses by President Lowell of Harvard; Dean William W. Fenn of the Harvard Divinity School; the Rev. C. C. Silvester, son of the first graduate of the school; the Rev. Arthur R. Gray, D.D., son of the late Dean George Z. Gray; and the Rt. Rev. Frank Hale Touret, Missionary Bishop of Western Colorado.

Fourteen seniors received diplomas and were awarded the degree of bachelor of divinity. Four of the graduates received their degrees *cum laude*, these being the Rev. Messrs. Angus Dun, Lindley H. Miller, Irving G. Rouillard, and Sadajiro Yanagihara.

On alumni day, June 13th, at lunch in the refectory, the Rev. John W. Suter, '85, writer of the projected history of the school, gave an historical address. Thereafter followed the annual business meeting of the alumni association, with initiation of seniors.

At the alumni service in St. John's Chapel, the Rev. Charles L. Slattery, D.D., '94, was the preacher. The anniversary dinner, at which the trustees were hosts, was held at the Hotel Westminster, Boston. The Rev. Arthur W. Moulton, 1900, presided as toastmaster. Among the speakers were Bishop Lawrence and Dean Hodges. The general subject of the addresses was the First Half Century of the School's Life.

BISHOP LAWRENCE AT "TECH" SCHOOL

The Bishop was also the baccalaureate preacher to the senior class of the Massachusetts Institute of Technology, at a service in Trinity Church, Boston, on Sunday afternoon, June 10th. His sermon dealt with the war, prohibition, and "home town loyalty."

Of the war situation he said:

"We, unlike other nations, enter this war with nothing but the satisfaction of doing our duty, because we have nothing to gain. Who knows what the outcome will be, or what your part will be in it? We can only hope that you will live to see the time when war will be no more."

Continuing, he said:

"I have not always been a total abstainer until about two years ago and am not entirely a Prohibitionist yet, but alcohol is a distinct influence in decreasing efficiency and lowering morals and ideals. The best efficiency comes from total abstinence."

"Before we must be loyal to our nation, we must be loyal to our community. Let your loyalty be to your town or village of your boyhood and your provincial loyalty will be to the nation."

DR. MANN AT SIMMONS COLLEGE

At the commencement of Simmons College on the same day, the Rev. Dr. Mann, of Trinity Church, was the preacher. He said, in part:

"Two visions now fill the minds of the American people. The first is the vision of God. The misery and suffering caused by this war have made God seem real to all because this is a day wherein we have seen the failure of boasted substitutes for God and His power. They are gone forever, the old confident beliefs in the moral power of material knowledge and science. That the substitutes for the religion of Almighty God have gone down to wreck in the turmoil of the world all men of power and understanding know."

"The second vision is that of the nation. Never since the days of our grandfathers have men thought so earnestly as to-day of this ideal; she who has thrown open her gates to the oppressed and who has offered equal opportunities and justice to all. It seems to me that this conflict is simply deepening and intensifying the sentiment of nationality. Just as no social system can be worked out unless it be on the foundation of self-respect within families, so no nation

can succeed unless it rests on the foundation set by the free, liberty-loving people of the world."

DORCHESTER RECTOR HONORED

The Rev. Thatcher R. Kimball and Mrs. Kimball, who arrived in Boston recently, after an extended trip to the Orient, were welcomed by the parishioners of the Church of the Epiphany, in Dorchester, at a reception on Thursday evening, June 7th, in their honor.

An interesting incident was the presentation to Mr. Kimball of a check of \$1,000, the gift of the parishioners, in behalf of whom it was presented by Mrs. E. E. Price, president of the Women's Guild of the church. The Rev. Edward A. Baker, assistant rector, made the address of welcome, to which Mr. Kimball responded. A drill was given by Troop 1 of the Boy Scouts.

HARVARD UNIVERSITY PREACHERS

Among the preachers at Harvard University in the season of 1917-18, are the following Church clergy: Bishop Lawrence, Bishop Williams of Michigan, Bishop Anderson of Chicago, and the Rev. Dr. Worcester. J. H. CABOT.

ARCHDEACON RUSSELL DECLINES

ARCHDEACON JAMES S. RUSSELL, elected Bishop Suffragan of Arkansas for work among colored people, has declined to accept the position. In a communication to Bishop Winchester, he says:

"I have given the most careful and prayerful consideration to my election to the Suffragan Bishopric of the diocese of Arkansas, and I thank you and your council for the great honor conferred upon me. But after thirty-five years of hard work at Lawrenceville, I am persuaded that it is my duty to remain as Archdeacon of Southern Virginia and Principal of St. Paul's School."

APPEAL AGAINST FOOD WASTE

THE NATIONAL food director, Herbert C. Hoover, mailed last Monday a letter to 200,000 clergymen in the United States, asking coöperation in urging the largest possible production of food and the least possible waste. He suggested July 1st as Food Saving Day.

"In such a time as this the people naturally turn to the Church. It will be a calamity to the nation and to the Churches if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding a world in need. For the world is in want of food."

"To meet the needs of the war and of the world, we must produce generously, give freely to our allies, ourselves eat as much, but no more, than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this great conflict against the doctrine of 'might makes right'."

Mr. Hoover, estimating the annual food waste at a billion dollars, urges larger use of corn products in the family ration.

INJURY TO REV. J. H. MELISH

THE REV. JOHN HOWARD MELISH, rector of Holy Trinity Church, Brooklyn, N. Y., met with a serious accident Thursday, June 14th, falling through an uncompleted elevated station stairway. Physicians at St. Catharine's Hospital, Williamsburg, express the opinion that Mr. Melish will recover, although his injuries and disability will be of long duration.

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, June 18, 1917 }

ST. ALBAN'S CHURCH, Olney (Rev. A. C. Knowles, rector), celebrated its patronal anniversary on Saturday, the eve of the saint's day, with a good attendance of clergy and laity. There was a high celebration of the Holy Communion, the rector being the celebrant, the Rev. Frederick D. Ward, deacon, and the Rev. Charles L. Steel, sub-deacon. At the procession preceding the canon a special hymn was sung, including the stanza:

"So to St. Alban, of those martyrs glorious,
Giving his life that God might glory gain;
Who showed the way through death to life
victorious,
First of the list of Britains saintly train."

The sermon, by the Rev. H. St. C. Hathaway, dwelt happily upon the corporate continuity of Christ's Incarnate life in His Church.

At the ensuing luncheon in the parish house, the note of the after-dinner speeches was of special warmth and sincerity in tribute to the singular beauty of the church, a gem of Gothic architecture and tasteful decoration, largely due to the ability of the rector. There is a new west window of notable splendor in color and genius in composition; while the new stone pulpit, with open panels in the perpendicular style, was much admired for the exquisitely restrained taste of its ornamentation.

At the early service on St. Alban's Day the members of the parish made a corporate Communion.

PATRIOTIC SERVICE

A new hymn "For the Men at the Front" was sung in St. Stephen's Church, Tenth street below Market, last Sunday evening, at a patriotic service for marines and sailors from the Philadelphia Navy Yard. The church was decorated with the national colors and the flags of the allied nations. Prior to the service a dinner was given at the City Club to 150 sailors and marines by the men of St. Stephen's parish.

Funds have been given the associate rector with which to purchase a complete baseball outfit for the men at the front. A fully equipped ambulance was recently given to Base Hospital No. 34, raised from the men of this parish.

Last Saturday the summer farm, again leased by St. Stephen's parish, was opened for the year, when about two hundred people visited the farm, under the direction of the associate rector.

SERVICE ON PROPOSED CATHEDRAL SITE

At the service to be held on the proposed cathedral site next Sunday at 5 o'clock the Rev. H. Percy Silver will be the preacher.

A rumor has been current that the ground on which the proposed cathedral may be erected has been donated to the Church. This has been denied by Bishop Rhinelander. He states that negotiations are being made to acquire the site.

EDWARD JAMES MCHENRY.

Cathedral, Detroit. Mr. Nutter will have as his charge the activities of the great parish house of the Cathedral, besides pastoral work and preaching. A public reception was given to Mr. Nutter at the home of Mr. John Bissell on May 15th, when a number of gifts were presented to him.

H. B. GWYN.

STUDENT SECRETARY FOR BOARD OF RELIGIOUS EDUCATION

IN NEW YORK on June 6th at a meeting of the Department of Collegiate Education of the General Board of Religious Education, the Rev. Paul Micou, who for many years has been connected with the Y. M. C. A., was invited to the position of secretary of the Collegiate Department. He has accepted and will begin his work the first of September, paying especial attention to training camps as well as colleges.

