

# The Living Church

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NO. 7

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

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RESERVE in speaking about ourselves may make heavy de-  
mands upon buoyant and impetuous natures. Frequent retirement  
for communion with God is not natural to flesh and blood; it fails  
to satisfy the demands for excitement and human sympathy,  
which enter so largely into much of our modern religion. But  
let us be sure that it is a true note of the presence of Christ's  
Resurrection power; that we should be thankful to be often alone  
with God.—Rev. H. P. Liddon, D.D.





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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 15, 1918

NO. 7



## Peace and Unity

**H**APPY is the man who did not write on a subject too soon. If any of us, except, perhaps, Colonel Roosevelt, wrote on the subject of Peace five years ago, and his essay should by any accident be printed now with the date of the current year attached, he might almost certainly find himself the object of suspicion by all his fellow-men. He would be a self-confessed pacifist—as all of us were five years ago. He would be fortunate if the secret service did not enroll him as a suspicious person.

Yet never have the blessings of peace and the horrors of war been more keenly realized than they are throughout the civilized world at the present moment.

But the civilized world has made new valuations. We can never be prosperous or comfortable except in times of peace. Prosperity and comfort once loomed very large in the perspective of civilized man; it is almost with a shudder that we realize that we seem once to have placed them *first* among the things that, as a people, we desired.

How long ago that period seems! It was the time when we trusted and respected every nation on God's earth. The time when we offered an unlimited arbitration treaty to Germany as we did to other nations. The time when Germany had a dignified place in the sun, which no other nation coveted, and from which she could only be removed by her own act.

We never dreamed that any nation of the first class would ever, or could ever, make war deliberately on any other nation. And so, because we had that confidence in all of them, we were pacifists. Our pacifism was justified by our premises. And when our premises proved to be wrong, the revaluation became necessary. The difference between the pacifist of 1913 and the pacifist of 1918 is that one recognizes that his confidence in the nations was misplaced and the other does not.

In our revaluation we appreciate peace as we had failed to do in the years in which we had it. But we know now that we must put righteousness and justice before peace. We know that to establish these among nations it is right for us to sacrifice our peace, our comfort, and our happiness. And though it took long for us as a people, so far from the scene of turmoil, so secure, as we thought, from danger from any enemy, deliberately to sacrifice our comfort, our prosperity, and our peace in order to place ourselves with those nations that are giving their all in the great cause, yet we have done it. And thereby the American people have added to the depth of the blue in their flag; their ideals and their determination are drawn from the blue vault of heaven that stands for the atmosphere surrounding the Throne of God.

WHAT PEACE is to the nations, unity is to the Church of God.

Peace is normal among nations; unity, in the Church. But there are some differences.

There are, rightly, many nations; there is but one Church.

The nations spring from the people, upward; the Church proceeds from God, downward:

It is legitimate for nations to divide and to combine; it is not legitimate for the Church to be other than *one*.

Yet the one Church may easily be divided into national Churches, each independent and self-governing; but since no nation can evolve a Church, except it be through schism from the Body, all national Churches not schismatical must needs be closely bound together. Each is a sub-unit; together, they constitute the Unit.

The divisions of war have revealed to us in renewed clearness the divisions in the Church. We knew, but we did not realize, the seriousness of those divisions before. And it is in America that the divisions are greatest. We, who have sought to weld all the peoples that have come to us into one nation through the melting pot of democracy, have been, of all the nations, least successful in achieving the unity of the Church. Well may we be sobered when we realize this failure.

BUT LET US GET a right perspective. We have said that what peace is to the nations unity is to the Church of God. But it clearly follows that as peace must not stand *first* in the ideals of the nations, neither must unity in the ideal of the Church.

We were in danger two years ago of standing, as a nation, for "peace at any price". We are in danger in the Church, to-day, of standing for "unity at any price". And the one is as wicked an ideal as the other.

A nation must choose for itself righteousness before peace; and the Church must choose for herself purity—purity both in faith and in life, and in doing the will of God—before unity.

Things are being written and said to-day which seem to imply that *nothing* is important enough to stand in the way of unity in the Church. This is the echo of the false pacifism that is being uttered in the nation.

The Church of the living God stands for certain inalienable truths: for the recognition and the worship of the one God in unity and in trinity; for the apprehension of Jesus Christ, Son of God and Son of Mary, as our Lord and Saviour; for the abiding presence of the Holy Spirit; for the extension of the Incarnation to mankind through the holy Catholic Church; for the sustenance of the spiritual



life through the sacraments; for the brotherhood of all the children of God; for the communion of saints, the resurrection of the body, and the life everlasting.

That the Church of the living God should be true to all this truth is much more essential than that she should be one. To put unity before truth is to bring the fundamental crime of pacifism into the Church.

For what do we stand, when our brethren of other names ask us to enter into a unity that involves some compromise of what we find the Church always to have held as essential to her position? We stand only for the historic teaching of the Church. God helping us, we can do no other.

Why could we not agree that our bishops and Congregational or other pastors should jointly commission chaplains in the army, so that these could wield the authority of both? Because we put the maintenance of the integrity of the holy Catholic Church as fundamental and our desire for unity as secondary.

Our understanding of the value of ordination is that it confers a certain status in the Church, as well as a certain character upon the individual. It involves no denial of the priesthood of the laity; that truth is as fundamental as the truth of the ministerial priesthood. But it implies a fixed relationship to the order of the Church; an order that places a man under authority at the same time that it vests him with authority. It clothes him with responsibilities as well as with power. It demands of him obedience to law. It makes of him the mouthpiece by which the Church must speak and the hands by which the Church must act. It gives him a certain relationship to human souls, by means of which these are brought nearer to heaven or driven farther from heaven. It places sacraments in his hands with specific instructions as to what he is to do with them. In short, we view ordination as an act *within* the Church, *depending upon* the Church, and worse than valueless unless it carries with it the fulness with the limitation of the authority of the Church.

The proposition which the House of Bishops rejected with a haste that was born of physical necessity rather than of contempt was a proposition to confer power without limitation, authority subject to no greater authority, order without law; to hand the power of the Church over for exercise outside the communion of the Church; to commission one to administer sacraments without requiring him to use those sacraments rightly; to confuse every Christian who might receive his ministrations; to trample upon the authority of the holy Catholic Church.

The one motive which alone could justify such an act, the one motive which is offered in its defense, is that unity is the *most important* thing for which the Church can stand; that it must be obtained at any price. This proposition we absolutely deny. It is ultra-pacifism translated into terms of religion. And we repudiate it as vigorously in the realm of religion as in the realm of statesmanship. Righteousness and justice and truth are things paramount to peace and to unity. The Church does not stand for lower ideals than those for which the nations are giving the dearest of their possessions—the lives of their sons, the happiness of their people.

Let the new virility that has given a new birth to the nation be ours also in the Church. We shall stand for the truth of God and the purity of His Church first; for peace and unity afterward.

Yet never did we so long for peace and for unity as at the present time. God grant that the nations and the Church shall obtain both, by putting greater things above both of them!

THE right of the people of Oklahoma to import and to use wine for sacramental purposes has been vindicated by the supreme court of that state, thus reversing the lower court. The syllabus and some extracts from the decision

Oklahoma Supreme Court  
on Sacramental Wine

are printed on another page. The concluding paragraphs are quite remarkable, as contained in a legal decision:

"The happiness of any people and the good order and preservation of any government must essentially depend upon piety, religion, and morality. These cannot be generally dif-

fused throughout a community, except by the institution of the public worship of God and of public instruction in piety and religion."

Such a formal declaration is distinctly encouraging when coming from the supreme court of that state which of all in the Union has the smallest ratio of professing Christians to total population. Oklahoma has vindicated its right to be called a Christian state.

Incidentally we may add that the contention of Dr. Empringham, general superintendent of the Church Temperance Society, printed in THE LIVING CHURCH of May 11th, that "this much advertised Oklahoma case was not a *bona fide* Communion wine case but an effort to subvert the entire Prohibition status of Oklahoma so far as it relates to shipping in liquors for personal use", and also his prophecy "that it will not be possible under the brief filed in this case with the supreme court of that state to get a decision on the Communion wine issue alone," are both disproven. The supreme court unanimously differs with Dr. Empringham as to both propositions. We are confident that Dr. Empringham acted in entire good faith in making those statements, but as THE LIVING CHURCH had taken much care to state the case correctly at the outset, and it now appears that the case was correctly stated, we could have wished that our friend, writing officially on behalf of a much respected organization within the Church, had taken equal care to assure himself of the facts, so that he might have been saved from the sweeping denial of the truth of a statement that is now shown to have been entirely accurate.

IN this issue are printed a brief résumé of a late report of the Church Pension Fund and a comment by the Rev. Dr. Anstice on the tentative interpretation by the trustees of their liability under the conditions attached to the raising of what they term the "General Convention of 1907 Account", being the fund raised for "automatic pensions at sixty-four". The report states that the principal of this fund, \$350,000, has been placed by the trustees "in a separate account until they can ascertain their legal obligations concerning it".

Dr. Anstice criticises the Church Pension Fund for failing to make to each clergyman of 64 years or over the annual distribution of some \$15 which had previously been made. But whatever be the legal liability—and we can see that a legal question is involved—Dr. Anstice's clear statement of the history of this fund seems to us to show beyond question that the present trustees are acting wisely. Dr. Anstice thinks otherwise; but he seems not to have observed that the trust created on behalf of that fund was a conditional one. In the language of the General Convention of 1907 which he quotes, the commission then created was to raise "*not less than* \$5,000,000 for an old age pension".

But they raised very much less than that amount—only about seven per cent. of their minimum requirement. Must the letter of the obligation be carried out, then, when the express condition was not fulfilled? Morally, at least, the question is identical with that which frequently arises in connection with conditional bequests. If five million dollars were bequeathed to a person or a corporation for a purpose that could not be carried into effect with a less amount, and it were found on settlement of the estate that only \$350,000 could be paid for the purpose, a probate court would invariably order the money paid to the party, freed of any obligation to carry out the trust. Moreover a slight mathematical calculation will show that if a fund of \$350,000 will produce only \$15.00 a year to the beneficiaries at the present time, it would require a fund forty times as large, or \$14,000,000, instead of \$5,000,000, to produce an annual allotment of \$600 to each. And the number of beneficiaries would tend to increase annually.

It cannot be maintained that a distribution of less than \$15 each, which every year would grow less as the number of pensioners increased, would be a "pension" in any real sense. Practically, if this distribution must be made, the \$350,000 raised by the commission of 1907 is absolutely wasted. And it is perfectly certain that the many contributors to that



fund did not intend that their gifts should be wasted. They expected common sense to be applied to the question, and when the condition under which the fund was created was not fulfilled, and could not be fulfilled, the contributors undoubtedly anticipated that at least their generosity would not be thrown away. The nearest possible use of their gifts to that which was intended is its use as a part of the present Church Pension Fund.

We shall hope therefore that the legal advisers of the trustees will show them how this fund of \$350,000 can be used in such wise that, through any technicality, it be not wasted; and we are confident that the way can be found.

HERE was credited last week, among the contributions for THE LIVING CHURCH WAR RELIEF FUND, \$6.12 from "Rev. C. P. Saita, Kiobashi, Japan." This was the amount of an international money order for that amount, which was received ahead of the letter describing it.

A Gift from the Lepers The letter, now at hand, shows that the amount was intended not for that fund but for the Armenian Relief Fund, and that it was the amount of the Lenten savings of a small group of lepers, who are Christians, at Kusatsu, Japan. The amount was transmitted through their priest in charge, the Rev. P. C. Daito (not the name printed incorrectly last week). The amount contributed is the result of the hard self denial of these poor men who, unfortunate though they are, and both poor and ill, feel that they are less in need than the starving Armenians. They send this gift, writes their missionary, "accompanied with their earnest prayer and sympathy, through THE LIVING CHURCH." "They are wonderful men of prayer," Mr. Daito adds; "sometimes they spend the whole night in the woods in prayer." An accompanying photograph showing the group of six, three of them blind, will be shown next week.

Was ever a more beautiful gift acknowledged in these columns, or one accounted larger by Him to whom all our gifts are offered?

These Christian lepers have shown us how to give and how to pray at a time when the whole Christian world must give and must pray lavishly. And as we received our religion from Asia, with all that it has meant to us, and with the Holy Bible, so now Asiatics, giving through the medium of our western office for the relief of other Asiatics, have taught us of the western world anew what must be the measure of our self denial and of our offering to Almighty God.

May His blessing rest abundantly upon those who have given and those who will receive the gift!

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 10th.

A member of the Church of the Advent, Louisville, Ky.....	\$ 5.00
A widow's mite, Oklahoma City, Okla.....	1.00
C. M. H.....	1.00
"Marina," New Haven, Conn.—for June.....	10.00
St. Jude's Mission, Brunswick, Ga.*.....	2.00
St. Matthew's S. S., Unadilla, N. Y.*.....	2.50
R. B. Sherman, Baltimore, Md.†.....	5.00
Mothers' Union, St. John's Church, Roxbury, Mass.‡.....	5.00
Bishop Garrett Chapter, Daughters of the King, Texarkana, Tex.§.....	6.40
Total for the week.....	\$ 37.90
Previously acknowledged.....	59,624.46
	\$59,662.36
Transferred to Armenian and Syrian Relief Fund.....	6.12
	\$59,656.24

\* For relief of French war orphans.  
† For relief of French and Belgian children.  
‡ For French relief.  
§ For Belgian and French relief.