Mr. Micou has had the most thorough training for this position. He was graduated from the Episcopal High School of Virginia, took his M.A. at the University of Virginia, and his B.D. at the Theological Seminary in Virginia. His college course was interrupted by two years of teaching at the Yeates School, Lancaster, Pa. During a year of special work at the Philadelphia Divinity School and for a year afterward he was connected with the Church of the Redeemer, Bryn Mawr. As curate there he held a position which in current terminology would be called "religious education director". In addition to the Sunday school parochial Bible class, Boy Scout, and club work, he conducted Bible classes in the preparatory schools for boys and girls in Haverford and Bryn Mawr. The average weekly attendance in these classes was eighty.

The student department of the international committee of the Young Men's Christian Association called him as a clergyman of the Church to a place on the staff of secretaries, and for the past four years he has supervised the work in the theological seminaries. For one year he acted also as field secretary for the colleges of the East, and for the past two years has made a special point of organizing the work of presenting the ministry through the agency of the college associations.

ONE DAY'S INCOME PLAN

The One Day's Income Plan continues to keep about five weeks ahead of its last year's record. The middle of June the receipts totalled over \$54,000.

Of the dioceses which observed Whitsunday for taking this offering, the diocese of Bethlehem has made the best response so far. It attests the people's eagerness to show their thankfulness for Bishop Talbot's thirty years in the episcopate.

Parish treasurers are earnestly requested, when remitting, to make a distinction between offerings to the One Day's Income Plan and other offerings, so that the former may be credited to the Plan as well as to General Missions.

BISHOP BRENT IN RED CROSS WORK

BISHOP BRENT is spending the Red Cross Week, June 18th to 25th, in speaking on conditions in Europe in the interest of the Red Cross \$100,000,000 Fund. Leaving New York on June 14th, he was expecting to speak in Denver, Los Angeles, Portland, Oregon, and Seattle. Early in July he will sail from Vancouver for the Philippines. Bishop Brent has been a member of the State Board of the American Red Cross in

THE PILGRIMAGE OF PRAYER REACHES DIOCESE OF CHICAGO

Inspires a Helpful Week — Board of Missions — Vestry Buys Liberty Bond

The Living Church News Bureau }
Chicago, June 18, 1917 }

THE Pilgrimage of Prayer reached Chicago on Sunday, June 6th, and was continued in this diocese during that week. Careful preparations had been made for the Pilgrimage by a committee of about twenty clergy and members of the Woman's Auxiliary, under whose auspices the Pilgrimage was held. Many parishes took part and their reports all tell of a most helpful week.

BOARD OF MISSIONS

The Board of Missions of the diocese has organized for the coming year by the reelection of the Rev. Frank Erwin Brandt as secretary, and the Rev. F. F. Ainsworth as treasurer. At this meeting the board discussed the matter of the clergy receiving state aid for ministering to inmates of state institutions, and a resolution was passed stating that while the board is glad to have its clergy minister in state institutions, it prefers to have them do so without state aid.

ST. LUKE'S CHURCH, EVANSTON

The vestry of St. Luke's Church, Evanston, at a recent meeting voted to invest \$900 in Liberty Bonds. This money was drawn from various funds of the parish, and the purchase will be made through Mr. George F. Hardie, a vestryman, and captain of one of the zones for the Evanston canvass.

DEGREE CONFERRED

At the annual commencement of Northwestern University, Evanston, on June 13th, the Rev. George Craig Stewart, L.H.D., rector of St. Luke's, Evanston, was given the honorary degree of D.D. Dr. Stewart gave the alumni oration on "Carry the Flag", in which he praised the more than three hundred men from Northwestern who have enlisted.

CHOIR OF ST. MARK'S, EVANSTON

St. Mark's choir was thirty years old on Whitsunday, and at the afternoon service many of its former members were back again in their old places. The service was singularly beautiful and singularly well done. The choir boys who had distinguished themselves during the year were given their medals at this service. A former choir boy, the Rev. Thomas Marshall Baxter, priest in charge of the missions of St. Matthew and of St. Elizabeth, sang the service.

DIOCESAN SUMMER SCHOOL

The diocesan summer school will open on Tuesday, June 26th, at 2:30 P. M., in the Heyworth Building (the Church Club rooms). Bishop Wise will give the addresses. The meetings on Tuesday, Wednesday, and Thursday evenings will be especially for the men and women of the Church, particularly vestrymen and guild and Auxiliary women.

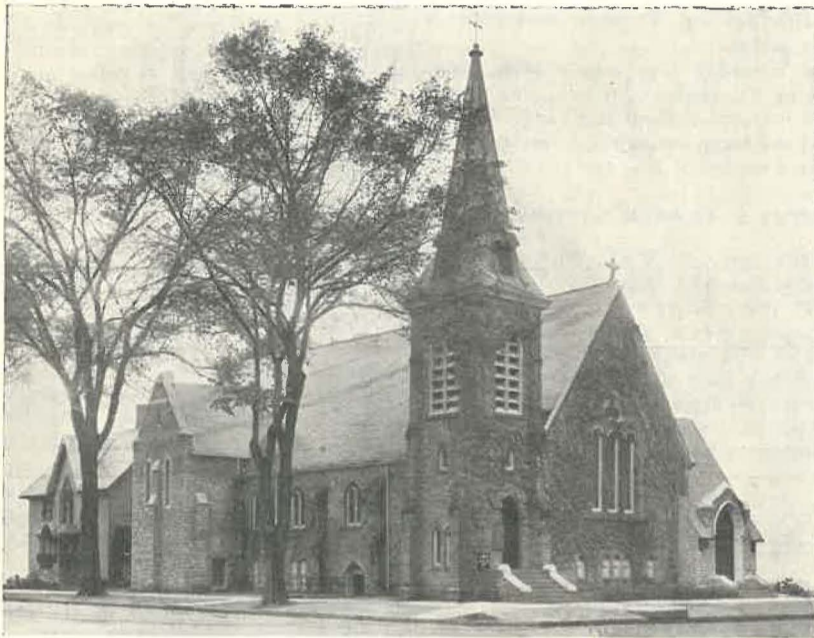
MISCELLANY

The Rev. E. J. M. Nutter, who has served St. John's parish, Irving Park, so well since December, 1913, resigned his rectorship in May to become first assistant at St. Paul's

the Philippines for ten years. "The American Red Cross has a big task before it," said Bishop Brent. "I want to do what I can to help."

IMPROVEMENTS IN ST. ANDREW'S, ELYRIA, OHIO

ST. ANDREW'S CHURCH, Elyria, Ohio (Rev. Edwin B. Redhead, rector), was recently reopened after extensive improvements. Bishop DuMoulin read prayers of dedication for new parts of the church and many gifts and memorials presented. The plans for the enlarged church were drawn by H. M. Congdon & Son, Church architects of New



ST. ANDREW'S CHURCH, ELYRIA, OHIO

York, and provided for about twice the former floor space in the basement and church. In the basement excellent arrangements are made for all parish activities of a social character as well as for the Church school. In the church there is a seating capacity of 350, while sanctuary, choir, organ loft, sacristy, and choir room are greatly enlarged. There is a new entrance on Third street, opening to both church and school. From the vestibule there are doors to the nave and chapel, the chapel being isolated by stone arches and columns. These improvements cost some \$35,000.

DEDICATION OF CHURCH IN MINERSVILLE, PA.

THE DEDICATION of the new St. Paul's Church, Minersville, Pa., occurred on Tuesday evening, June 12th, Bishop Talbot being the special preacher. The Bishop also celebrated the Holy Communion on Wednesday morning. Other preachers during the week were: the Ven. H. E. A. Durell, the Rev. H. W. Diller, and the Rev. Robert F. Kline. The choirs of Trinity Church, Pottsville, and St. Stephen's Church, Mount Carmel, assisted in some of the services.

The erection of St. Paul's Church was begun and completed during the short rectorate of the late Rev. A. Osmund Worthing, who passed away suddenly on the evening of Ascension Day, having had his regular celebrations of the Holy Communion that morning. During a residence of less than a year Mr. Worthing, by his genial character, his keen sense of humor, and his love of men, had to a singular degree won the esteem

and affection of the people of Minersville. Soon after the decease of the Rev. Mr. Worthing the Rev. Alfred Q. Plank was sent by Bishop Talbot to take charge of St. Paul's and he was in charge during the dedication service.

WAR DEPARTMENT GUARDS CAMP MORALITY

THE WAR DEPARTMENT is taking steps to enforce the new legislation by Congress which seeks to remove moral pitfalls from the vicinity of army camps. A letter has been sent out to mayors, chiefs of police, and chairmen of state committees of defense,

7th, at 11:50 P. M., of pneumonia, following an operation two weeks earlier. Of the seventy-six years of his life, all but the first sixteen were passed within the limits of Minnesota, and "practically all were given to the service of the state, religion, and humanity," writes the *St. Paul Pioneer Press* in editorial comment, "at a time when the activities of one devoted man stood out in distinct relief in the sparsity of population and the scarcity of leaders."

Born in Philadelphia in 1841, he came west with his parents to Waukesha, Wis., and was graduated from Racine College in 1862, the year of the Indian outbreak, in which he did service and earned the rank of corporal. Returning again to Wisconsin, he was graduated from Nashotah and in 1865 was ordered deacon by Bishop Kemper, who also advanced him to priest's orders the following year. His first clerical duties were performed in Waukesha, Wis., but at the request of Bishop Whipple he began work in the Minnesota field in 1867. He was first a missionary, then was associated with the Rev. S. Y. McMasters at St. Paul's Church, St. Paul, and later arranged for the construction of the building of the Church of the Good Shepherd, St. Paul, in 1868, of which he remained rector until the end. His activities grew with the growth of St. Paul. He organized many missions in various parts of the city, including the present parish of the Ascension. He held two services daily in his church, which he emphatically called a place of worship rather than a place to preach. He was widely known for his work among the poor and for his street services.

Mr. Pope had written a number of books, including *Affiliation of Swedish and American Churchmen* (1894), *Life of De Koven* (1899), *History of the Church in St. Paul* (1911), etc.

Funeral services were held from the Church of the Good Shepherd on Sunday, and were attended by over twenty of the clergy of the diocese and a congregation which overflowed. Bishop McElwain celebrated the Holy Communion at the service. Burial was at Oakland cemetery.

Mrs. Pope was so seriously ill that she was not told of her husband's death. He is also survived by two sons, a daughter, and two sisters.

BEQUEST

AMONG THE many public bequests made in the will of the late Nelson J. Welton of Waterbury, Conn., is that of his residence on Hillside avenue, his library, works of art, and \$50,000 in money to St. Margaret's Diocesan School for Girls, of which he had been a trustee for twenty-three years previous to his death.

MEMORIALS AND GIFTS

THE FORTIETH anniversary of the founding of Trinity Parish, Waterbury, Conn., was celebrated on Trinity Sunday, June 3rd. At the high celebration, the rector blessed a set of altar hangings, the gift of St. Elizabeth's Guild.

AMONG RECENT gifts to St. John's Church, Waverly, Baltimore, Md., are a silk flag, donated by Miss Kate T. Graffin, and a processional cross, given by the Girls' Club of the parish. Miss Mather has also given, in memory of her mother, a red morocco Prayer Book and Hymnal for the chancel.

TRINITY CHURCH, Bristol, Conn. (Rev. W. P. Downes, rector), has recently received a pair of five-branch candlesticks, given by Mr. George Wallace Currie, in memory of his wife. The church has also

enclosing a copy of the new law and stating that where these laws are not obeyed training camps will be removed—even, if necessary, out of the state. This arrangement covers mobilization camps, officers' training camps, and all army camps. Hitherto it has not applied to naval camps, but a decision of June 9th interprets it as applying to them.

The army bill (H. R. 3445) absolutely prohibits liquors within all camps, forts, and officers' and enlisted men's clubs. It is unlawful to sell intoxicants to uniformed officers or other members of the military forces except it be for medical purposes. The Secretary of War is empowered and directed to suppress and prevent immoral resorts within such distances from camps as he shall deem advisable, and severe penalties are provided for those who overstep these restrictions.

SERVICE BOOKS FOR SOLDIERS AND SAILORS

WORD COMES that the New York Bible and Common Prayer Book Society is preparing to supply service books adapted to use by soldiers and sailors on war duty. It is expected that notice will shortly be sent to all chaplains in the service, informing them as to the extent of the work the society will be able to assume.

DEATH OF REV. WILLIAM C. POPE

THE REV. WILLIAM COX POPE, well known and much beloved priest of Minnesota, died in St. Luke's Hospital, St. Paul, on June

been presented with a large silk American flag and staff by the Gilbert Thompson Woman's Relief Corps of Bristol.

THE CHURCH OF THE GOOD SHEPHERD, Nashua, New Hampshire, used for the first time on the First Sunday after Trinity—a new set of green hangings in memory of Miss Isabel Spalding, the gift of Mrs. Josiah Spalding and the Misses Spalding. The hangings were made by the Sisters of St. Margaret, Boston. Flags have been recently given this church one for processional use, the gift of David T. Eaton in memory of his grandmother, Mrs. Emma A. Thurber; the other for use over the church door, the gift of the men's club.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Ambulance Corps—Clericus—Deaconess Set Apart

THE CHURCH OF THE MEDIATOR, Allentown, has extended the use of the parish house to Churchmen and their friends in the United States Army Ambulance Corps, who are receiving instruction at the mobilization camp in that city. About 4,000 young men, most of whom are students of various American colleges and universities, have already assembled. As the camp is but two minutes' walk from the parish house, its privileges should be eagerly sought. Rectors of parishes from which young men have gone to join the Ambulance Corps are requested to notify the Rev. R. N. Merriman, rector of the Church of the Mediator.

IN TRINITY CHURCH, Carbondale, on June 4th, the Bishop, acting for the Bishop of Porto Rico, set apart as deaconess Miss Anna Eleanor Macdonald. The candidate was presented by the Rev. George C. Graham, rector of the church. The sermon was preached by the Bishop. Deaconess Macdonald, a graduate of the Nurses' Training School of Johns Hopkins Hospital, Baltimore, Md., has been appointed to the charge of St. Luke's Hospital, Ponce, Porto Rico, and sailed for her new work June 16th.

THE SCHUYLKILL COUNTY CLERICUS met at Pottsville on Tuesday, June 12th, as the guests of the Rev. Robert F. Kline. The Rev. O. P. Steckel, of the Church of Faith, Mahanoy City, read a paper, Why I Am A Churchman.

CENTRAL NEW YORK

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

Convocation of the Third District

A VERY UNUSUAL convocation meeting was held at Oxford June 11th and 12th, in celebration of the one hundred and fiftieth meeting of the third district. Every effort was made to make the gathering worthy of the occasion. Beautiful services had been arranged by the rector of St. Paul's, Oxford, the Rev. Theodore Haydn, and large congregations attended. On the evening of St. Barnabas' Day addresses were given by the Archdeacon of the Susquehanna, the Ven. Gale Lyon, of Unadilla, in the diocese of Albany, and by Bishop Fiske. Archdeacon Lyon spoke on A Teaching Mission in a Rural Parish. The day was also the anniversary of Bishop Fiske's ordination to the priesthood and the diaconate. His address was a summary of the motives for entering the ministry, given with his usual simplicity and directness. On the morning of the 12th Bishop Fiske was the celebrant at Holy Communion, assisted by Archdeacon Cooke and Dean Hegeman. Beside the usual business of convocation there were many social gatherings, as well as a meeting of

the clericus, when the Rev. Theodore J. Dewees read a paper on the popularizing of the evening service. Members of the clericus also read reviews of Wells' new book, *The Invisible King*. This was the thirty-fifth meeting of the clericus since its organization seven years ago, since which time it has never missed its regular stated meeting.

CONNECTICUT

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

Church Club—Emmanuel Church, Killingworth

THE ANNUAL MEETING of the Church Club of the diocese was held at The Elton, Waterbury, on the evening of May 28th. All the old officers were reelected. The club voted to give Bishop Acheson \$400 for a Ford car to be used in diocesan missionary work. The delegates to the Conference of Church Clubs made reports: The business side by Mr. George J. Bassett of New Haven; the social side by Mr. W. C. Pease of Hartford; and the religious side by Mr. Charles E. Cornwall of New Haven. The president, Mr. E. A. Harriman, of New Haven, described the religious spirit of the conference. The club unanimously resolved that all members engaged in the military or naval service of the United States be exempt from the payment of dues during the continuance of the present war.