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 to particular children.

417. Woman's Guild, St. Paul's Church, Marinette, Wis....	\$ 36.50
418. Christ Church Choir Girls, Eau Claire, Wis.....	36.50
419. Miss Emma Meals, Pittsburgh, Pa.....	36.50
420. St. Luke's Bazaar Fund, Baltimore, Md.....	36.50
57. W. C. Hawley, Pittsburgh, Pa.....	10.00
94. Mrs. W. T. Harrison, St. David's Church, Portland, Ore.....	3.00
132. Mrs. F. S. Hinds, Tucumcari, N. Mex.....	5.00
175. Julia Hope Elliott, Christ Church, Warren, Ohio (two children).....	73.00
186. Christine, Lewis, and Frederick.....	36.50
206. Rowan Home School, Racine, Wis.....	36.50

207. Mrs. Hugh Gorton, Miss Gorton, and Mrs. Merrill, Racine, Wis.....	36.50
208. Mrs. Emma V. Laughton, Racine, Wis.....	36.50
209. New England Women of Washington, D. C.....	36.50
214. Miss Katherine Rohan, Racine, Wis.....	36.50
Total for the week.....	\$ 456.00
Previously acknowledged.....	26,732.04
	\$27,188.04

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. M. M. Fiske, Boonville, N. Y.....	\$ 3.00
All Saints' Parish, Oakley, Md.....	2.00
Rev. C. W. MacWilliams, Hutchinson, Kans.....	5.00
Anonymous, Philadelphia, Pa.....	1.00
St. David's Church, Portland, Ore.....	15.00
Mary, Elizabeth, and Jean Swigart, Marysville, Cal.—for May..	3.10
Church of the Holy Spirit, Gallup, New Mex.....	3.00
Trinity Pro-Cathedral, Sacramento, Calif.....	10.72
All Saints' College girls, Jackson, Miss.....	173.00
Fourth Grade, State Normal School, Milwaukee, Wis.....	11.00
R. H. Bigelow, Ceiba, Mocha, Cuba*.....	10.00
Total for the week.....	\$236.82
Transferred from The Living Church War Relief Fund as per foot note.....	6.12
	\$242.94

\* For relief of children.  
NOTE.—A contribution received last week from the Rev. P. C. Daito, Kiobashi, Tolsia, Japan, was entered in THE LIVING CHURCH WAR RELIEF FUND, whereas, it is now learned, it was sent by him on behalf of a group of lepers of St. Barnabas' Church, Kusatsu, Japan, for Armenian and Syrian Relief.

SERBIAN RELIEF FUND

L. B., Long Branch, N. J.....	\$2.00
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POLISH RELIEF FUND

L. B., Long Branch, N. J.....	\$1.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Julis O. Bisette, Detroit, Mich.....	\$2.00
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ANSWERS TO CORRESPONDENTS

F.—The customary violet for Holy Innocents' Day changes to red when the feast falls on Sunday because the latter day is then the Sunday within the octave of Christmas, when it would not be fitting that the Christmas spirit be wholly eclipsed by the sombre thoughts suggested by the violet that is appropriate for the day when it commemorates exclusively the massacre of the Innocents.

THE UNSHAKABLE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SOUTHERN VIRGINIA]

THERE IS a great deal in the transient literature of the day which deals with the changes which are to come through the convulsion of war. Men say that we will be living in a new world; and some are questioning as to whether we shall need the same faith; the same Church and the same Gospel. But if it is to be a new world worth living in, it must be a world wherein dwelleth righteousness—not the righteousness of Utopian dreamers, but the righteousness of God.

Through all the changes—and what men call the chances of time—there must be the things which cannot be shaken, the things which abide. The world will have not less but larger need in the days to come of the touch with God; of the knowledge that He is the Father; and that He can make all things work together for good to them that love Him.

In the days to come, men and women in the crowded and saddened ways of life will need to see all the more clearly the vision of Christ; the Saviour; the Friend; the Healer. Men and women, feeling their weakness and helplessness to meet alone the added strain and stress of life, will need as never before the grace and power of the promised Comforter. They who mourn their dead will not be consoled with the guesses of a passing philosophy, but will demand to hear—as never before—the voice of Christ, "I am the resurrection and the life."

I was told that, in the midst of delirium, when the mind of him whom we honored in our service this morning was wandering, he said, "Give my love to old Gatewood"—(Gatewood, whom we older men remember as a faithful minister in Norfolk, was sixty-five years ago Bishop Randolph's professor of Mathematics at the College of William and Mary)—"Give my love to old Gatewood, and tell him that I am still learning, two and two make four." Then, as the tired brain touched the fringe of the certainties of mathematics, his eye glistened and his voice rang out:

"I believe in God the Father Almighty,  
Maker of Heaven and Earth,  
And in Jesus Christ His only Son, our Lord,  
I believe in the Holy Ghost,  
The resurrection of the body, and the life everlasting."

These are the things which remain; which belong to the eternal verities. War, and disaster, and sorrow only make them the more necessary to the souls of men. These are the living truths which can never be outgrown; and which alone can stay the heart of the world when the roar of battle has died down, and the peace of God's kingdom has begun to dawn.



THE THIRD SUNDAY AFTER TRINITY

By C. F. L.

DIVINE LOVE

"For the love of God is broader  
Than the measure of man's mind,  
And the Heart of the Eternal  
Is most wonderfully kind."

THE gospel for to-day is taken from that marvellous fifteenth chapter of St. Luke, which has long been read on the Eighteenth Sunday after Trinity, as the second lesson at matins. It reveals to us the love of the Father in the story of the Prodigal Son; the redemption of the sinner, in the picture of the Good Shepherd seeking the lost sheep; and the persistent influence of the Holy Spirit, as typified by the candle, which aids the woman in looking for her lost coin.

In these days there is a great deal of vague and misty talk of the Fatherhood of God and the brotherhood of man, as if it had been discovered in this twentieth century. It is only by the revelation of Christ that we have learned that God is our Father. The pagan conception, and even the Jewish to some slight extent, was of a God of vengeance; One angry with His people, who must be placated. The Calvinistic theory, that God's anger was only appeased by the death of His Son, is not in accord with the teaching of Christ; for He came voluntarily to die for the world, and was Himself one with the Father. "He that hath seen Me, hath seen the Father," He told St. Philip. It was He that told us that the Father loved us. The knowledge of the glory of God was revealed "in the face of Jesus Christ." He was ever in union with the Father. His first recorded word referred to Him, while His last was: "Father, into Thy hands I commend My spirit." The unregenerate heart of man could never, unaided, have discovered this truth by himself.

These three parables, given only in St. Luke's gospel, were addressed to a certain class of people. "Then drew near unto Him all the publicans and sinners for to hear Him." They were dearer to Christ than the self-righteous Pharisees, who at this time murmured because He received sinners and ate with them. We are all familiar with the story of the lost sheep; which voluntarily, but ignorant of the consequences, strayed away from the flock into enticing green pastures, wandering farther and farther until it was lost, and the darkness of night gathered on the hilltops. Without waiting to rest, the shepherd sought the silly sheep until he found it, and brought it home rejoicing. This may typify the gay, careless soul who, consciously but ignorantly, strays into forbidden paths, until the shades of evening veil the surroundings and she cannot find her way home; but Christ seeks her and brings her back—yet at what a cost!

"For none of the ransomed ever knew  
How deep were the waters that He passed through,  
To save the sheep that was lost."

In the account of the gold piece we have a round coin, which easily rolls away, but with no conscious volition. This can picture one born in sinful surroundings, who naturally falls into sin. The environment has been one of vice and degradation, but the candle of the Lord, the light of the Holy Spirit, in the hands of the Church, seeks and finds this pitiful soul, while all heaven echoes with the joy of the angels.

The Prodigal Son portrays a man who falls from highest privileges, deliberately and of his own choice, into mortal sin. Leaving his father's house he goes into the underworld, until with fortune gone, and hence forsaken by his companions, he comes to himself. He is a type of one brought up in the Church who relapses, but when he repents God meets him; and upon his confession he is clothed with the white robe of penitence, and takes his place once more at the altar Feast in the house of his Father.

The golden thread running through this chapter is the love of the Triune God; the forgiveness of the Father, the redemption of the world by Christ, and the power of the Spirit, striving with man, longing to bring him back to the true Faith, to the one fold, and to the Father's house. In dwelling upon this wonderful love of God we must, however, not lose sight of His great majesty, and His glory, which for a time Christ laid aside, in order to seek and save a lost world. For He saw the sins of each one to the end of all things, until the agony and pathos of it broke His sacred Heart as He hung on the cruel cross of Calvary.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Third Sunday after Trinity	Nehemiah 13: 4-end Ecclus. 1	Romans 2	Baruch 2: 10-end	Luke 14: 1-33
Monday	Exodus 38: 1-20	Acts 14: 19-end	Proverbs 13: 8-end	Matthew 13: 1-23
Tuesday	Exodus 38: 21-end	Acts 15: 1-31	Proverbs 14: 1-18	Matthew 13: 24-end
Wednesday	Exodus 39: 1-21	Acts 15: 33—16: 15	Proverbs 14: 19-end	Matthew 14: 1-14
Thursday	Exodus 39: 22-end	Acts 16: 16-end	Proverbs 15: 1-17	Matthew 14: 15-end
Friday	Exodus 40: 1-16	Acts 17: 1-15	Proverbs 15: 18-end	Matthew 15: 1-20
Saturday	Exodus 40: 17-end	Acts 17: 15-end	Proverbs 16: 1-16	Matthew 15: 21-end
Fourth Sunday after Trinity	Deut. 4: 25-40 Ecclus. 3 1-18	Eph. 4: 1—5: 2	Judges 13 Job 38	Luke 1: 5-25 John 3

WE have traced the return of the exiles, their setting up of the altar and rebuilding of temple and city and wall, with their renewed consecration of themselves as a people to God and His Law; and we come on this Sunday to the last of the reform measures recorded in the book of Nehemiah: (1) the cleansing of the temple from its defilement through the devotion of a room, designed for sacred uses, to the personal use of one Tobiah; (2) the restoration of the tithes, failure to provide which had led apparently to the abandonment of the House of God; (3) the reclamation of the Sabbath from its complete secularization due to the intrusion of business; (4), and finally the reënforcement of the marriage laws which forbade inter-racial alliances.

The selection shows how difficult it is to get a people to learn from experience. Here they were beginning all over again to commit the same sins essentially which had led to their captivities. Moreover, these were the sins of a people redeemed, restored, and forgiven—it was as if the prodigal should again depart from home. There was also an utter failure to realize the call of the people to bear witness to the Gentile world of the truth of God so wondrously revealed in their own history. Even in Nehemiah himself we cannot fail to detect the beginnings of that religious self-consciousness which later became the spiritual ruin of the Pharisees (vss. 14, 22, 31.)

The New Testament lesson from Romans was selected to emphasise some of these points; especially that complacency which can boast of occupying a position of privilege before God, and yet despise and criticise the rest of the world, while at the same time so living as to bring the very name of our religion and our God into contempt.

The true Jew, said St. Paul, and it ought to be said the true Churchman, is he that is one internally rather than externally, in the spirit rather than in the letter. A decent heathen, and still more a spiritually minded non-conformist, is better in the sight of God than a dead Churchman.

For connection with the altar services, it may be noted that this glorying in the possession of religious privileges, combining lip service with a censorious attitude towards others, led historically to the attitude of mind which made it possible for a people to censure the Master for consorting with publicans and sinners (gospel) and merits St. Peter's: "God resisteth the proud but giveth grace to the humble" (epistle).

For the evening lessons we have selected a passage which includes the topics of Sabbath observance; humility, the law of promotion; the disobedience of the called; and the conditions of true discipleship: utter loyalty to the truth, along with that humility which recognizes our need of divine assistance and which is the basis of prayer (collect). The Old Testament lesson illustrates this topic by a specimen prayer taken from the experience of the Jews in Captivity (16 to end is probably best).

The week-day lessons require no special comment, although attention may be called to the story (evening) of our Lord in conflict with Pharisaism and His pointing out the mistaken method of purifying the Church by excluding the bad. Lessons for next Sunday morning: Challenge to service, both nation and Church; evening: creation and regeneration; or, Eve of St. John Baptist.





## BLUE MONDAY MUSINGS

By Presbyter Ignatius

THE last report of the Authors' Club of London shows eighteen members killed in action or died of wounds; twenty-one in the navy; and three hundred fifteen in the army or other active war service. There is a good sprinkling of American names on this honor roll.

I quote one passage from the report:

"In May last a very friendly letter was received by your committee from the Authors' Club of Boston, U. S. A., transmitting to the Authors' Club of London the following resolutions:

"Whereas, our country has at last taken up arms with the other great democracies of the world, to fight in defence of freedom against the aggression of tyranny which has proved itself the enemy of the human race;

"Resolved, that we pledge ourselves loyally to support the government in whatever measures it may rightfully adopt for the defeat of Kaiserism;

"Resolved, that we send fraternal greetings to our brethren, the men and women of letters in the Allied Nations, and rejoice that the bonds uniting them and us are drawing us closer in a perpetual league for true and righteous peace;

"Resolved, that we dedicate our powers anew to the cause of liberty for all mankind."

"To this encouraging message an appreciative reply was sent by your committee."

THIS POEM of S. C. Roberts, in the *Westminster Gazette*, will bear re-reading. But what would the Huns make of it?