THE ANNIVERSARY service at Emmanuel Church, Killingworth, Sunday, June 10th, was attended by 115 persons, coming from various parts of the state. The Rev. William C. Knowles, who had charge of the parish for thirty-six years, gave a talk on parish history and various incidents of his connection with it. Although 75 years old, Mr. Knowles spoke with his old-time vigor and eloquence. Bishop Brewster warmly congratulated the parish on its long history of usefulness. A special feature of the service was the consecration of a flag, presented by the Rev. J. Chauncey Linsley, D.D., of Torrington, whose father read service in the Killingworth church seventy-five years ago.

DULUTH

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

Resignation of Canon MacLean

THE RESIGNATION of the Rev. Dr. Thomas W. MacLean as Canon of Trinity Cathedral, Duluth, Minn., has been made and is effective July 1st. Dr. MacLean retires from active work after a service of forty-three years in parochial activities. He will spend the summer in Michigan and afterward reside in or near Chicago.

ERIE

ROGERS ISRAEL, D.D., Bishop

Missionary Marries—Missioner Elected—Bishop Israel's Appointment

THE REV. ALWYN EDWARD BUTCHER, for the past year Minor Canon of the Cathedral of St. Paul, Erie, was married June 20th at the Cathedral to Miss Helen Cordelia Spencer, adopted daughter of Dean and Mrs. Van Meter. Dean Van Meter performed the ceremony. After a short wedding trip Mr. and Mrs. Butcher will leave for Douglas, Alaska.

AT THE meeting of the greater Chapter of the Cathedral held at Erie May 28th, the Rev. James Wilson Clarke, was unanimously elected Canon Missioner for the city of Erie. Mr. Clarke accepted his election and will be in residence August 1st.

BISHOP ISRAEL has accepted appointment

as chaplain to the University of Pennsylvania Red Cross Hospital Unit, and expects to sail for France shortly.

IN COMPLIANCE with the canon the ecclesiastical authority of the diocese was transferred on June 15th to the Standing Committee. The Rev. Martin Aigner, D.D., Franklin, Pa., is chairman of the committee.

ON BEHALF of the men's club of the diocese Mr. Edward Sargent of Christ Church, Meadville, presented to Bishop Israel a check for \$2,170 to be used as the Bishop desires in relief work while abroad. Numerous checks sent to the Bishop bring the total amount to nearly \$3,000. The Rotary Club of Erie, of which Bishop Israel has been a member since the creation of the diocese, presented him with an excellent pair of binoculars at a farewell luncheon on Tuesday, June 5th.

THE REV. WILLIAM H. JONES, rector of Trinity Church, Warren, has been elected president of the Red Cross Society for Warren county and is also special chairman of the finance committee raising the quota for that county.

GEORGIA

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

Intercessions

A SPECIAL SERVICE of intercession was held in St. Thomas' Church, Thomasville, by the rector, the Rev. William H. Higgins, at noon on the day of registration. A large congregation was present.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Plans for Improvements—Suspension of *Diocesan Churchman*

ST. PAUL'S PARISH, New Albany (Rev. Frank J. Mallett, rector), is raising funds to modernize and enlarge the Sunday school room. Three of the rector's sons "registered" on June 5th.

ON ACCOUNT of present conditions the *Diocesan Churchman* will be suspended and Bishop Francis will issue an occasional newsletter of four pages to be distributed by the clergy.

KENTUCKY

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

Nurses' Home

THE JOHN N. NORTON MEMORIAL INFIRMARY, Louisville, has begun the erection of a nurses' house on the lot immediately adjoining the present hospital. The house that had been used for the nurses' home, which was formerly a residence, is being torn down and in its place a fifty-room dwelling for the nurses is speedily being erected. For some years past this has been a very pressing need and the board of trustees and board of lady managers are greatly pleased that they have been enabled to begin the improvements. Some of the cost of the new building will be met by the sale of real estate owned by the infirmarium, but the balance must be raised by mortgage. Eventually the infirmarium itself must be enlarged for patients are frequently turned away for lack of beds.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Anniversary Services

SUNDAY, JUNE 24th, is the twenty-fifth anniversary of the Rev. George Frazier Miller, D.D., rector of St. Augustine's Church, Brooklyn, and the parish will celebrate the occasion with appropriate services. The

rector preaches in the morning and Archdeacon Phillips of Philadelphia in the evening.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

War Relief Work

SEVEN YOUNG MEN of Christ Church parish, Gardiner, (Rev. R. W. Plant, rector), four of whom are members of the choir, have enlisted in the Second Maine infantry. A national flag, blessed and first used on Low Sunday, is carried every Sunday in procession. The Children of Mercy, a club of little girls, are working industriously for the war babies of France, and the products of their loving sympathy are sent to Dr. Watson in Paris.

THE WAR RELIEF work carried on last summer by ladies of the summer colony in the parish house of St. Mary's-by-the-Sea, Northeast Harbor (Rev. C. F. Lee, rector), was taken up in the autumn and continued by all-the-year residents, and still goes on. A guild of girls, the greater number of whom are members of St. Mary's choir, regularly meet for the same work.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Special Convention to Elect Coadjutor

THE STANDING COMMITTEE of the diocese has issued a call for a special convention to meet at Negaunee on September 5th next to elect a Coadjutor Bishop.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Anniversary

ST. THOMAS' CHURCH, Plymouth, on June 9th observed the twenty-fifth anniversary of the ordination of its rector, the Rev. William J. Cordick. There was a celebration of the Holy Communion in the morning, and an informal reception in the evening, following a dinner at the rectory given to the vestrymen. The rector was given a white silk chasuble and eucharistic stole of green.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

A Traveling Church

A PORTABLE church building will be procured for the extension work of the Church in certain sections of the diocese; and steps will be taken at once to provide spiritual care for the military forces of the nation which are to be mobilized in the chief centers of the diocese.

NEWARK

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

Paterson Clericus

THE TWENTY-FIRST annual meeting of the Paterson clericus was held on Monday, June 11th, in St. Agnes' Guild House, Little Falls, N. J. The Rev. Sidney E. Sweet was elected president, and the Rev. J. Fred Hamblin, secretary-treasurer. The clergy and their wives were entertained at luncheon by the rector, the Rev. Robert B. McKay, and his people.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Anniversary—Clericus—Conference and Retreat

THE THIRTIETH anniversary of the Rev. Arthur S. Phelps and the Rev. H. H. Gifford, who were ordained in 1887 by the late

Bishop Scarborough, was observed in a service in St. John's Church, New Brunswick (Rev. E. W. Hall, rector), on the evening of Trinity Sunday. Addresses were made by the rector and the two priests, both of whom have passed their ministry largely in this diocese.

THE PLAINFIELD clericus met in the rectory of St. Luke's Church, Roselle, on Monday, June 4th. The Rev. T. J. Bensley, essayist, wrote on The Moral Failure of the Papacy during the Present Crisis. The Rev. W. S. Baer was elected president and the Rev. W. N. Jones, secretary and treasurer.

THE SECOND annual conference and retreat for diocesan clergy was held at St. Mary's Hall, Burlington, on June 14th and 15th, conducted by William Clipston Sturgis, D.C.L., and the spiritual retreat by Bishop Johnson of Colorado.

NORTH TEXAS

E. A. TEMPLE, D.D., Miss. Bp.

The Church in Coleman

THE CHURCH OF THE HOLY SPIRIT, Coleman, welcomed a vested choir of fourteen the First Sunday after Trinity. Eighteen months ago, this town of 4,000 inhabitants had no church, but thirty-two resident communicants, no Sunday school, not a child of confirmation age, and no material within the Church to draw from. The choir needs a cross and vestments. Having just finished building a church, the people are now trying to build a rectory, and have secured half a block for that purpose. There is not one rich person in the Church.

PITTSBURGH

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

St. Barnabas' Free Home

THE CORNERSTONE of the new St. Barnabas' Free Home for Convalescents and Incurable Men was laid on St. Barnabas' Day by the Bishop, assisted by the chaplains of the Home. The new Home, near Gibsonia, on the Butler Short Line, about twenty miles from Pittsburgh, is to be fireproof, sufficiently large to care for about one hundred and thirty men and boys. A chapel will be part of the building, and a portion will be set aside for the care of tuberculous patients. The Home has no endowment, and no income from patients, but is entirely supported by the free-will offerings of individuals, churches, and societies interested. In addition to the money on hand, \$60,000 is still required to ensure the completion of the building free of debt. It is hoped the Home will be ready for occupancy about Thanksgiving time.

THE REV. WILLIAM PORKESS, on Sunday morning, June 10th, preached a retrospective sermon in connection with his fourth anniversary as rector of Grace Church. Immediately before the service the rector was presented by the men of the parish with a silver private Communion set.

RHODE ISLAND

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

Choir Guild Services

ST. AUGUSTINE'S GUILD of St. Stephen's Church, Providence, celebrated its thirty-second anniversary on Whitsunday. The corporate Communion of the guild was made at 7:30 and the annual sermon preached at Evensong by the Rev. W. F. B. Jackson.

THE FIRST section of the Choir Guild of Rhode Island held the annual festival service at St. Paul's Church, Pawtucket, (Rev. Marion Law, rector), on Thursday evening,

June 7th. The Rev. Herbert C. Dana, precursor of the guild, officiated, and Mr. Howard Hagen conducted. The music was magnificently rendered by a grand chorus, male and female singers, of about 180 voices. On Monday, June 11th, the second section of the guild held the service at All Saints' Church, Providence, and on Wednesday, June 13th, the third section held the same service at Grace Church, Providence. The second section is composed of the male choirs of the diocese, and the third section, of mixed choirs. There were about 180 to 200 voices in each section. At All Saints' Church the service was preceded by an organ recital by Mr. Merton B. Frye, organist and choirmaster of St. John's Church, Newport. Mr. George H. Pickering presided at the organ for the service. At Grace Church Mr. J. Sebastian Matthews presided at the organ. The same music was presented at each service.

SALINA

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

Church of the Holy Apostles, Ellsworth

THE CITY COUNCIL at Ellsworth at a recent meeting elected the Rev. Richard Cox to a three-year term on the city welfare board.

THE LADIES' GUILD of the Church of the Holy Apostles, Ellsworth (Rev. Richard Cox, priest in charge), recently thoroughly restored the church, installing a new carpet, redecorating the walls, and varnishing the woodwork.

SOUTH CAROLINA

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

Woman's Auxiliary—Gen. Wood Addresses Church Club

AT A SERVICE held in St. Paul's Church, Charleston, on the evening of June 12th, Maj. Gen. Leonard Wood, U. S. A., made an address under the auspices of the men's club. The Rev. Dr. Mercer P. Logan, rector of the Church, introduced General Wood, who spoke on the part the Church can take in the war.

THE WOMAN'S AUXILIARY of the diocese held its annual convention in Georgetown from May 23rd to 25th. At the opening service Bishop Guerry was assisted by the Rev. John S. Lightbourn, rector of the parish. The United Offering presented at this service amounted to \$1,799.59. At missionary services Wednesday and Thursday evenings the Bishop, Deaconess Sands of Graniteville, Mrs. Robinson of Columbia, the Rev. W. H. K. Pendleton, and Miss Grace Hutchins were interesting speakers. The report of the box secretary showed 89 boxes sent out, valued at \$2,956.12. Six new junior branches were reported, four of them for boys. Numerous suggestions were formulated outlining another year's work. Miss Katie Lee was elected president and Mrs. T. M. McCarrel, recording secretary, both being from Charleston. The next convention will be held in Greenville next January.

SOUTHERN OHIO

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

Patriotic Services—Bethany Home—Guild of St. Barnabas for Nurses

AT A PATRIOTIC SERVICE held in St. Paul's Cathedral, Cincinnati, on the morning of the First Sunday after Trinity, attended in a body by Company H, Third Regiment, Ohio National Guard (Captain Morrow, a Churchman, in command), Bishop Vincent preached on The American Soldier, taking

as his text, Ephesians 6: 14. The silk flag in the Cathedral, it is interesting to note, was presented by the late sister-in-law of the Bishop, widow of General Strong Vincent, who died a few days after his gallant defense of "Little Round Top" at Gettysburg. This gift probably gave a great impetus to the movement to place the flag in churches. At the close of the service each member of the Company was presented with a khaki bound pocket edition of the New Testament.

THE CHURCH OF THE ADVENT, Walnut Hills (Rev. George C. Dunlop, rector), is represented by over seventy young men who have enlisted in various branches of the service of the United States, including surgeons, Hospital corps, engineering corps, machine gun, artillery, etc.

BETHANY HOME visitation day, June 6th, was largely attended. The weather was propitious. The services were led by the chaplain the Rev. Stanley Matthews Cleveland, and Bishop Vincent presided. The Rev. George C. Dunlop made a brief address. There are seventy children in the girls' home and twenty-four in the boys' home. The home in its efforts to do its bit toward food production and conservation has planted four times its usual garden and is engaged in canning. The Sisters have expended \$20,250 during the year.

THE GUILD OF ST. BARNABAS for nurses in Cincinnati held its corporate communion on its patronal festival at the Church of the Advent, Walnut Hills, Archdeacon Reade, the chaplain, being the celebrant and the Rev. George C. Dunlop, rector, making an address. The annual meeting and reception was held in the afternoon in the garden of Mrs. James Handyside Perkins in East Walnut Hills.

SOUTHERN VIRGINIA

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

The Covington School and Farm

THREE MILES west of Covington, the Industrial School and Farm for Homeless Boys is doing a marvelous work. On Friday, June 8th, about one hundred visitors from Washington, D. C., Norfolk, Lynchburg, Roanoke, Richmond, and Petersburg, Va., assembled to dedicate two new cottages and break ground for six other buildings, and all were deeply impressed at what was provided for the delinquent, helpless cripple, or homeless boys. Hundreds of such are happily lodged on this farm with all the surrounding which go to make a refined and wholesome home. How it has been done nobody knows. Briefly, the Rev. George Floyd Rogers, then rector of the Church at Covington, now of St. John's, Lynchburg, in about 1908 went in this community and started a mission. Soon 200 boys were found to be cared for, and after consulting with friends, who did not encourage him, he bargained for and bought a ninety-acre tract of land on which was a four-room cottage. A godly woman, Miss Whitfield, was secured as housekeeper and teacher. Things went well, but there were numberless problems and obstacles, yet Mr. Rogers had faith and perseverance and unbounded energy.

In 1911 the council of the diocese endorsed the work officially, and appointed a committee to cooperate with Mr. Rogers. Soon the committee met and heard Mr. Rogers propose buying an adjacent tract of land of 300 acres, and plan for a great institution to be housed in permanent buildings. After investigation the venture was made. Two of the permanent buildings are finished and six others are to be erected as soon as the contractors can build them.

The exercises at the dedication and breaking ground were most interesting. The one hundred boys led by the superintendent, Mr. C. C. Thurber, his assistants, Miss L. M. McClelland and the other teachers, marched in front of the speakers' stand and had appropriate singing. The president, Mr. Rogers, offered prayer and stated the purpose and significance of the meeting. He introduced the Rev. Arthur C. Thomson, D.D., Bishop Suffragan-elect, who spoke for the diocese. Then the Rev. John J. Gravatt, D.D., of Richmond, rector of those who gave the cottage, made an appropriate address and prayer dedicating the first college to the glory of God, the help of boys, and in memory of Jack Gordon, son of Mr. and Mrs. John W. Gordon of Richmond. Then the Rev. Roland Cotton Smith, D.D., of Washington, D. C., likewise made an appropriate address and prayer dedicating the second building to the glory of God, the help of boys, and in memory of John D. Langhorne, erected and endowed by his children, who live in Washington. These two cottages are of wood, stucco finished, and furnished with modern conveniences to accommodate twenty boys each. They are simply magnificent, but space will not permit for the description.

Then ground was broken after prayer and fitting remarks for four cottages of like size, design, and material as the above: The Powell Clayton Cottage, earth broken by his widow, prayer and address by his rector, the Rev. Roland Cotton Smith, D.D.; the Scott Cottage, earth broken by little Barnard Williams, the youngest boy in the home, who, like the donor of the Cottage, is from Richmond, Va., prayer by the Rev. Edmund P. Dandridge of Petersburg; the Norfolk Cottage, earth broken by Mrs. John D. Letcher of Norfolk, address and prayer by the Rev. Davis W. Howard of Norfolk; the Hubert and Ida Hutter Watts Cottage, earth broken by little Ida Davidson of Lynchburg, and prayer by the Rev. C. Otis Mead of Roanoke.