### "WAR AIMS

"In billets down the line one afternoon,  
As Bill and me and most of our platoon  
Was dozin' like, some blighter starts to jaw:  
'I wonder what the 'ell we're fightin' for!'  
'England,' ses Bill. 'For liberty,' ses I.  
Ses Dan (the shepherd), 'For my flock'—  
'Oh, my!'  
Shouts Pauper Pete, 'oo 'adn't a sou to chink,  
'I'll fight to save my dollars, I *don't* think.'  
'We're fighting 'cos there's Belgium still to win.'  
'I'm out for blood—Zepps done my cottage in.'  
Then Cockle ('e's a poet) 'as 'is say:  
'I fight,' he ses, 'to scare Black Night away,  
And when my voice is heard for miles around  
The Dawn will break at that victorious sound.'  
'It's stripes I want.' 'A ribbon's more to me.'  
'I'm out to save my 'ome acrost the sea.'  
'It's Mother most I'm fightin' for,' ses Jim,  
And Ginger said the kids come first with 'im. \* \* \*  
Just near us, listenin' careless as we spoke,  
A chap stood readin', quite a youngish bloke,  
And someone shouts: 'Wot 'o, my learned friend,  
Wot's your opinion? 'Oo do you defend?  
Wot sort o' name d'you call old England by?  
Wot makes it worth *your* bloomin' while to die?'  
The bloke just shows 'is book, and, barely heedin',  
'Shakespeare,' he ses, and coolly goes on readin'."

LOVERS of Ludwig Van Beethoven will welcome this translation of Rostand's sonnet, made by Mary J. Jacques:

### "BEETHOVEN

"What! You pretenders, shall his name and race  
Count naught? But hark! his haunting heavenly strain  
And thunders of a great good heart in pain  
Are Flanders. Lo! her Lion in his face.

"The Symphony heroic is not won,  
That struggle to the death for manhood's crown.  
To Belgium crushed you lay those laurels down,  
Her greatest King restores her grandest son.

"Beethoven? From Louvain his fathers spring.  
Thence came the exile's dolor in his mien.  
Rebukes prophetic in his numbers ring,  
And when wild clangors smite his sealed ears,  
And loud alarms rung by hands unseen,  
It is the tocsin of his town he hears."

THERE ARE FASHIONS in bad English, as in ugly clothing. Certain phrases become epidemic, like German measles. Just now I resent most that perversion of a rarely necessary word which seems to echo from every side: "Ab-so-loot-ly!" Used when a mere affirmative would answer, taken (apparently) as a synonym for "of course", "to be sure", "right you are", "yes indeed", it has quite lost its original value; it knows nothing more of philosophy; and before long it is doomed to be an audible token of that great crime for which no adequate punishment has yet been devised, verbiage. Next time you are tempted to use it in response, try saying "yes" instead. I even like "ra-ther" better.

In half a dozen English stories I have lately read, the American watchword of social intercourse just begun is set forth as "glad to meet you". I never specially noticed it before; but there is something funny about its mechanical recurrence, synchronized with our mania for introducing people. Both are kindly, to be sure; but kindness needs moderation and tact for regulators, or else it degenerates into what a famous woman writer calls "benefactions".

The law of association of contraries, speaking of kindness, makes me think of that fine old British repressant, "Really?" Drawled a little, with due detachment, and the first vowel omitted, it is a damper on overtures, a crushing rebuke to impertinence, an almost impossible barrier. Try that, too (having duly practised it), and judge if I exaggerate.

Have you read *Ruggles of Red Gap*? I laughed over it anew yesterday, having made its acquaintance three years ago first. Ruggles' gradual adoption of American idioms, as a sort of alluvial deposit upon a base of English slang, is very happily indicated. We shall encounter something like it, I prophesy, as a consequence of trench fellowship.

SOME TIME AGO I quoted a disloyal utterance published in the *Josephinum Weekly*, a German Roman Catholic organ, as an example of treason in spirit. A Roman Catholic correspondent challenged the statement that the paper named was R. C., and made some ill-tempered remarks about unfairness. The [Roman] *Catholic Citizen*, under the heading, "With the Catholic Press", prints this bit of news:

"Two German Catholic newspapers, the *Josephinum Weekly* of Columbus, Ohio, and the *St. Joseph's Blatt*, of Mt. Angel, Oregon, have been denied the second-class mailing privilege under the provisions of the Espionage Act. The *Josephinum Weekly* is published by the Pontifical College at Columbus, together with the *Ohio Waisenfreund*, in the interest of the seminary. The paper was established in 1914. The *St. Joseph's Blatt* was published by the Benedictine Fathers of Oregon. It was founded about thirty years ago, and enjoyed an extensive circulation. It has been suspended for the period of the war."

APROPPOS OF "COMITY", a strange tale comes from western New York, vouched for by one of our clergy. In a town not far from Rochester, a new pastor was to be installed by the Presbyterian body. He, without consulting the Presbytery, invited the Methodist pastor to offer the prayer. The Presbytery protested that only Presbyterians could be allowed to participate; but the local minister stood fast. So the Presbytery, just before the installation, met and voted the Methodist minister into membership *pro hac vice*; then it assembled after the installation and expelled him!

It suggests, "Off again, on again, gone again, Finnegan."

TYPE-SETTING AND PROOF-READING are arts that have suffered much since the war began, as all our great newspapers show; but there are compensations for blunders. *Exemplum*: In the *New York Times* of May 4th, a report of the New York City Federation of Women's Clubs refers to "Suffrage Bishop Burch" as one of the speakers. The Cause prospers!



## REPORTS OF ENGLISH CONVOCATIONS

## Houses in Both Provinces Discuss Important and Even Vital Questions

## MEETING OF THE CHURCH REFORM LEAGUE

The Living Church News Bureau }  
London, May 13, 1918 }

IN the Lower House of the Convocation of Canterbury, at its recent spring session, the Tithe question was dealt with in view of the forthcoming Government Bill providing for the redemption of the tithes. From this problem of rather pressing practical importance at the present time the House passed to the highly contentious subject of the "Ministry of Women" in the Church, in the ominous phase of its connection with Feminism.

The Archdeacon of Lewisham moved that "*lay women*"—italics my own, and what an absurd expression!—should have open to them the same offices in the service of the Church as are open to men. The resolution found support, of course, with the Rev. W. Temple, who seconded, and also with the Archdeacon of Coventry. The Dean of Canterbury thought that so large and novel a proposal ought to be referred to a committee, and he moved the appointment of one. Dr. Sparrow Simpson, whose book on *The Place of Women in the Church* shows him to be a weighty authority on the question from the traditional point of view, supported the Dean's motion, and by his speech further enhanced his already high reputation as one of the most able and convincing debaters in the House. It was unworthy, he thought, for a Convocation to take refuge from principles in expediency. Natural equality of the sexes did not imply equality of functions. If women stood in the pulpit they must also stand by right at the altar. They must also be admitted to the episcopate. Then "*her Grace of York*" would perhaps correspond with "*his Grace of Canterbury*", and even a union of the two Provinces might be brought about by a domestic bond. This delightful indulgence in pleasantry not only moved the House to laughter, but was naturally appropriated by the Press representatives with avidity. As to Catholic Order, he did not think a single ancient Church in Christendom would endorse the new departure that was proposed, and, if taken, reunion would be further off than ever. They were bound in this ecclesiastical Province by the ruling of the Universal Church. Dr. Kidd (Oxford) did well to object to the barbarism "*lay women*", to which the analogy, as he rightly observed, would be "*clergywomen*." The motion for a committee was carried unanimously. The House discussed again its own proposed rearrangement of the Liturgical Canon, in which the Upper House acquiesced at the February session with a slight amendment, and concurred in their Lordships' resolution by 63 votes to 20. Quite a sharp debate ensued on a motion, which was carried, calling upon the Church to support certain demands of Labor.

The Right Rev. Dr. Frodsham (formerly of the Australian episcopate, now Canon of Gloucester) brought forward the question of the future of the conquered German colonies, and moved that in the interests of the natives there should be no return of colonies, and asking the Archbishop to bring the resolution before the Foreign Office, and to invite coöperation from the "Christian Bodies" in the Empire and in the United States in bringing the principles at stake before the general public. This was unanimously agreed to. A resolution was passed earnestly appealing to "all groups and sections" within the Church to coöperate in the fullest manner possible, especially in such work and witness as the times demanded, and urging that a conference of representative men be held forthwith to consider and promote coördinated witness and concerted action.

The Convocation of the Northern Province met at St. William's College, York, for its spring group of sessions. Convocation of York St. William's College, named after the 12th century saint of the Church of York, is a Jacobean group of buildings just to the east of the Minster through a perpendicular gateway, where the Convocation is now permanently housed, being more fortunate than the Southern Convocation in having a home of its own.

An informal but heartily enthusiastic welcome home was given to the Archbishop of York in the full synod of both Houses of Convocation. The Bishop of Durham, in voicing the welcome, said they believed that the weeks spent by his Grace on the other side of the Atlantic had been a time of the highest and far-reaching benefit to the world. The Prolocutor of the Lower

House (Bishop Suffragan Beverley) was personally complimentary in his remarks. The Archbishop, in reply, thought it was singularly fortunate that he was able to speak to the people of the United States as "the holder of an office which appealed to their imagination, and touched that religious sense which was so deep", and yet as "one who was in no sense representative of any government party", but who could speak, and who was accepted as speaking, as "a plain citizen of this country". Although easy to summarize the events of his journey, it was impossible to summarize impressions. He could not attempt it. But he wished he could give to them some sense of the noble, strong thinking of the ideals for which they stood which came to them from the absolutely disinterested assent and enthusiasm of the American people: "a sense of the call which it addresses to us that we here shall hold fast and not fail." The two Houses then withdrew from full synod.

The Upper House considered in committee the question of military service by the clergy. Then took place an inconclusive discussion of reservation on which no vote was taken.

In the Lower House the Dean of Manchester moved a resolution, which was carried, disapproving of the conduct of "conscientious objectors" who, while enjoying the full rights and benefits of citizenship, yet declined to render the services which the State demanded of them in this time of war. The Dean also presented the report of his committee on the so-called "remarriage" of divorced persons. He made the singular statement that the committee felt that Church people, clergy and laity, would be greatly helped "in a difficulty which was both theoretical and practical" if the bishops, or the majority of them, would answer certain questions, including the following:

- "1. If the Church did or could sanction the remarriage of an innocent divorced person during the lifetime of the parties?
2. Was it the duty of the clergy to repel both parties from Holy Communion?
3. Is remarriage sufficient to repel the innocent party, and is it the duty of the clergy and of Church-people to treat the innocent party remarried by the secular authority as living in adultery?
4. Is there any difference which can and should be made in the treatment of guilty and innocent persons who have been remarried after divorce?"

Archdeacon Lindsay reminded the House that the Catholic Church, of which they formed a part, had never treated divorce as possibly involving "remarriage". He would like the questions redrafted so as to admit of no possibility of "remarriage" being left an open question. The Dean of Carlisle (Dr. Rashdall), as a Modernist, naturally denied that the matter had already been settled by the law of Christendom for all time. He thought the Church of this age had as much right to consider the question as the Church of earlier ages. Canon Merriman did not hesitate to stigmatize the committee's report as one "based on a rotten foundation". It was part of the "down-grade" movement in faith and morals. It was a mistake, said the Rev. Mr. Symonds, putting it very mildly, to bring down the law of the Church to the level of the state. Archdeacon Lindsay eventually moved to omit Question 1, and had just the right seconder in the Dean of York. The Dean was not prepared "to accept the decision of even the ten Bishops of the Northern Province as to whether the Church could sanction the remarriage of an innocent divorced person." The amendment was carried by a majority of one, and the remaining three questions were adopted with required alterations.

The meeting of the Church Reform League at the Queen's Hall building in Langham Place on April 30th to consider the position of the Church in respect to the nomination of bishops was very successful.

The Bishop of Oxford moved the official resolution:

"That while affirming that the only method of appointment of bishops that can permanently satisfy the legitimate claims of Churchmen is the restoration of the right of election by the Church, this meeting recognizes that this cannot be immediately secured. It therefore respectfully requests the Prime Minister, in view of the burden of responsibility that now rests upon him, and of the importance of maintaining harmonious coöperation between Church and State, to advise the Crown to appoint a small commission of Churchmen to assist in the exercise of its ecclesiastical patronage."

The Bishop of Oxford, who declared himself to be "a moderate and gradual reformer", made some telling points in his speech. They would agree, he thought, that the Prime Minister was not in the way of knowing what Churchmen were thinking, and the old understanding and conventions about how to behave towards the Church were being pushed aside. It was thus imperative that some way should be found to inform the Prime Minister of the Church's thought and need. The resolution carried unanimously.

J. G. HALL.



## The War for Righteousness

A Sermon Preached before the Synod of the Diocese of Ottawa

By the Rev. WM. T. MANNING, D.D., Rector of Trinity Church, New York

"These shall make war against the Lamb, chosen and faithful."—*Revelation 17:14*.

IT is a great honor and privilege to be here by the invitation of your Bishop, at this opening service of the synod of the diocese of Ottawa.

The ties between Canada and the United States are stronger and deeper to-day than they have ever been. To-day we are not only neighbors and friends, but allies and comrades in arms in the greatest battle of all history.