The other two were the dining hall and power plant. The dining hall is made a memorial to the late Paul C. Edmunds of Lynchburg; earth was broken by little Paul Sachtell of Lynchburg, and prayer made by the Rev. Mr. Rogers. The ground for the power plant was broken by Mr. C. C. Thurber, the superintendent.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Death of Mrs. Mollie R. M. Rosenberg—Red Cross

IN THE death of Mrs. Mollie R. Macgill Rosenberg, of Galveston, on May 29th, the Church at large sustains the loss of a generous and liberal benefactor, and the country a widely known philanthropist. Mrs. Rosenberg was for many years an earnest worker and generous contributor to Grace Church, Galveston, one of the most beautiful church buildings in the south, which was built as a memorial to her husband the late Henry Rosenberg, founder of the Rosenberg library at Galveston. Among other parishes which benefited by Mrs. Rosenberg's liberality was St. John's Church, Hagerstown, Maryland, where the altar is a memorial to Mrs. Rosenberg's parents, who were members of that parish. The beautiful memorial window in old St. Paul's Church, Richmond, Virginia, was another of Mrs. Rosenberg's gifts. Christ Church at Guilford, Howard county, Maryland, where Mrs. Rosenberg's great grandfather was at one time rector of the parish, was also the recipient of her liberality, the vestry room and library attached to the church being a

memorial to her ancestor the Rev. Dr. Macgill. It is understood that Mrs. Rosenberg has left a liberal endowment to Grace Church in her will. Her funeral services were held from Grace Church on Wednesday afternoon, May 30th, the Bishop of Mexico officiating. Interment was at Baltimore, Md.

THE REV. JOSEPH CARDEN, rector of St. James' Church, Taylor, is chairman of the local chapter of the Red Cross, which has 600 members in the town.

THE WOMEN'S GUILD of St. John's Church, Columbus, have completely remodeled the rectory at an expense of over \$900. The rector, the Rev. Edward H. Earle, recently took the initiative in starting a Columbus Chapter of the Red Cross Association, which has attained a large membership.

UTAH

PAUL JONES, Miss. Bp.

District Anniversary—Woman's Auxiliary

THE FIFTIETH anniversary service of the district was held in St. Mark's Cathedral on June 10th. Bishop Tuttle, assisted by Bishop Hunting and Bishop Jones, celebrated the Holy Communion. The Presiding Bishop preached, showing the unselfishness of the early missionaries in the West. He closed with an appeal to the young men of Utah to respond in large numbers to the call for men, especially to complete the roster of the Utah Light Artillery. To justify his stand, he showed that the State is as much a God-given institution as is the Church. At the close of the sermon he blessed a handsome silk flag, given by Mr. J. Walcott Thompson "in grateful loyalty to the nation and in loving memory of Edwin Potter Thompson, Captain U. S. A. 1879-1916". Captain Thompson was connected with the Twentieth Infantry, now stationed at Fort Douglas, Salt Lake City, and Colonel Hasbrouck and staff were present at the dedication. A large offering was given to wipe out existing obligations.

THE WOMAN'S AUXILIARY held its annual meeting in connection with convocation, listening to reports of work done and outlining a course for the coming year. Bishop Tuttle addressed the gathering on Woman's Work in the Church, and was enthusiastically received. Many were present who had been confirmed by Bishop Tuttle when he resided in Utah, or who had attended the old St. Mark's School in the early days of the district.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Woman's Auxiliary

THE WOMAN'S AUXILIARY held a special missionary day in St. Stephen's Church, Culpeper, on June 8th. The speakers included the Rev. Dr. Mitman and Mrs. John Welbourn of Tokyo, and Mr. Singleton of Washington. The parish branch welcomed its guests to a church building with a thoroughly renovated interior, redecorated walls, improved lighting, reinforced foundations, and new choir stalls and pews.

WASHINGTON

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

G. F. S. Establishes Registration Bureau

THE GIRLS' FRIENDLY SOCIETY has established a bureau at Epiphany parish hall, on G street between Thirteenth and Fourteenth, in Washington, where all women and girls visiting the city for employment or other purposes are asked to register. The bureau

will give information as to location of residences, physicians, dentists, amusements, etc.

CANADA

Huron Rector-Chaplain Receives D. S. O.—Trinity Ordination in Montreal—Woman's Auxiliary

Diocese of Huron

FOR HIS bravery in rescuing forty men under heavy fire at Vimy Ridge, the Rev. E. Appleyard, rector of St. Matthew's, London, has received the D. S. O. He went overseas as chaplain some time ago.

THE SUMMER SCHOOL at Huron College, London, has been given up, as the College buildings have been taken over as a hospital for wounded soldiers.—A RESOLUTION of thanks was passed at the vestry meeting of St. George's, Guelph, to Mr. A. W. Cutten, for the gift of \$3,000 to renovate the church.—AT THE half yearly meeting of the deanery of Perth, in May, in Trinity Church, Sebringville, the Rev. H. A. Haslam gave an interesting account of the effect of the war on his work in India, and of the increased desire for prayer on the part of the natives. The autumn meeting of the deanery will be held at St. Mary's.

Diocese of Montreal

AT THE Trinity ordination held by Bishop Farthing in Christ Church Cathedral, Montreal, four men were ordained priests and two deacons. The preacher at the service was Canon Horsey.—AT THE May meeting of the executive committee of the diocese a motion was carried that the maximum superannuation pension paid by the synod be increased to \$800. Hitherto the state of the fund has only permitted \$600, to be the highest paid, but the fund is now in a more prosperous condition. The diocese of Niagara desires to come into reciprocal relations with the diocese of Montreal in the matter of beneficiary funds, and reciprocity has been recommended by a sub-committee on the subject.—A SERIES of Missionary lectures is being given in the deanery of Clarendon, during June, by the Rev. J. J. S. Seaman.

Diocese of Moosonee

AT THE annual meeting of the Woman's Auxiliary of the diocese in May, a life membership was given to a Cree, this being the first time an Indian has been made a life member. Several of the Moosonee branches have experienced great difficulties in the past year owing to the forest fires. One of the members lost her life in last summer's fire and twice their winter's work has been burned.—BISHOP ANDERSON held an ordination on Rogation Sunday in Holy Trinity Pro-Cathedral, Cochrane, when four candidates were ordered deacons. The preacher was Archdeacon Woodall.

Diocese of New Westminster

AT THE ordination held in St. Paul's, Vancouver, two men were ordered priests and three deacons. All came from the Anglican Theological College. The preacher was the Dean of St. Mark's College.

Diocese of Niagara

A DELEGATION composed of Archdeacon Perry of St. Catherine's and three others of the diocesan clergy was sent from the deanery of Lincoln and Welland to the recent diocesan synod of Western New York. They received a hearty welcome.—AT THE induction of the rector of Fort Erie, the Rev. Canon Smith, by Archdeacon Perry, the preacher was the Rev. Canon Davis.

AN ADDRESS of congratulation to Canon Gribble on the attainment of the sixtieth

year of his ministry was passed at the meeting of the deanery of Lincoln and Welland.—AN ADDRESS on Stewardship was given by Archdeacon Perry, rector of Christ Church, at the May meeting of the rural deanery of Lincoln and Welland, which met at Niagara-on-the-Lake. One of the speakers was the Rev. A. Mosher, of Niagara Falls, N. Y., who received a warm welcome from the members of the deanery. Canon Daw of Hamilton gave an account of his work as chaplain to the troops overseas. He said he could bear personal testimony to the fact that the moral lives of the Canadian troops were a credit to Canada, and that a clearer and more sober lot of men could not be found.

Diocese of Ontario

THERE WAS a large attendance at the funeral of Bishop Mills, on May 8th. Archbishop Thorneloe officiated, and an address was given by Bishop Farthing, at one time Dean of Ontario.—ST. JAMES' CHURCH, Kingston, is to have a new Sunday school hall shortly. A member of the congregation has given \$6,000 toward it.—THE PRESENT residence of the new Bishop of Ontario, in Kingston, is to be purchased for the see house. The old see house has been sold.—BISHOP BIDWELL has appointed as his examining chaplains Canon H. H. Bedford-Jones and the Rev. W. W. Fitzgerald.

Diocese of Ottawa

THE SUMMER SCHOOL for the district is to be held at Ashbury College, Ottawa, from June 25th to July 2nd.—THE MEETING of the general board of the Woman's Auxiliary in the autumn will be held this year at Ottawa.

THE DEATH of Canon Hannington, rector of St. Bartholomew's, Ottawa, May 13th, removes one of the older clergy. The week before his death he celebrated his golden wedding. He held charges in the diocese of Fredericton for a few years, but he had been nearly forty years incumbent of St. Bartholomew's. He has been chaplain of the household of Governor Generals since the Duke of Argyle, then Marquis of Lorne, and his wife, the Princess Louise, presided at Rideau Hall.

Diocese of Quebec

A BRASS TABLET in memory of Percy Scarth was unveiled and dedicated by the Bishop in St. George's Church, Lennoxville. He was a son of the late Canon Scarth, rector of St. George's Church for many years, and he was killed in the battle of Ypres.