We are fighting together for our lives and our freedom, against the most monstrous and brutal power this world has ever seen—a power so diabolic in its principles, so black and bestial in its deeds, that we have found it hard to believe that such iniquity could actually be. Together we are pouring out our blood in defence of all that is holy and sacred in the earth, and that makes human life worth living. Never before has there been such a day of destiny, such an hour of moral crisis in this world, as that which we now face. Your brethren in the United States realize what Canada has done. We look with unmeasured admiration at the way in which, from the moment the call came, your sons have come forward to meet it from every part of the Dominion. We think of the men of Canada, and their deeds of splendid courage, with a pride almost as though they were our own. At the great training camp where I have been these past months, and in any gathering of our soldiers anywhere, a reference to the Canadians, the presence of your officers or soldiers, a moving picture film showing some of your troops, is the signal for a demonstration such as almost nothing else can bring. While we admire in you the noble traits of British blood and character, we claim you also as true fellow-Americans. And we know what this war has cost you. We know how its mark rests on the homes of your land. We honor you beyond measure for the way in which you have met the test. We stand reverently in the presence of your great sacrifice. We pray that the people of our nation may be as brave and steadfast as yours are, and we are certain that they will be.

It is our high hope and purpose that out of this experience of common suffering and trial shall come—indeed we feel that out of it has now come—that true union and fellowship of the English-speaking peoples which shall be the guarantee of justice and right and freedom to men everywhere. This fellowship will have no selfish aim or purpose. It will seek no advantage for itself, but only the common good of all. It will be the basis of a true world brotherhood. Within it there will be equal place and part for all freedom-loving peoples, all who believe in and practise right and justice, whatever tongue they speak.

From the beginning this has been our war just as much as that of France, and Belgium, and the British Empire, because it is a war for the preservation of justice and freedom in the world. The people of the United States see this clearly now. We realize now what we owe to the mighty British Fleet, and to your heroic men who, side by side with our other allies, for nearly four years have been holding the Western line. We thank God that our men are now over there along with yours, ready and eager to give their aid, and they will march forth in ever increasing numbers until the task is finished, and the victory is won. Everywhere our people are now fully aroused. They see the real meaning of this struggle. Never in any other war have they been so united and so determined as they are in this one. They are giving themselves to it with the ardor of high moral resolution and the deep fervor of a religious conviction. They see now that this war against Germany is a holy crusade. They see that the call to us to enter this struggle came from God Himself. They know that

we are fighting not alone for others, but also for our own lives, and our own homes. Now that we have taken our place, we shall not stay nor rest until the task is done. We shall give the whole strength of our life, our energy, our resources, all that we are and have, to crush and destroy this power from out of hell which has assailed the earth.

In the Prussian system, with its substitution of might for right, its unbelievable inhumanity and cruelty, its absence of all fine and high feeling, its unhesitating and all-pervasive treachery, its moral blight upon all that it touches in the earth; in this system, with its complete defiance of the Will and Law of God, its open assault upon all that is holy and Christ-like among men, we see the realization of the visions of St. John, the Beast from the pit, and the great all-devouring Dragon of the Apocalypse.

"These shall make war against the Lamb, chosen and faithful."

What is the duty of the Church in this great hour? At this meeting of the synod of your diocese, that question comes strongly home to us. How is that Society of which we clergy are the spokesmen, that Society which lives and works and speaks in the Name of Jesus Christ, to bear its part in this solemn day of the world's destiny?

1. The Church which represents and speaks for Jesus Christ must speak openly, clearly, unqualifiedly, for the right. Never was there a case in which the issue between right and wrong was more clear than in this War. The Christian Church could not without disloyalty to its Head, and deep injury to its very life and soul, be passive or neutral in this conflict. There has never been any doubt as to where the Church of England in Canada has stood. May I say that your fellow-Churchmen across the boundary line have felt almost equal pride with you in the very large and honorable percentage of voluntary enlistments shown by the men of your name and faith? The Anglican Church has its failings, but never in any of its parts has it been a breeding place for pacifists, nor a teacher of neutrality in such a cause as this.

From the moment that Belgium was violated, nowhere on earth had the Christian Church any right to be neutral or silent. Everywhere its voice should have been heard in sternest denunciation of the inhuman deeds then committed and in fearless, unmistakable support of justice and right. Any Church which directly or indirectly, by positive or negative action, has influenced or allowed men anywhere to be neutral, in this conflict, has a terrible stain upon its record. It has failed in loyalty to Jesus Christ, the Lord of Righteousness, it has done grievous harm to the cause of religion on this earth, and it has lost the greatest opportunity in history for moral and spiritual witness.

2. The Church must speak out boldly against that false pacifism which, while wearing often a Christian garb, undermines the foundations of both morality and religion. This spirit of false pacifism manifests itself in many ways. It refuses to take sides between right and wrong. It declines to form a moral judgment between the wronged and the wrongdoer, and will neither condemn the evil nor uphold the good. Because war is evil it condemns equally and without distinction all who engage in war, without regard to the merits of their cause, and defames the soldiers of freedom by describing all war alike, whether offensive or defensive, as "useless slaughter". It fills the air with thoughts and suggestions of a false peace which would give the murderous aggressor power greater than ever, and leave him with victory in his hands.

Just because we want peace, we will listen to no word or suggestion of peace with an undefeated and unrepentant Prussia. Until the Prussian military power is crushed and broken, there can be no peace. Until that is accomplished, no treaty or agreement will have the smallest value. So long



as the Prussian armies hold the field, the word peace is suspect from whatever source it may come.

In the United States some of our pacifists are now telling us that we must not dwell on the wrongs which Germany has done, that we must feel no hatred against these deeds, or at any rate, no anger against those who are guilty of them. We are told that we must carry on the war without moral passion, that we must forgive the red-handed murderer who is still exulting in his crimes, that we must refrain from any harsh judgment of these crimes because we ourselves are sinners. This teaching has a somewhat Christian sound, and is accepted as such by some of the unthinking. In reality it is as far off from Christianity as light is from darkness. It is essentially un-Christian, and thoroughly immoral. Such teaching would bring the world to moral ruin like that in Russia. It is religious Bolshevism. It holds up before us a God whose character is easy tolerance of wrongdoing and feeble amiability.

The God in whom Christians believe is one who loves righteousness, and who hates and punishes sin. God does not forgive the sinner while he continues in his sin, and the Bible makes this abundantly clear to us. The man who does not hate evil is no true lover of the good: "O ye that love the Lord, see that ye hate the thing that is evil." This is the message that the Bible gives us and that we need to preach to-day. We are called now, not to tolerance, but to stern dealing with almost unbelievable iniquity. As true men and women, and as true Christians, we have no right to be tolerant of these things that Germany has done. We must keep the flame of our moral indignation hot and burning. We must allow nothing to dull or dampen it until these deeds have been atoned for, so far as may be, and their perpetrators are made incapable of continuing or repeating them. We owe this to God, to ourselves, and to all those who have suffered so deeply for the right. We owe it even to Germany herself. It is the stern condemnation of her deeds by the moral judgment of the world, as well as our combined force of arms, which will bring that criminal nation at last to realization and repentance.

3. In this great day of trial the Church must preach the full Gospel of Jesus Christ as she has never preached it before. We must make men believe and know that Jesus lives, and that He alone can save. This war has not yet brought us to our knees before Him as it must bring us there, but Jesus Christ is to-day more real, more living, more powerfully present to the world, than He has ever been. Again and again I have been both surprised and touched by the half-hidden, underlying faith in Christ among our soldiers, both officers and men, revealing itself often in those who seemed least likely to show it. Over the homes where sorrow has come which will never be removed, over the wreck and ruin of the battle areas, over the far-reaching ranks of our combined armies, there is one Figure to which men are looking for the hope and help which this world cannot give; there is one Figure which stands out before men mightier and holier than ever. It is the figure of a man with arms outstretched from the Cross. It is the Figure of Jesus, who lives and who alone can save.

Jesus lives, and can save, and He is at God's right hand. We must make men believe and know that He is our Judge. He is not a pacifist. He is not neutral between good and evil. He makes no peace with men until they repent and return to righteousness. Before this war we had allowed the fact of Christ's Judgment to fall into the background, and He had therefore become less real to us. We had allowed German rationalism to weaken and devitalize our faith in Him. We see now where this was leading the world, and where it has led Germany. We know now that German atheism prepared the way for German frightfulness. If the Prussian rulers had believed that Jesus lives, and will judge, they would not have planned and brought on this war. If the Prussian soldiers had believed in Christ's judgment, they would not have committed those deeds which have shamed humanity in the past four years; no power on earth could have forced them to be guilty of these things. Men need, we all need, to keep in view this great fact of the Judgment. Without this, God's Presence and His Law become unreal to us. We must proclaim the Gospel of Christ with new Power. We must make men know that Jesus reigns and will judge.

Jesus lives and reigns, and He will have the victory. We

must make men know that the issue is in His hands. He is on the Throne. All power is given unto Him. However men may oppose and defy Him, He will rule. He takes the very schemes and crimes of the wicked and overrules them to His own great ends. Even now, in the midst of the trial and suffering of the war, we can see that He is doing that. Fearful as the war is, unspeakable as is the crime of those who forced it on the world, it is bringing the nations into a new brotherhood. Out of it is coming not only a new chapter, but a new epoch in the world's history. A war planned in the interests of military tyranny has brought us in sight of the Federation of the World.

More than ever before, as a result of this struggle, the kingdoms of this world are going to be the Kingdoms of our God and of His Christ.

It is this which makes this war different from any that has preceded it. It is this which gives us courage to go on at whatever cost, with confidence as to the outcome which nothing can shake. We are fighting that Jesus Christ may be the actual ruler and Lord of this earth. The young men of our armies have some real, if partial, vision of this. They know they are offering their lives on the altar of right and justice. They know they are dying that the world may live. It is this which uplifts and transfigures them so that in the roughest of them we see a new dignity, a new nobility of soul and spirit. They know they are on a high and holy mission. Whether they fully realize this or not, they are fighting to uphold the things for which Jesus Christ stands, and which He came down to this world to establish. Whatever may befall them we have this unspeakable comfort, that they are giving themselves for the things for which He died. They are in literal fact and truth the soldiers of the Cross.

„The war may yet be long. We may have to make sacrifices of which we have not yet dreamed, to meet terrors such as we have not yet imagined. We shall not falter. We shall make no compromise with that foul and monstrous Thing which bears the name of Prussianism, which has arisen to curse and desecrate the earth. We have neither doubt nor fear as to the final result.

For this is a struggle between all the forces which make for the coming of Christ to rule this world, and all the forces which defy and oppose Him.

The sword which we have drawn is consecrated on the altar of human freedom, and on the altar of the faith and truth of Jesus Christ.

The battle which we are fighting is the battle of the Son of God.

#### THE DAWN OF LIBERTY

America, my country fair,  
The refuge from a world's despair;  
Thy sons shall never bow the knee  
To tyrants! Lift our flag on high  
And all of freedom's foes defy!  
We hail the Dawn of Liberty  
When man shall evermore be free!

America of deathless fame,  
The world shall bless thy honored name,  
And dying eyes in rapture see  
Thy blood-stained flag our love reveres  
That bears the hope of all our years!

America, my country brave,  
Press on and fight the world to save!  
From cruel force and tyranny,  
To thee for aid the Allies turn  
And brighter still their torches burn.

America, my country great,  
On through the open door of Fate  
Go forth to meet thy destiny;  
To sacrifice thy self for right  
And break the force of brutal might!  
We hail the Dawn of Liberty  
When man shall evermore be free!

MARTHA A. KIDDER.

THE BIBLE says a great deal about meditation, that is, the fixing of the mind steadily on some one religious truth or fact, with a view to extracting from it all the meaning and guidance that we possibly can.—*Rev. H. P. Liddon, D.D.*



## Not When the War is Over—But Now

Baccalaureate Sermon Preached at Columbia University on Sunday, June 2nd

By the REV. CHARLES LEWIS SLATTERY, D.D.  
Rector of Grace Church in New York

"But God said unto him, Thou fool, this night thy soul shall be required of thee."—*St. Luke 12:20.*

SO far as a man has knowledge of human history he knows that the race is now passing through a stupendous crisis. He thinks that a thousand years hence this tragic period will still be remembered. It is such a convulsion of human forces as marked the failure of Asia at Marathon, the agony of Rome in 410, the birth of nationality in the Protestant Reformation, or the upward thrust of the little and the weak in the French Revolution. No one can tell what the morrow's sun shall shine upon. Almost anything seems possible.

Meantime men who yesterday had visions of what people and nations and the whole world together might accomplish, in a time not far distant, are closing their eyes to these visions, and are saying: "All hope is dead in us till this war is over: to-day we can only give ourselves to crushing the enemies of righteousness and peace. The great positive deeds of human endeavor must wait till the noisy and confused roadway is cleared for them."

What I wish to urge upon you this summer afternoon is that no high dreamer with God's hope in his heart may dare to wait till the war is over. The world is to-day plastic and fluid. Without for one moment losing sight of the insistent demands of the hour that democracy free itself from the cruel snares which autocracy has planned for it, the courageous spirit must at the very same time see that this melting world be thrown into such new form, moment by moment, that, when the war is over, and the hardening process sets in, there will be indeed a new world, more glorious than the old, wearied, saddened by grievous losses, yet triumphant, because out of its pain has been born the joy of the future.

Let me speak for a moment of the folly of waiting for a peaceful and ordered time before the best we know is put into life. Can you imagine that nature spoke soothingly in volcanic ages when the heat within the earth distorted the surface, pleading that, when all was quiet, the hills and the valleys could be set in order by the gentler influences of the sun and the rains? Can you imagine a good and wise parent refusing to instill into the exuberance of childhood the lessons of language and number, waiting until the impressionable brain was more sure of itself? Can you imagine any friend who sees sympathy awakened in a man or a woman, by the first overwhelming personal bereavement, asking the sufferer to exhaust his grief selfishly and alone before he sets out to lighten the sorrows of a forlorn neighborhood whose trouble he now first recognizes through his own? "Of course not," you will answer indignantly to all these questions. So I plead that in exactly the same measure you, who have had dreams of what the world ought to be, dare not wait till this fiery torment is past before putting your dreams to work. I would have you see that this war, so far from being a hindrance, may be a help, in spite of all that is hideous and beastly within it. It may give you an earnest and tender humanity to whom if you speak quickly you may impart your enthusiasm, your insight, your faith. It will take all your best at its best. It will require self-forgetfulness, sacrifice, boundless love. But you cannot wait. You cannot say: "Soul, thou hast much goods laid up for many years; thou canst afford to wait till the strife is done." For God will say to such a speech: "Thou fool, this night thy soul shall be required of thee." It is now, or never. If you have a hope, an ideal, a dream, your chance for it is now.

The war can be studied as a contest between two conceptions of unity. Autocracy desires a unity depending upon force, whereby the strongest shall impose his will upon all others; democracy desires a unity which shall be a federation of states, using by common consent a leadership whose continued authority shall depend upon skill and service. There has been a good deal of excellent discussion how this democratic unity can be established. A frequent response to all

who have held these ideals before the people has been that nothing of the sort can be considered till peace is accomplished. I suppose that for many months most of us have sympathized with that prosaic rebuke. Meantime, at the bitterest moment of the war, the initial step towards a federated unity has been taken. While Germany in its might was reducing its allies to miserable vassals, the democracies of the West chose a superb French soldier to be the General-in-chief of all their armies. It was not an easy step for independent nations to take. It must have cost pride. But for a common good all sacrifices were ignored, and the inevitable and necessary step was taken.

Now that this beginning of a world federation is made, one can indulge the beautiful dream of a world safe for the little self-governing peoples, with rights sacredly guarded by the united honor of the strong. Had this beginning not been made in the heat of the war, I suspect that in the colder days of peace the nations would have fallen back to their strange selfishnesses and jealousies; and the dreams of federation would have been mere vapors, to be blown out to sea with the first breeze of the bargains of peace.

It is quite the same with the visions which good men are having of a united Christianity. Stirred by the tales of Christian fellowship in the trenches, bishops, moderators, and elders are saying: "When the victory is won, we must plan to get together in the Name of Christ, and dwell in love in one Church which shall honor Him indeed." It is a hazy, hopeful dream. If it is to be more than that, it must begin to be transmuted into generous Christian statesmanship during the war. Men's hearts are tender now, fellowship among Christian workers in our camps is evident, we are all inclined to look eagerly upon the virtues of our neighbors, we are humble about our lack of devotion, we want the contributions of all the scattered organizations, that the Church of the whole may be filled with the fulness of Christ. If we wait till the strain of the war is past, till the feeling of need is reduced, then we shall fall back to our pride in our little histories, our conviction of privilege, our mutually exclusive authorities—and the unity we dreamed of will be indefinitely remote. If the unity of the Church is to come soon, it must begin to come during this war. It must begin now.

And then there is the new dream of the liberty which of right belongs to men and nations. Visions of an enlarged freedom float before us. We knew before the war began that our social structure was unsound. When the children of conservative parents have spoken, with shining eyes, of a life where no one shall work for money, but only for the joy of work; where no one shall profit by his neighbor's cheap labor; where all men, like the first disciples, shall have all things common—a bold programme sufficient to startle even a weather-worn socialist—the parents have been inclined to pay an attention which is astonishing. Without admitting that the youthful schemes for regenerating society were valid, most thoughtful men have frankly admitted that many conditions in all nations are seriously unjust, and need sharp examination. "When the war is over," the wise men have confessed, "these conditions must be sternly faced. There must be a new freedom."

But the world is not going to wait for the war to be over. Just as the discreet go to the busiest man, already overburdened, when they wish coöperation in a new task, so out of the busiest age must come the reforms to which ages of peace and leisure would be cold. The dreams of young men who are bearing the heat and burden of this day of war are the dreams which will count more and more with every new month in which their sacrifice burns itself into the hearts of mothers and fathers at home. Already Russia is groping wildly, and as we think stupidly, towards its freedom from oppression. Austria is seething. England has honestly tried



to solve the problem of home rule in Ireland. Though we dare not hope it, we could hardly be surprised if this very summer the German soldier rebelled against the brutal sacrifice which in the end can profit only a greedy and cruel government and a certain fanatical family.

In our own country it is increasingly clear that the cry from the camps for a manhood free from slavery of intemperance will compel our State legislatures to give Washington the authority to make prohibition the law of the land. What the army deems necessary for efficiency in war, the clear-eyed civilian must see to be necessary for efficiency in peace. I was once of those who felt that the agitation for this and other national reforms must be left till the strain of the war was loosened. I now see that these problems of the larger safeguarding of human freedom are part of the war; that God means them to be so; and that He will only give victory when the dreams made distinct by sacrifice and love begin to turn to reality. That means that the advance in human freedom must sturdily begin now.

The last and greatest contribution which I find the war making to the world is a quite new sense of dependence upon God. There has been much queer theology spoken and written, as a result of the profound emotions aroused by the war. Out of their griefs, novelists, editors, and scientists have sought to tell of a bewildering and glorious Presence before whom they have come as in a flash. The descriptions and the explanations have been often crude, disjointed, self-contradictory. But there has remained a sublime fact: there is a Presence to whom men have cried from the depths, and they know that He has heard them.

"When the war is over," say the complacent guides, "we shall have time to study the cause, the meaning, and the legitimate results." But, again, there can be no delay. In the Presence of God, now more deeply known to each one of us than any of us has known Him before, we must begin to solve the mystery of the war. We must do it now.

It has been our boast that as a nation we entered the war with neither demand nor wish for a penny of indemnity or an inch of territory. We were bidden to give our all for the sake of righteousness and freedom in the whole earth. It is not our own freedom only for which we are contending, but the freedom of Belgium, of France, of Serbia, of Armenia, of Roumania. Nor are we to desert Russia to its fate, though it might seem in some measure to have deserted us. Still further, we stand ready—and have stood ready from the beginning—to grant freedom even to our deadly enemies, the instant they will give adequate proof that they will respect the freedom of all men. So much have we seen for a long time. In no Pharisaical superiority, but with steadfast courage, we have taken up a task imposed upon us by a national conscience open towards God. To the cause of the Lord against the mighty have we gone forth.

Other nations have felt with sincerity a similar inspiration from on high. Only the thought of God's leadership in a just cause could have sustained them in their sorrows.

True as all this is, it is only the beginning of our new dependence upon God. We have all heard the cheap and shallow oratory which assumes control of God's will and declares that the one way in which victory can be gained is by the continuance of the war till the foe is utterly crushed, practically annihilated. It may be that the safety of the world can be assured in no other way. But to proclaim that this is the only way is to say that God is our servant, not our Master. We know not whether God may yet put such vigor and daring into the oppressed citizens of Germany that, seeing the perfidy of their government, they shall kindle to flame a resolution more fiery than any revolution the world has yet seen. We do not expect it. We must not for a moment count upon it. But the power of God in human hearts and wills can bring such a marvel to pass within a week if it serve His divine purpose. We must give all and spend all to the winning of a decisive victory; but the victory, when it comes, will not be ours; it will be only God's. And He will give it in His own way. He may require a sacrifice which shall exhaust millions upon millions of lives and billions upon billions of treasure; or in some sudden surprise He may compel the enemy from within, with fear and penitence, to give such uncompromising evidence of defeat that the world will again be safe, even safe for all time.

As we go deeper into our own pain, as we reverently exult in the heroism of our sons, as we become aware of human need everywhere, beyond all help of men, we shall uncover our heads and bow them low in the Presence of the mysterious and loving God. We shall know that a wild and distracted world is still His. And doing our best, in Him and for Him, we, and they who fight at our side, shall enter into His victory—a victory which, beginning now, shall finish the war, and then go far down the years of peace. And this consummation of ultimate happiness to the world shall be given because those who see visions of the right and the true shall not have waited till the war was over to do their best and to be their best, but, standing in the service of Christ their King, shall have begun to put their visions into reality now.

#### PRESBYTERIAN VIEW OF BISHOP BRENT

WHATEVER other shortcomings from unity may be fairly charged against the churches at a time when unity has become a national keynote, says the *Continent* (Presb.), there will at least be no division of opinion among them touching General Pershing's appointment of Bishop Brent as senior chaplain of the American forces abroad. He is exactly the man to satisfy everybody. He is Churchly enough in his outlook and understanding to please those who set store by formalities. Both Roman and Greek Catholics will find him sympathetic, appreciating quite exactly how they look at the ministrations of the clerical office and what soldiers trained in their rites expect. At the same time the Bishop is sufficiently quick in the spontaneities of the spirit to keep step with free-church ideas and habits. The *Continent* entertains perfect confidence that under his administration there will be none but the most insignificant frictions among chaplains at the front. Moreover, Bishop Brent—Major Brent henceforward—is a strenuous "Y. M. C. A. worker" also, and therein lies sufficient guarantee that there will be little occasion to talk of coolness between chaplains and the Christian association in France. Mention is often made of the need of an "irenic spirit" among Church people. Brent is just that—"irenic spirit" clothed in boots, breeches, and blouse. And with all that he is no ecclesiastical molly-coddle either.

#### THE FOUNDATIONS OF DEMOCRACY

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

WE MUST SHOW to the world that the only safe and universal basis for democracy must be something spiritual—that it cannot be built upon a purely economic theory. Nor can it be a democracy that seeks to level down, rather than to level up. A democracy which fails to recognize in men differences of natural ability, of acquired skill, would soon become a tyranny. Nor can a democracy ever hope to survive which recognizes and encourages class feeling and class antagonism. The democracy of the future must transcend the boundaries of class or race, and embrace the whole family of God, and seek to lift men above the bitterness and prejudices of the hour. Such a world wide democracy must rest and can only rest upon the spiritual foundation of the Fatherhood of God and the brotherhood of man. That spiritual basis for democracy Christ gave us in the Lord's Prayer, when He taught us to pray, saying "Our Father". Those two opening words of that great prayer constitute the Magna Charta of a true Christian democracy. Because God is "our Father", and we are His children, made in His image, therefore we are brethren. Therefore we believe in equality of right and of opportunity for every child of God. This must be the Church's contribution to the democracy of the future. It is not new; but I doubt whether we have ever really tried to put such fundamental truths into practice. Nor do I yet see how this is to be done on any world wide scale, and with sufficient faith and moral enthusiasm behind it, unless we first have a re-united Christendom.

WHEN WE speak of obedience, of the new man, of the True Light, the True Love, or the life of Christ, it is all the same thing, and where one of these is, there are they all, and where one is wanting, there is none of them, for they are all one in truth and substance. And whatever may bring about that new birth which maketh alive in Christ, to that let us cleave with all our might and to nought else; and let us forswear and flee all that may hinder it.—*Theologia Germanica* (14th century).



# The Church, the Ministry, and the New Age

By the Rev. R. E. L. STRIDER

## II

### II. THE OLD MINISTRY LAYING A FOUNDATION

**H**OW shall the clergy help make possible the new and better ministry of the coming age?

It will be necessary first to speak of two or three items that have to do with the private life of the clergy. We hear much to-day of the "humanity" of the clergy, and assuredly the ministers of the Gospel should be human. By all means let us be sociable, sympathetic, approachable, and friendly, but let us never forget that the moment we cease to be indefinitely different from men of the world we begin to lose our usefulness as ministers. Even he who entices us into the pleasures and amusements of the world will despise us if we forget who we are. He who invites me to drink with him secretly hopes that I will decline. A man said to me two weeks ago: "When I hear a clergyman tell a shady story the memory of it is never so clear as when I hear him preach." I have seen clergymen, and I hear that such are not infrequently met with, who occasionally allow themselves to be under the influence of alcoholic drink, who gamble with no compunction, who use profane language, and who never read their Bibles. I trust that these are in a tiny minority, and I believe they are; but should the Church allow them to represent her, particularly when they are notorious for such behavior?

In what I am now about to say I do not mean to be understood as advocating celibacy for the clergy, but I must speak of marriage. Every clergyman,

**1. Marriage** like every man, has the right to marry. Marriage properly thought of completes us. Other things being equal he who is married is capable of the noblest spiritual attainments. However, neither marriage nor any other thing should be allowed consciously to interfere with the performance of our duty. During the early days of our ministry, for example, we need all our time to adjust ourselves to our new world, for it is literally a new world in which we find ourselves. At that time we are not ready for the cares of family life. Until this preparatory and probationary period is over, except in the rarest of cases, there should be no thought of marriage. I can conceive of circumstances where it would be well for a minister never to marry, and if the exigencies of his calling should demand this sacrifice of him he ought to have a firm enough grip upon spiritual reality to make it cheerfully and gladly for the sake of Christ and the Gospel. When, again, the obstacle is one of inadequate salary the minister like any other man should wait until it becomes adequate. I am convinced that many of us impair our usefulness, and retard the progress of the kingdom, both through unwisdom and too great precipitancy in the matter of marriage.