Diocese of Rupert's Land

THE REPORT read at the vestry meeting of St. Luke's Church, Winnipeg, was unusually good. Although 250 of the men of the congregation have gone to the war the congregations have been larger than in former times. During the absence of the rector for the month of July the church will be in charge of Archdeacon Davidson, of Guelph, Ontario.—MANY IMPORTANT questions of the day were discussed at a dinner held in Winnipeg, when about 100 men, both from clergy and laity, were present. Archbishop Mathe-

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son spoke of the great force the united voice of the Church in the city could use if means for its corporate expression could be found. The dinner, entirely informal, was arranged by the deanery of Winnipeg, and those present were so pleased with its character and usefulness that it was decided to repeat the meeting at regular intervals. One of the subjects discussed was the problem of the returned soldier and the Church.—THE ANNUAL meeting of the diocesan Woman's Auxiliary in May, was held in Holy Trinity parish, Winnipeg.

Diocese of Toronto

A NUMBER of Church furnishings including choir stalls and a bishop's chair were dedicated in St. Clement's Church, Toronto, by Bishop Sweeny on May 27th.—THE CENTRAL executive committee on Prayer Book revision has been called to meet in Toronto on the 13th of September. Bishop Williams of Huron is the convenor.

MRS. PLUMPTRE, wife of Canon Plumptre, of St. James' Cathedral, Toronto, has been chosen as one of the two delegates to represent the Canadian Red Cross Society, at the conference to be held at Washington to coordinate the work of the American and Canadian Red Cross.

Diocese of Yukon

BISHOP STRINGER is planning this summer to get as far as Herschell Island, on the coast of the Arctic Ocean, where he lived several years as a missionary. He hopes to reach Fort McPherson by the middle of July. Much of the journey will be by small boats or canoes.

Educational

WITH THE announcement that the Rev. Wyatt Brown, Litt.D., rector of Ascension parish, Pittsburgh, will take the conferences with the clergy the faculty for the third annual summer school of the diocese of Erie is complete. The school will have a larger number of students than heretofore.

THE PROGRAMME of commencement exercises at Milwaukee-Downer College, from June 14th to 20th, included an exhibition by the Art Department throughout the week. The baccalaureate sermon was delivered on Friday by the Rev. Theodore M. Shipherd, and the commencement address by the Rev. Hugh Black, D.D., on Wednesday the 20th.

BY VOTE of the trustees of St. Mary's School, Concord, N. H., the location of the school is to be changed from the center of the city to a large lot on the outskirts, where noise and smoke will be avoided and there will be room for development. The Bishop will make an effort to secure funds to enable the school to move and to have adequate buildings.

THE REV. E. REGINALD WILLIAMS, rector of St. Mark's Church, Milwaukee, preached the baccalaureate sermon for Grafton Hall in the Cathedral Church, Fond du Lac, on Sunday, June 10th. The commencement exercises were held on Wednesday, June 13th, when five graduates received diplomas from Bishop Weller. The Rev. Edwin W. Todd addressed the class.

THE CLOSING exercises of Hannah More Academy, the diocesan school for girls in Maryland, were held on the 5th of June. The graduating class numbered twenty. Bishop Murray presided and awarded the diplomas. The address of the day was delivered by Bishop Bliss upon Religious Education. After the exercises the guests were served with luncheon upon the lawns surrounding the academy.

AT THE COMMENCEMENT exercises of the Bishop Payne Divinity School, Petersburg, Va., Archdeacon Baskervill preached the baccalaureate sermon on Sunday, June 10th. On Thursday Emmanuel Chapel was consecrated by Bishop Randolph, the sermon being preached by the Rt. Rev. William Cabell Brown. Commencement exercises proper occurred that evening, Mr. Roswell Page of Richmond delivering the address.

GRADUATING EXERCISES of Mt. Vernon Collegiate Institute, Baltimore, Md., were held in McCoy Hall, May 31st. Diplomas were conferred by the president, Dr. Wylls Rede, upon a class of thirty-three young men, the largest in the history of the institution. The address was made by Dr. William H. Welch upon Patriotic Service. The invocation and benediction were pronounced by the Rev. John D. La Mothe.

THE EIGHTH annual Gulf Coast Conference of Lay Workers occurs at the Gulf Coast Military Academy in Gulfport, Miss., from June 29th to July 6th. The programme leads to a certificate of the General Board of Religious Education in the teacher training course. An enrollment fee of \$3 is required, and the rate of board is \$9 per

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week. Further information may be had from Mr. B. F. Finney, the executive secretary, at 628 Gravier street, New Orleans, La.

THE BACCALAUREATE SERMON at Racine College was preached by Fr. Mayo, O.H.C., on Sunday evening, June 10th. Monday was given over to a baseball game, while on Tuesday a solemn Eucharist was sung at nine o'clock. Immediately thereafter the graduating exercises were held, the commencement address being delivered by Du Pont Parker, class of 1879. Diplomas were given to twelve students. Many medals and prizes were awarded in recognition of scholastic and athletic attainments. The *Taming of the Shrew* was given by the school as a conclusion to the events.

ST. ALBAN'S BOYS' SCHOOL, Knoxville, Ill. (Rev. L. B. Hastings, rector), closed for the year with commencement exercises on June 4th. Dr. J. M. Tilden, of Lombard, made the address. The Rev. Dr. Leffingwell, founder of the school, awarded the certificates and prizes. There were six graduates, one of whom was given his diploma at early celebration the Sunday before, in order that he might start that night with one of the head masters, to go with a Red Cross unit which has since sailed for France. The school has enjoyed one of the best years in its history.

THE BOARD OF RELIGIOUS EDUCATION of the diocese of Erie has announced a strong faculty for the summer school for Sunday school workers to be held July 9th to 13th, at Conneaut Lake, Pa. The *Christian Nurture Series* will be explained in detail and classes held daily, illustrating the value of this course, by the Rev. Robert Chalmers of Tiffin, Ohio. The Rev. Llewelyn N. Caley will conduct classes on the life of our Lord and give illustrated lectures on four evenings. The Rev. Franklin Coles Sherman will be instructor in the Prayer Book. Mrs. Gifford L. Johnson of Washington, D. C., will have charge of the junior work. Classes will be held in the mornings and conferences in the afternoons.

THE SUMMER CONFERENCE of Church Workers of the Province of New York and New Jersey is scheduled for July 2nd to 13th at Hobart College, Geneva, N. Y. Bishops Fiske and Stearly are presidents of the conference, whose daily sessions begin at 7:15 with Holy Communion. There are important special events for each day, but the regular programme will include several classes each on Religious Education, Missions, and Social Service. Every day at noon the Very Rev. Berryman Green, D.D., will conduct a conference Bible class, and sunset services will be conducted daily by Bishop Fiske or Bishop Stearly. On July 9th, 10th, 11th, and 12th, Bishop Francis will conduct meetings for men, whose purpose will be to show the methods and problems of the Board of Missions. Meals will cost \$1.35 per day, and the registration fee will be \$3. Expenses for ten days for those living on the campus will be about \$20; off the campus, about \$4 more. Address the secretary, Miss Margaret Jefferys Hobart, 381 Fourth avenue, New York, for additional information.

THE CLOSING EXERCISES at Holderness School this year were of special interest from the fact that it is the twenty-fifth anniversary of Dr. Webster's rectorship. He and Mrs. Webster came to Holderness in August, 1892, shortly before the opening of the school year. By reason of difficulties which had been experienced in the previous year or two the school opened with twenty-five boys, and as the financial depression set in about that time, it was three or four years before the school began to increase in

numbers. As Dr. Webster surrounded himself with a strong faculty, the school soon began to gain a reputation for good scholarship and high moral tone, and as the years have passed this reputation has been steadily growing. Holderness is now regarded as one of the best schools for boys in New England. On Sunday, the 10th inst., a baccalaureate sermon was preached by the Rev. Dr. Harwood Huntington. Wednesday, the 13th, was closing day. The Rev. Edward T. Sullivan delivered one of the most stirring addresses ever heard in the Holderness Chapel. Diplomas and certificates were awarded by Bishop Parker.