One word more on the subject of the minister's private life. He must estimate character above all else. Neither

**3. The Primacy of Character** intellect, nor personal magnetism, nor ability as a preacher, nor anything conceivable, can take the place of character. The clergyman must exemplify as well as preach the Gospel. His greatest sermons will be preached not on Sunday but as he moves among his people during the week. When a ministry begins to esteem anything more than character that ministry already has become decadent. The new age will demand that the clergy lead the way in the noble art of living.

There are two mere details of clerical life that have recently been brought to my attention, worthy of mention here. One is that the clergy are so careless of their correspondence. Rarely is one found who answers letters with promptness, while with startling frequency those are discovered who do not answer at all. It is a subject on which we should be scrupulous, since our careless habits here have alone been sufficient to throw the ministry into disrepute with business and worldly men. The second detail of which I speak has to do with clerical affectations. The pulpit whine,

the unnatural voice, and the pious face are unfortunately too well known to require detailed description. Let us have none of it. Let there be no assuming what we do not feel. Not all may be eminent, but it is within the province and ability of everyone to be genuine and sincere.

Preaching is one of the clergyman's richest opportunities. The pulpit when occupied by a strong, manly, righteous

**4. The Opportunity of Preaching** voice is one of the most far-reaching of known mediums for good. Through the pulpit we instruct our people in the ways of truth and life; through the pulpit we strengthen the faint, encourage the baffled, soothe the sorrowing, convert the sinner; through the pulpit we educate public opinion on the great moral questions of the day. Happy is he who is called to stand in a pulpit and lift up his voice on the Lord's side. We hear it said that this age does not desire to be preached at, that the power of the pulpit is declining, and so forth; but it is not true. When the right kind of preaching is to be had the people gladly hear. Preaching based upon the ever-living word, directed to men's and women's real needs, illustrated and enforced by reference to present-day problems and conditions—all delivered with sincere conviction—this sort never has gone, and will never go, out of fashion. Such preaching the people both within and without the Church are as ready to hear to-day as in the times of St. Paul, Savonarola, and Phillips Brooks. I mention the subject within this paper because I am quite sure that many of us could be more effective preachers than we are. The thought that not all may be great seems to deter us from doing our best. Just three things are necessary to develop our ability as preachers, whether the ultimate outcome be brilliant or not. First, we need a realization of the power of, and necessity for, preaching; that is, we need to convince ourselves that in it lies our chance for largest usefulness. Second, we must familiarize ourselves with three kinds of literature: works on the theory and practice of preaching, expository works on the Bible, and the sermons of the masters. Third, we must give conscientious, prayerful, and systematic preparation to each sermon. At this price any man, I care not who, may become a helpful preacher.

When we come to the reading of the service the same unwillingness to do our best becomes apparent again. So

**5. Reading the Service** many voices grow unnatural and unusual when Morning and Evening Prayer begin. It is lamentable how frequently we hear our service positively butchered, the inherent beauty of it but serving to intensify the unattractiveness with which it may be rendered. And the difficulty here, as in preaching, is not one that every clergyman cannot remedy if he takes the trouble. Reading the Prayer Book services well is first of all a question of naturalness and ease of manner. Attempts at dramatic and elocutionary flights spoil it, but a reverent attitude, supplemented by the voice that we most easily assume when we are not thinking of it, is all in the way of elocution that we need. Add to these a mind intent upon what is being read, not wandering to the four corners of space, and especially striving not to be rehearsing the sermon while the service is in progress. Above all let there be spiritual appreciation of what is being read. The lessons are sometimes unintelligible to the congregation because they are hopelessly so to us. If we really understand what we read, and think of ourselves as interpreters of it to the congregation, then there is nothing to fear.

And now before I close I must have a word on the personal touch of the clergy. Where inefficiency has been

**6. Contact with the People** observed among the ministers of Christ it has more than once been due to failure to keep in close personal contact with the people. He who sees most of his people, who talks much with them face to face, who enters their homes and sits down at their tables, who discusses their work with them, and shows an interest in all that concerns them, he will do a successful work. He who enters into the life of his



people will be heard with interest and profit when he mounts the pulpit to preach. In large parishes, although close and intimate contact seems in the nature of the case impossible, yet here as in narrower fields it remains true that that clergyman can best serve his parishioners who sees most of them. If we minister faithfully to the sick, comfort as well as we are able those who mourn, enter our people's homes regularly and as often as we can, remembering always that we, like the Master, are come to seek and save the lost, then we need not tremble for our stewardship. God will bless others through us, the Kingdom will be enlarged, and our own souls will be filled with satisfaction and peace.

There is undoubtedly a glorious future ahead for the Church. When the Great War is over there will be a boundless field ready-prepared for the sowing. If the Church will but awake to the situation, endeavoring to realize what she owes to the equipment and safeguarding of those through whom she must do her work; and if the clergy themselves will but arouse their souls to the true nature of what they are trying to do, ceasing to be clergymen in a half-hearted, partial sense, settling down under God to do their best: then the Church may meet the new age as eager men await the daybreak, with assurance and expectant hope. And be it known once for all that if the Church and the clergy do not awake the new age will cast us aside like a broken and useless tool. But I have no fears. The leaders of the Church are already awake. The clergy, in sacrifice, in self-searching, and in wider service, are finding themselves nobly. God's arm is not shortened. The living Christ still works, and His Gospel is still the one thing that the world cannot possibly do without. In that thought we take courage.

### SACRAMENTAL WINE ALLOWABLE IN OKLAHOMA

THE supreme court of the state of Oklahoma has vindicated the right of all parties to use wine for sacramental purposes.

It will be remembered that a test case instituted by Roman Catholic authorities to compel the Santa Fé railroad by mandamus to transport a quantity of wine for sacramental purposes to Guthrie, in that state, was lost in the lower court, which held that the prohibition law of the state absolutely prohibited the importation of wine for sacramental purposes. This is the decision that is now reversed by a unanimous decision of the supreme court.

The decision was written by Justice Thomas H. Owens and all the justices concurred.

The syllabus of the decree follows:

"A thing may be within the letter of the law and yet not within the law, because not within its spirit, nor within the intention of its makers.

"Among other things which may be considered in determining the intent of the lawmakers, is the evil which it is designed to remedy; and therefore this court properly looks at contemporaneous events, the situation as it existed, and as it was pressed upon the attention of the lawmakers.

"No purpose of action against religion and religious institutions, when properly conducted, can be imputed to any legislative body.

"It is a cardinal rule in the construction of constitutions and statutes that the intention of the lawmakers, when ascertained, must govern, and that to ascertain the intent all the various portions of the legislative enactments upon the particular subject, including subsequent enactments, should be construed together and given as a whole.

"When it is apparent that a strict interpretation of a particular statute, construed alone, would defeat the intention of the legislature as shown by other legislative enactments which relate to the same subject, and which have been enacted in pursuance of and according to a general purpose in accomplishing particular results, the suppression of a particular evil, such construction should not be adopted.

"Construction placed on the laws by officers charged with the enforcement thereof in the discharge of their duties, at or near the time of their enactment, which has long been acquiesced in, is a just medium for their judicial interpretation."

In the decision, Justice Owens traced the history of the use of wine in the sacrament of the Holy Communion and the distinction between a strictly literal observance of law and one which embodies its spirit. Taking up the matter

of the prohibition law of Oklahoma, it was stated to be a matter of common knowledge that the use of intoxicating liquors among the Indians in the Indian territory was the fruitful source of much crime. This was recognized by Congress in prohibiting the sale and importation of intoxicating liquors into the Indian Territory; and, in order that that traffic might not be resumed on the entrance of Oklahoma to statehood, the enabling act required the continued prohibition as a condition in so far as the former Indian Territory was concerned. The people of Oklahoma had by their vote extended this prohibition to the entire state. While there was no exception made in words for the use of wine for sacramental purposes, yet the terms of the constitution "must be construed in the light of their common ordinary usage and meaning. While it appears the altar wine in question is intoxicating, if drunk in sufficient quantities, yet it can hardly be said, it seems to us, that the terms 'intoxicating liquors', as commonly used in prohibition statutes, include such wine when used in divine worship. The object and purpose of prohibition statutes is to prevent the intemperate use of intoxicating liquors with the attending and subsequential evils. The use of wine in this sacred service forms no part of this evil."

Recalling that the preamble to the state constitution expressly invoked "the guidance of Almighty God, in order to secure and perpetuate the blessings of liberty; to secure just and rightful government; to promote our mutual welfare and happiness", the decision concludes with the following very notable words:

"The happiness of any people and the good order and preservation of any government must essentially depend upon piety, religion, and morality. These cannot be generally diffused throughout a community, except by the institution of the public worship of God and of public instruction in piety and religion. We should not impute to the framers of our constitution, and to the members of Congress who enacted the enabling act, the intention to prevent or interfere with public worship, under the general terms 'to suppress the liquor traffic'.

"We conclude that the use of wine for sacramental purposes in divine worship is no part of the evil of intemperance, the suppression of which is the object and purpose of the prohibition law of this State, and therefore the general terms 'intoxicating liquors' as used in section 46, article 25, of the constitution, do not include wine when used solely for such purpose."

### FREEDOM

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

FREEDOM is not an independent entity, a privilege, a prerogative, which we can develop in ourselves alone or for ourselves alone. Freedom is a relation or is in a relation found between ourselves and others—we find it as we share it; we get it as we give it—and which therefore we cannot win or cannot keep and hold simply by ourselves or simply for ourselves, but which if we would make it grow more and more in us we must be willing to let it grow, yes, and try to make it grow, more and more in others. As a man cannot live for himself alone in this world; neither can he be free for himself alone in this world; and the freedom which he wins—or which he thinks he wins, but doesn't—simply for himself is not freedom but selfishness; and selfishness is slavery. And, whether he be poor or whether he be rich, the selfish man is a slave and the worst kind of a slave, tied, bound, and fettered both in heart and soul and often to his body bound and to the passions of his body.

Now what is true of the personal or individual life—that it cannot find its full freedom stature in itself alone but only in relation between itself and others—is true of life in groups. We cannot in this land be free, we American people, with a full national freedom, simply for ourselves. There is not, there cannot be, any such freedom neutrality as that; and if we would work out, we American people, our heritage of freedom, we cannot work it fully out simply by ourselves, but must try to work it out in relation to the peoples of other lands than ours, sharing it with them and working it out together. We did not think so once, perhaps; we thought on the contrary that whatever might be true of the people of other lands, however great the force, the autocratic force, that ruled and governed them, we at least were free. But that was our mistake, as now we are beginning to see and learn; not so much from our own volition or choice, but because of that relation, that close world relation, in which to-day we are and from which we are learning that only as we win or as we try to win freedom for the peoples in other lands than ours, do we win or can we win freedom for ourselves and touch and reach our full freedom stature.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## PICTURE CENSORSHIP IN PENNSYLVANIA

THE Pennsylvania diocesan Social Service Commission discussed the subject of moving pictures in its annual report, saying:

"A phase of our social life, the motion picture theatre, on account of its effect on our enlisted men as well as on the children and general public, is becoming ever more and more serious. The Rev. C. G. Twombly of Lancaster, Pa., who has been investigating motion picture exhibitions for years and has a wide knowledge, was invited to address a meeting of the commission on this subject. The statements which he made were so startling that arrangements were made for the commission to visit in a body the projection rooms of the Pennsylvania State Board of Censors, to see the situation at first hand. By law all films shown in Pennsylvania must be approved by this board. We found that, in spite of handicaps and oppositions, excellent work is being done. In fact, the standard is so high in comparison with the rest of the country that a movement is on foot by the motion picture interests to have the Pennsylvania law repealed. Any such step would be a calamity. The films which the censors must pass are in all conscience bad enough, but having seen some films rejected because so outrageous which are now being shown in other states, we heartily believe our law must be sustained.

"The following statistics with reference to this work are given by the Pennsylvania State Board of Censors for the year ending November 30, 1917:

"42,309 reels, or 15,000,000 feet, of film were reviewed.

"61 pictures, of 278 reels, were condemned totally.

"75 per cent. of the films reviewed contained scenes or incidents having to do with some kind of crime.

"15 or 20 per cent. was classified as slap-stick comedy.

"Only 5 or 10 per cent. dealt with educational or other subjects of intrinsic worth.

"Realizing that the motion picture industry is fifth in the amount of capital invested in the country, a concerted effort on the part of this diocese and of the other dioceses within the State is necessary to produce definitely satisfactory results. It seemed so necessary to arouse public opinion and to acquaint the clergy of the diocese with the facts, that the commission sent out a circular letter and has enlisted the interest of the other Social Service Commissions within the State. We also arranged to have the weekly report sent to the clergy of the elimination from the pictures of sacrilegious, immoral, and suggestive matter, so that they may be informed of what the public of this State is spared through censorship. Appreciating the enormity of the difficulty in combatting the evil side of this industry, we turned immediately to the other religious bodies. Bishop McCort, of the Roman Catholic Church, stated that he would do all in his power and continue the efforts he had already made. The Rev. J. A. McCallum, representing a standing committee of the Interchurch Federation, stated that this body would actively take up the matter. Effective coöperation of effort is to be maintained by the appointment of one of our members on this committee."

## EMPLOYEES ERECT RECREATION HALL

An employees' association has been formed at Vancouver to promote a better social relationship between the men. The first work of the organization was to call a meeting of the men to consider the erection of a recreation hall. The proposal made was that the building should be erected by a sale of stock at \$5 a share. Out of 3,000 employees only four men refused to subscribe. Aside from subscriptions to stock, some of the men donated to the fund, one of the donations being \$100. The corporation will secure the site and arrange for the material, but the men will do the work of construction. It is expected that the city of Vancouver will offer a free site to employees. The building will be 400 by 200 and contain a dancing floor, gymnasium, swimming tank, library, pool and billiard tables, card rooms, bowling alleys, boxing rooms, and, if possible, an indoor revolver range.