ST. MARY'S SCHOOL, Knoxville, Ill., held its commencement exercises Wednesday, June 6th. Seven graduates were given diplomas by the Bishop of Quincy, who is president of the board of trustees. The Rev. Dr. C. W. Leffingwell, rector of the school, conferred the St. Mary's Cross of Honor on the graduates, as he has now done for forty-nine successive years. There were two additional graduates in special work. The Rev. John Henry Hopkins, D.D., delivered the graduating address. The exercises were of a markedly patriotic character. A fine copy of Botticelli's "Angel of the Annunciation" was presented to Miss Emma Pease Howard, in recognition of her completion of twenty-five years of successful management of the school. Announcement was made that the campaign for a fuller endowment, begun by the alumnae, would be pushed the coming year, with the hope that it may be completed by next commencement, which marks the fiftieth anniversary of the school. An artistic memorial Easter card, designed by Miss Temple, one of the art teachers, a year ago, brought in over \$400 toward this fund.

EXERCISES connected with the commencement of Howe School began Saturday, June 2nd, with field-day sports. In the evening was the declamation contest. Sunday there were two corporate Communion for the classes. At a choral communion at 10:30 Gounod's *St. Cecilia Mass* was sung, and Bishop Anderson was the preacher. In the afternoon was the ceremony of lowering the

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colors, followed by the school vespers, when the rector spoke his closing words to the boys. In the evening was an out-door band concert at the Athletic Field. Monday morning there were military maneuvers. At noon was the alumni association luncheon and business meeting; at 2:30 the commencement proper, when Bishop White presented diplomas to thirty-one graduates. The rector announced the honors, the highest—the gold medal for Christian Manliness—being voted by students and faculty to Russell T. Swanson. In the evening there was a dance. Tuesday morning Bishop White blessed a beautiful memorial window placed over the altar in the crypt. This memorial, given by the rector and his brothers in memory of their father, mother, and sister, is a three-lancet window representing the Resurrection of our Lord. It was done by Charles J. Connick of Boston. The middle and lower schools left Tuesday morning for vacation. The upper school remained in session until after the college entrance board examinations.

COMMENCEMENT at St. Stephen's College lasted one day this year rather than three, war conditions requiring the change. Baccalaureate Sunday was also made commencement day by the granting of degrees after the Baccalaureate sermon. The commencement sermon was preached by the Very Rev. O. F. R. Treder, Dean of the Cathedral at Garden City. Following this service luncheon was served to the Trustees, alumni, guests, and students in Preston Hall. President Rodgers made a brief speech after the luncheon. In the afternoon the academic procession marched to the chapel for Evensong, when the baccalaureate sermon was preached by the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Maine. The degrees were conferred at this service by President Rodgers upon the graduating class, one of them *in absentia* for a member of the class who is in training for the Officers' Reserve at Madison Barracks. The honorary degree of Doctor of Divinity was conferred upon the Very Rev. Oscar F. R. Treder; the degree of Doctor of Letters upon Dean Vernon, the degree of Doctor of Music upon Mr. James Potter Dod, organist at the Church of the Transfiguration, New York, for the past thirty-five years; and degrees of masters of Arts were granted to the Rev. David Stuart Hamilton of the class of 1886, *causi honores*; and Mr. Edwin W. Ely of the class of 1914, in course. The board of trustees held their usual June meeting at the college on Saturday evening, June 9th, the members remaining over the week-end at the President's house and in the college. The Seniors had their customary class day exercises on Saturday evening.

THE DIOCESAN summer school for Sunday school workers of Virginia held its second session with an enlarged enrollment over last year, at Charlottesville. For the sessions the authorities put Madison Hall, the Y. M. C. A. building, at the disposal of the school committee, when every one was comfortably accommodated from June 11th to 15th. Monday evening a reception was held, with the Rev. Beverley D. Tucker, Jr., presiding. The Rev. Otis Mead made an address. Tuesday morning actual work began. Dr. William M. Forrest in a course on The Historical Study of Prophecy made Amos a most interesting type of the earnest evangelist of to-day. The Rev. Dr. Rollins of the Theological Seminary of Virginia gave his first lecture in the course on The Origin, Purpose, and Characteristics of the Four Gospels. On the general subject of Christian Teaching, the Rev. Thomas Semmes described The Baptismal Vow. In a course on

Missions in the Sunday school, Mrs. E. E. Osgood of Richmond, Va., spoke of reasons for Missions. In the afternoon, Mr. Robert E. Anderson of Richmond, gave an address on The Graded School. This was followed by Departmental Conferences: Primary, led by Miss S. Deane of Richmond; Junior, Mrs. R. Watkins of Richmond, Va.; Intermediate, Mrs. E. E. Osgood; Bible Class, the Rev. Otis Mead. At night Miss Julia Williamson of Philadelphia described the art of storytelling. On Wednesday the same courses were continued with the same leaders. In the afternoon Mr. Anderson lectured on the Curriculum, and four conferences were held on What to Teach in each Department. Thursday and Friday mornings the courses were continued. The Holy Communion was celebrated each morning in St. Pauls Church. The Albemarle convocation held its semi-annual session at hours when the school did not meet. The weather was hot, but enthusiasm rose higher.

The Magazines

THOSE WHO are interested to note varieties in religious experience should not fail to read the last paper in the June issue of the *Constructive Quarterly*, Saint Love in the East, which has a peculiar actuality today through the strange complexity of the political situation in Russia and through the personality of its authors, one of them the wife of the well-known Russian General Brusiloff and herself notable for varied works of mercy both in the Japanese and in the European wars, the other, her sister, a native of Tiflis, the metropolis of the Caucasus, of whose political future so much is being guessed and written. The latter

Memorials

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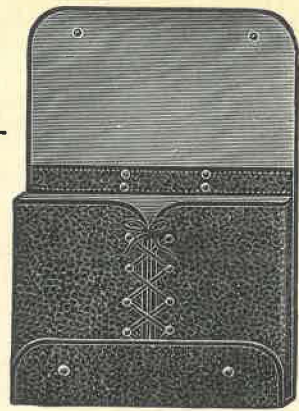
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writes of the Caucasian and Georgian Church Militant, while the former tells of a monk of whose prescient sanctity she had herself remarkable experience.

Very timely is Bishop Boutflower's compilation of Bishop Westcott's thoughts on war and his application of them to the present crisis, "when not England alone is 'on the anvil.'" Cognate to this is Principal Selbie's study of the Churches and National Religion. Among the articles that bear directly on the problems of reunion—there are several of them—an important, if not the first place belongs to the study of the Council of Ferava—Florence in 1438 and 1439 by Canon Vacandard of the University of France. He concludes that passions of individuals had a large part in bringing about the miscarriage of union then and that much has taken and is taking place to make the prospects brighter now.

Admirable in its temper is Professor Foakes Jackson's *The Education of the Clergy and Reunion*. "We may hate a man," he says, "to the point of desiring his life, but not to the extent of saying that he is wrong when we know him to be right." Of interest, too, in this connection are the Church and the Churches by Dean Jacobs of the Lutheran Seminary; *The Righteousness of the Unity of Christians*, by President Ainslie of the Disciples; and *The New Age and the Church*, by Dr. Horace M. Du Bose of the *Methodist Review*. Eminently practical are the Rev. J. T. F. Farquhar's remarks on Dr. Schaff's late article on *The Movement Toward Church Unity*. More abstractly philosophic is Dr. Buckham's *Analysis of Christian Experience*, though he, too, brings his thinking to a practical conclusion. The relation of Christian Thought to Hindu Character is instructively discussed by the Rev. Gilbert Clive Binyon.

For many the most abiding interest in this June issue will be *Christ the Solution of Human Life*, by Dean Emeritus Du Bose of Sewanee, one of the most subtle and penetrating of living theological metaphysicians. Such writing as his eludes any summary. His thought may be suggested by those few words. "In spite of itself," he writes, "the world cannot but in its heart want and wish and worship Christ. There is nothing else to worship. He is the only expression of its want, the only real object therefore of its wish. . . . In the light of the human faith, obedience, and sacrifice of Christ, I can see every question of religion answered, every phrase or term of Christianity explained."

HOW THEY GET DOWN AND OUT

A COMMON colloquialism of more than ordinary expressiveness, says the *Expositor*, describes the defeated in life as "the down and out". These abound in the congested portions of the city. They sprawl on the benches of the public parks, doze in rescue missions, huddle around the radiators in cheap lodging houses, or stand at the door of the liquor saloon. Some of their stories are romantic and tragic beyond novelist's telling. Emma C. Dowd gives a significant hint as to one way in which their ranks are recruited:

"A man devout once kept a store,
And, not contented, he wanted more.
So he schemed and schemed, and he planned so well,
That his neighbor merchant was forced to sell.
And he bought, and flourished, and flew into fame.
The other? I never heard what became
Of the other man."

OURS MUST be a watchful and active repentance.—*Keble*.

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