In conjunction with the hall will be an outdoor playground for the employees and families. Each child will be

presented with a button labeled, "My Dad is a Standifer Shipbuilder." The playground will have two instructors to look after the children and aid them in using the apparatus installed for their amusement. An indoor baseball diamond, tennis court, hand and volley ball court, chutes, swings, wading pool, and sand boxes are also to be a part of the equipment. The regulations of the privileges are such that no child or person other than a relative of a Standifer employee shall have access to the playgrounds.

## TRAINING LEADERS IN SOCIAL WORK

A Social Service Plattsburg is to be held June 24th to August 3rd in Minneapolis under the auspices of the University of Minnesota. In making the announcement of its course of study those in charge declared that perhaps few people realized the emergency for a corps of trained leaders in social work. It points out that the National Social Workers' Exchange recently asked for two hundred women experienced in case work and twenty-five industrial investigators. The Red Cross needs literally thousands of volunteers in its home service work of caring for the families of soldiers and sailors. Munition centers need welfare workers and housing experts. Moreover, on account of the greater demands thrust upon them and the newer problems arising, many social workers feel the need of additional and renewed training. Professor A. J. Todd of the University of Minnesota is director of the course.

## YOUTHFUL DELINQUENCY IN WAR CONDITIONS

"The number of young girls placed on probation from the courts of the state began increasing markedly at about the time that the United States entered the war, one year ago," the New York State Probation Commission finds, "and the number has remained abnormally large ever since." Similar evidence has come from other official sources. Juvenile delinquency has increased in all countries under the exceptional conditions of war. There is great need, more than ever before, for utmost vigilance and enforcement of all protective measures affecting home and community conditions, including child labor and school attendance laws.

## PREPARING FOR RECONSTRUCTION

"The period of reconstruction will demand as much from the port of Philadelphia as the present era of the war. Every business and industrial investment on or near the Delaware river is based on continuing activity. The city of Philadelphia is preparing for the future merchant marine by erecting great municipal piers and building harbor extensions."

This is from an advertisement carried by the Department of Wharves, Docks, and Ferries of Philadelphia in the *Nation's Business*. It is rather significant, is it not?

VICTORY OVER THE GERMANS depends on victory over the mysterious coöperation between vice and politics in the United States, declared George A. Bellamy at a recent conference of the National Federation of Settlements at Bowen Hall, Hull House. And the victories that Baker has gained over vice in camp towns will not only benefit us temporarily but permanently. A girls' army through the United States wears the button of the Girls' Patriotic Service League to help maintain morals.

BONNIE BRAE FARM FOR BOYS, established by the Social Service Commission of the diocese of Newark, is winning praise for the effective way in which it is caring for the boys living there. It consists of 126 acres near Livingston, Essex county. The boys are taught farm work and are sent to a near-by school for instruction, and on Sundays attend the neighboring Episcopal Church.





## 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.*

### AUTOMATIC PENSIONS AT SIXTY-FOUR

*To the Editor of The Living Church:*

**B**Y the terms of the merger of the General Clergy Relief Fund with the Church Pension Fund, the latter assumed the liabilities of the former as well as took over its assets. Among the assets was a special fund contributed for "Automatic Pensions at 64", the income of which for six successive years had been divided in October among those of the clergy who had reached the age of 64 or over, so that the obligation to continue to make this use of the income of that fund was one of the liabilities assumed by the Church Pension Fund. Last October these payments were suspended, except in a small number of cases where the aggrieved pensioner put up a sufficiently strenuous protest and the money was paid. It is difficult to understand how the Church Pension Fund can justify the withholding of this small annual sum from the others who are entitled to it. No plea as to the smallness of the amount can obliterate the principle involved, nor can any ruling or restriction of the Church Pension Fund, made subsequently, annul its obligation to administer this special fund according to the trust impressed upon it before it came into their hands. The fact that this trust *was* impressed upon it is capable of easy and indisputable documentary proof.

The phrase "Automatic Pensions at 64" was invented by the treasurer of the General Clergy Relief, and the fund created by its trustees, the income of which should be distributed "without regard to dues or fees, or infirmities, or localities, or years of residence, or physical examination; but simply by right of years of honorable service". At the Richmond Convention in 1907, the trustees reported "over \$60,000 as received or pledged specifically for pensions at 64", and "that all clergymen at this age simply by right of years of honorable service are to receive a pension or annuity due as compensation for work already done." The Joint Committee of this convention on the General Clergy Relief reported: "The fund for automatic pensions at 64 in our judgment should enlist the aid and coöperation of every Churchman. There is no one measure before the Church which can do more for her progress and development."

At this convention, in response to a memorial from the diocese of Los Angeles, the \$5,000,000 General Clergy Relief Pension Fund Commission was created, "to raise from the Church at large a sum of not less than \$5,000,000, to be added to the General Clergy Relief Fund for an old age pension for the clergy of the Church, which shall be available as a right by reason of age and honorable service." This Commission three years later reported to the General Convention of 1910: "Under that resolution we have conducted our work, and the rule of our treasurer is, as instructed by our executive committee, to pay over our collections of money, less the operating expenses of the Commission, whenever he has \$10,000 in hand, 'to be kept separate as a fund, the income of which is eventually—when the fund has grown large enough—to be used by the General Clergy Relief Fund in payment of pensions to clergymen of our Church who have arrived at the age of 64.'" At that time \$105,000 had been paid over and the receipt of it for this specific purpose acknowledged by the treasurer of the General Clergy Relief Fund.

In February, 1911, the trustees of the General Clergy Relief Fund deemed that the "Fund had grown large enough to be used" according to their published statement: "The trustees believe that they should not wait for any accumulation, but every year pay out what interest accrues, even if it be but a trifle, making no inquiries as to what a man has himself or receives from other sources. His proportion of the accrued interest should go to him as a matter of right simply as a pension." Accordingly, the treasurer was directed "to distribute as a pension October 1, 1911, to all clergymen of the Church who have reached the age of 64, an equal share of the interest which has accrued on the investments of the Fund collected by the \$5,000,000 Commission and the Fund Known as 'Automatic Pensions at 64' established ten years ago by the trustees of the General Clergy Relief Fund." The interest from these two sources amounted to \$5,391.75 and was divided among 553 clergymen, each receiving \$9.75. These payments were continued every year in varying amounts until, in 1916, \$11,651.31 was distributed among 778 clergymen, \$14.92 to each. When it was turned over to the Church Pension Trustees, the invested fund for "Automatic Pensions at 64" amounted to \$317,520.73 as stated in the report of the trustees of the General

Clergy Relief to the General Convention in 1916, at least \$250,000 of which was derived from the \$5,000,000 Commission, who in their first official utterance appealed to the Church "for the automatic pensioning by right of service of the clergy of this Church at the age of 64".

It is therefore perfectly plain, by the official action of both the trustees of the General Clergy Relief and the \$5,000,000 Commission, and the language of their appeal to the Church, that a moral and legal trust was impressed upon this special Fund turned over by the treasurer of the General Clergy Relief to the treasurer of the Church Pension Fund. Further, the officers of the Church Pension Fund and those of the merged General Clergy Relief united in this statement to the Church: "After that date (March 1, 1917) all liabilities of the General Clergy Relief Fund will be assumed by the Church Pension Fund and the assets of the General Clergy Relief Fund will be held under the trusts by which they are impressed."

In view of all this and the widespread disappointment in the Church that so many of the clergy cannot participate in the benefits of the Pension Fund, is it too much to hope and expect that at least the small annuity which the clergy of 64 years and over had been accustomed to receiving during the last six years, as a matter not of gratuity but of right, may be restored to them?

There is another matter worthy of attention.

To deny pension to a clergyman on the ground of his receipt of income from some other source, or, when once granted, to suspend or withhold it on that ground, is unfair, for in this latter case the pension has been purchased by the payment of assessments and by the contributions of the Church at large for the pensioners' benefit to the fund for "accrued liabilities".

The first three of the "unique aspects of the Church Pension Fund" enumerated in its pamphlet entitled "The Plan for Pensioning the Retired Clergy" are these: "1. They put the whole enterprise upon a business basis. 2. The aged clergyman's pension becomes, not a charity, but a deferred salary. 3. The benefits come automatically and as a matter of right. No board of trustees sits in judgment upon what a retired minister or his wife *should* have."

If it be indeed a "service pension" and not a charitable dole, it is manifestly unjust to deny, withhold, or reduce it on the ground that a clergyman possesses income from any other source. Where the pension has been bought and paid for it remains for the Church Pension Fund to deliver the goods. The enjoyment of other income, whether the result of his own thrift and prudence, the generosity of parishioners and friends, or the fruit of further labors which the Master of the Vineyard may vouchsafe him strength to undertake, cannot in reason or in equity be held to invalidate his claim.

New York, May 28th.

HENRY ANSTICE.

### RELIGIOUS TEACHING IN THE COLLEGES

*To the Editor of The Living Church:*

**T**HE present depletion in the ranks of candidates for holy orders presupposes the broader question as to what percentage of that group of young men from which the Church must draw her future ministers can be said to have in any degree at all laid hold on the spiritual realities of the Christian religion. If that percentage is found to be small, the reasons for this may be clearly seen by a frank consideration of the religious outlook existing in our institutions of higher learning where provision for a Christian training is made, but does not bring forth the intended fruits.

The traditional religious policy in all of America's great schools of learning is to have the foremost speakers of the land come and preach to the students on Sunday mornings. This gives the young men a wonderful opportunity to become acquainted with the best preachers that are to be heard anywhere; but, as Sunday-morning chapel is the only religious exercise that the average student can be expected to attend, such a system has decided disadvantages.

In the first place, what kind of preaching do the young men hear? They listen to the only kind of preaching that a preacher confronted by such a congregation dare attempt. He cannot talk to youths who are before him merely because of the rules of the institution, about religious truths to which many of them have never given a thought in their lives; he must rather acquit



himself of his duty by discussing some broader problem which he believes to be theirs to solve. Many of the preachers render very valuable service in this line, but nevertheless one cannot help observing the absence of the spiritual forces which are requisite to give a man a solid foundation in the Christian life.

In the second place, it is quite hopeless for any one to get a systematic knowledge of Christianity who hears a preacher with a different point of view every Sunday. Such a system may be very broadening, but where there is a need for constructive religion it certainly misses its mark. A definite education in matters of religion can no more be obtained through such a system than a house could be built out of bricks which various visitors to the site deposited.

I do not mean to speak against this great privilege that is afforded college students. I am merely trying to point out its limitations and bespeak the need of some thoroughgoing religious influence among young men who are in the process of getting their prospective on life as a whole. During the period that a man devotes to getting his higher education all the windows of his soul are open to whatever there is to come in through them, and there is no reason why a man cannot be trained in the spiritual life during those years in just the same way that he is trained in the natural sciences. Now many a student is left to his own ideas of what the Church ought to stand for, merely because he has never been brought to understand what the Church really does stand for. Like the Christians at Ephesus he has "not so much as heard whether there be any Holy Ghost."

These conditions in our institutions of learning from which the Church is obliged to draw are causing this dearth of candidates for the ministry. It is not that the number of devout Churchmen who care to take orders is so proportionately small; the fault is rather that there are so few Churchmen of the proper age who have begun to comprehend the meaning of the Gospel of Jesus Christ.

It is the Church's opportunity to remedy this ignorance in regard to the "things of the Spirit" that is found among the young men who are expected to be leaders of the coming generation. The colleges and technical schools are only too glad to encourage the labors of a competent clergyman among their student bodies. As yet, the field is unsown, and it is the "wild flowers" that have to be depended upon for the Church's future ministers. Nevertheless what our Lord said during His ministry in Palestine is just as true among the young men of America to-day: "The harvest truly is plenteous, but the laborers are few."

Princeton, N. J., May 28th. JOHN FOSTER SAVIDGE.

#### THE PROBLEM OF THE MINISTRY

[ABRIDGED]

To the Editor of *The Living Church*:

ONE of the most interesting features of your paper is its Correspondence. I have read with special interest the letters referring to the Problem of the Ministry, looking in vain for mention of the worst of the drawbacks that discourage young men from entering the priesthood. I think that, as the letters must be signed, those of the clergy who could speak from experience refrain from so doing, lest it be taken as a confession of weakness on their part—or for fear of offending some of their flock through holding up their church as a bad example.

I refer to the fact that young men are dissuaded from entering the ministry largely by the young women with whom they associate, because *the smaller the salary of a clergyman the more difficulty he has in collecting it*; and he must often earn it twice over before even part of it is forthcoming. No woman who cares for friends or relatives wishes to encourage them in entering a profession which to the majority is humiliating to the last degree, in the matter of salary.

Money is nearly always scarce in the average church, and if it is a question of paying the salary of the rector, or settling some other call on the income, it is the salary of the rector that is always deferred. Man after man is called to this type of parish, the bright side of everything held before the new clergyman until he is installed and the mutual congratulations are over. And when he has burned his boats, and taken up the new work, he too often discovers that, unless he would have his church looked upon as a failure, and read out as delinquent, he must either pay for diocesan support out of his own pocket, or let the vestry pay it in lieu of his salary.

I know a church where a popular rector completed his tenth anniversary amid much popular rejoicing, and his devoted congregation presented him with a silver service fit for a prince. There was much acclaim and much advertising in the local papers. And yet there is over a thousand dollars of his salary in arrears, and he is a poor man with a family, who would much have preferred being paid up to receiving a lot of over-elaborate silver that was quite out of keeping with his style of living. I could cite case after case of clergy who have suffered from the

failure of their churches to pay their salary regularly. Nor is it the fault of the priest—for the same parishes treat successive priests in the same manner.

There is a remedy, and it should be applied and vigorously applied. The first charge on the resources of a parish should be the rector's salary; and parishes owing their rectors back dues should be read out "delinquent" at convention. And if a parish were found to be so often delinquent that the fault could be regarded as chronic it should be merged with the nearest parish and have no separate existence.

The bishops are not 'slow in stigmatizing as "delinquent" parishes behind in diocesan support: could they not be equally energetic in compelling their laity to pay the salaries of their priests?

Yours very faithfully,

L. REED.

#### CHRISTIAN EMBLEM FOR SOLDIERS

[ABRIDGED]

To the Editor of *The Living Church*:

WHILE there can be no doubt but that our brave soldiers and sailors and those of our noble Allies are fighting in a fine spirit for righteousness' sake, which brings them all very near to the Kingdom of God, it is also true that an overwhelming majority of them would register themselves as Roman or other Catholics or as Protestants of some orthodox denomination.

Now to all such a merely "khaki religion" as described in an article in the London *Daily Mail* of March 30th must fall far short of their Christian spirit.

Would it not then be helpful if they wore constantly, and by the permission of their commander-in-chief openly displayed, a small silver cross donated by their fellow-countrymen and distributed by regimental officers or by such organizations as the Knights of Columbus or the Y. M. C. A.?

Los Angeles.

EDMOND WALTERS, Priest.

#### INFORMATION AS TO MEN IN THE SERVICE

To the Editor of *The Living Church*:

MAY I appeal, through your columns, to the reverend clergy to send me the names and squadron attachments of their men stationed here in the Aviation Section of the Signal Corps? My address is given in full in this letter, and I shall be glad to get in touch with Churchmen here, officers and enlisted men both. This matter must be attended to at once, if at all, since this is a concentration camp and men are coming and going almost daily.

I have been sent here by the Bishop of Long Island as a representative of the Church on this field, but the process of picking out the Churchmen is at best a slow and uncertain one unless aided by the clergy and the relatives and friends of those on our honor rolls. Whatever assistance can be given by anyone will be greatly appreciated.

Yours sincerely,

MORGAN L. GRIFFITH,

Priest of the Diocese of Long Island.

Care Army and Navy Y. M. C. A., Aviation Field No. 2,  
Garden City, L. I., N. Y.

To the Editor of *The Living Church*:

I AM writing to request that any rector, friends, or relatives knowing of any Church soldier in Camp Wheeler, Georgia, will let me know, giving full name, regiment, company, or battery of such person.

Very truly,

HORACE R. CHASE,

Camp Secretary, St. Andrew's Brotherhood.

Y. M. C. A. 46, Camp Wheeler, Ga.

#### A CORRECTION: "BREAD VS. BEER"

To the Editor of *The Living Church*:

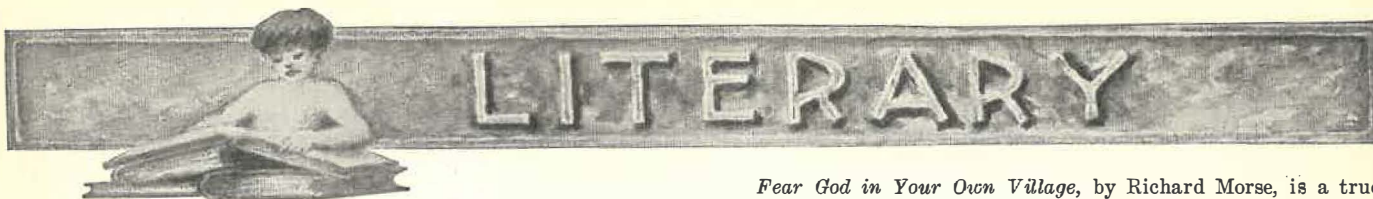
IN my letter of last week the word "shameful" should have been "baneful"; reading thus: "The baneful effects of drinking strong tea three times a day."

Carp, Ont.

R. B. WATERMAN.

WHAT WE CAN do is a small thing; but we can will and aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he with his whole heart and mind, love and desire, wills to be, that without doubt he most truly is. It is little we can bring to pass; but our will and desire may be large. Nay, they may grow till they lose themselves in the infinite abyss of God.—*John Tauler*.





## MISCELLANEOUS

*Patriotism: National and International.* An Essay by Sir Charles Waldstein. New York: Longmans, Green, & Co. \$1 net.

For many years the term "internationalism" has been identified with Marxian socialism, and for still more years patriotism has meant chauvinism in an unfortunately large number of cases. Sir Charles would rescue both terms from such connotations and have them stand for something bigger, finer, truer, more surely humanitarian, "expressive of the moral consciousness of the (a) civilized world." After a strikingly interesting discussion of "the psychology of German patriotism" which embodies the essence of chauvinism, which our essayist has defined in his *Aristodemocracy* to be "the hatred of other countries and peoples", and after an equally striking consideration of the exaggeration of national characteristics in England, France, and Germany, and of what he is pleased to call "the American gentleman", we have an illuminating consideration of the ascending scale of corporate duties. Here we have the kernel of the thesis Sir Charles has set out to prove. He believes that it has remained for the youngest member (America) of the great democratic confederation (the Allies) "to express with unequivocal emphasis this ultimate principle of a nation's activity which may be said to be loyalty to principles rather than boundaries. . . . Periclean Athens, the Renaissance of Italy, and the abolition of slavery are as much our country as are England, France, Germany, and the United States." It is needless to add that Sir Charles believes in the feasibility of a league of nations which he calls the "Great International Federation", which will be as real to the hearts and minds of men and women as is any body now existing.

C. R. W.

*Father Stanton's Sermon Outlines.* Edited by the Rev. E. F. Russell. Longmans, Green & Co., New York. Price \$1.75.

We have already had two volumes of the late Father Stanton's sermons. Though he refused during his lifetime to have his addresses published, laughingly giving as his reason that in case of their being printed he could never use them again, a collection was made, at the suggestion of Dr. Robertson Nicoll, the great Non-conformist, of some of the sermons of his later life and they have been published from stenographic notes.

There is now added a third volume with the promise of still another should there be a demand for it. The present volume contains outlines and notes of sermons from Father Stanton's manuscript books. Necessarily they are somewhat sketchy; but they will be valuable material for hardworked clergy, who will find them packed with ideas and yet so fragmentary as to leave opportunity for original development of the seed thoughts. Church people who are accustomed to making devotional meditations, or who desire to learn how to do so, will also find the book useful and stimulating.

The treatment is always original and the appeal singularly direct; for example, note this paraphrase of St. Paul's words to the Corinthians (Epistle for Sexagesima): "Are they Agnostics? So am I; for no one by reasoning can find out God. Are they Socialists? So am I; for God is no respecter of persons. Are they Unitarians? So am I; for I believe in one God. But I am more. The 'More' is the Lord Jesus," etc.

*The Sayings of Christ Collected and Arranged from the Gospels.* By J. W. Mackail. Longmans, Green & Co., London and New York. Price 75 cts. net.

In Longman's Pocket Library appears in a new form *The Sayings of Christ*. The fact that this is the third printing proves that the book meets a want and has a mission. The Words of Christ reveal "The Word made flesh" and are, says Mr. Mackail, "the formation, substance, and completion of the divine meaning, as far as that is attainable by mankind." The system by which the words are grouped is illuminating and helpful to the Bible student and teacher and all who seek to understand the message of the Messiah. The chapter entitled "The New Law" gathers up our Lord's commands and directions to those "called to be saints": "Take no thought for the morrow", "Lay not up treasures upon earth", "Be merciful", "Ask and it shall be given you". And the other words through fifteen pages.

S. A. R.

*Fear God in Your Own Village*, by Richard Morse, is a true story of coöperation, an attempt (to quote from the preface) "to put the fear of God into an American rural community; that is, to bring order out of the chaos of its social and civic affairs, to put pride and coöperation in the place of suspicion and individualism, to make narrow prejudice and plain cussedness give way to sympathy and unselfish service." It deals with such pertinent, homely, every-day questions as fires, the fire department, and fire water, socialism, the morals of the movies, epidemics, the neighbor's barn, and the deacon's barn. The churches referred to are Protestant ones, but our author believes that the Christian Church is not for saints only: "Its Master long since came into the world to seek and to save that which was lost. There ought to be room in the Church for every sinner who wanted to be released from his sins" or at least forget them long enough to do some good work for his fellows, and there was much good work in this community which men could do even if they were not saints. (New York: Henry Holt & Co. \$1.30 net.)

How SHALL we effectively enlist the householder and especially her of the humble home? This is no easy task but it is the one Florence Nesbitt attempts and on the whole most successfully seeks to accomplish in her little book on *Household Management* issued by the Russell Sage Foundation in its new social work series, edited by Mary E. Richmond. Miss Nesbitt's qualifications are numerous. She is at present director of the food conservation section in Cleveland, and home demonstration agent of Ohio State University. Before this she was dietitian of the mother's pension department of the Chicago Juvenile Court. It was while working in this latter capacity that she became impressed with the fact that the women who needed food demonstration the most were the very ones who remained outside such present-day activities, unless approached understandingly one by one. When thus sought out Miss Nesbitt points out that they are found to be eager to learn and eager to apply their new knowledge.

MANY BOOKS on the training of children are merely the sentimental outpourings of theorists who have never had families of their own on which to test their exact and elaborate theories. In *The Child That Does Not Stumble* (Badger, \$1.25) Mrs. W. P. Willson gives us something different. Mrs. Willson, who is the wife of one of our own clergy, has brought up a family of six children and acknowledges that they have taught her more than she has taught them. Her little book is full of practical suggestion, on the lines of the new education, lightened by bits of humor, though stressing the religious and spiritual element in child training. The author has laid down excellent practical counsels all quite evidently the result of actual experience.

IN HER VOLUME, *Ultimate Ideals*, Mary Taylor Blauvelt writes out of her long experience as a Bible teacher, of the poor in spirit, they that mourn, the meek and the merciful, the peacemakers and the pure in heart. Taking for her text Matthew Arnold's translation of St. John 1: 17, "Happiness and reality came through Jesus Christ," we have a dissertation, a sermon, or perhaps merely an outpouring of a full heart and mind concerning this thought: "To him whose heart is right, all sense of duty vanishes, for him duty has ceased to exist, he simply enjoys himself, his joy is full, he is made perfect in joy. For what is happiness save perfect expression of a self worth expressing?" [Boston: Sherman, French & Co. 110 pp. \$1.00.]

THE OXFORD UNIVERSITY PRESS has issued an edition of the Prayer Book printed on India paper and bound in an attractive pigskin binding similar to khaki in color and particularly durable, intending the book especially for soldiers. Certainly a more compact book could hardly be made for the purpose, and a book thus carried through the war would be an heirloom of priceless value afterward. The book is described as No. 06147X and the price is \$3.00.

INVIGORATE your feeble life, again and again, by that Divine Manhood which, reigning on the Throne of Heaven, can never more sink into the grave; and then, not in your own strength, but in His, "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rev. H. P. Liddon, D.D.



## Church Kalendar



June 1—Saturday.

- 2—First Sunday after Trinity.
- 9—Second Sunday after Trinity.
- 11—Tuesday. St. Barnabas.
- 16—Third Sunday after Trinity.
- 23—Fourth Sunday after Trinity.
- 24—Monday. Nativity St. John Baptist.
- 29—Saturday. St. Peter.
- 30—Fifth Sunday after Trinity.

### CALENDAR OF COMING EVENTS

- June 15—South Dakota Dist. Conv., Sioux Falls.
- 21—Wyoming Dist. Conv., Douglas.
- 23—Montana Dioc. Conv., Missoula.
- 25—Mississippi Dioc. Council, Jackson.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### CHINA

#### ANKING

Dr. H. B. Taylor.  
Miss Velma E. Woods (in Eighth Province).

#### HANKOW

Deaconess Edith Hart.  
Miss Helen Hendricks (address direct; 5954 Drexel avenue, Chicago).  
Dr. Mary James.  
Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).

#### JAPAN

#### KYOTO

Rev. J. J. Chapman.

#### TOKYO

Deaconess E. G. Newbold.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to JOHN W. WOOD, 281 Fourth avenue, New York.

## Personal Mention

THE Rev. J. A. BROWN, retired, has taken up his abode at Princess Anne, Maryland.

THE Rev. EDWIN K. BUTTOLPH is now locum tenens at Grace Church, Mt. Clemens, Mich., and should be addressed at Grace Church Rectory.

MR. JOHN W. CRAFTS has been elected secretary of the Standing Committee of the diocese of Western New York, and all communications should be addressed to him at 312 Linwood avenue, Buffalo, N. Y.

THE Rev. EDWARD J. D'ARGENT has taken up work at the Church of the Good Shepherd, Sundance, Wyoming.

THE Rev. FRED J. DAVIS has been appointed priest in charge of Zion Church, Windsor, and St. Luke's Church, Harpersville, N. Y., with postoffice address at Windsor.

THE Rev. ALARIC JAMES DREW accepts the rectorship of St. Luke's Church, Cambridge, Washington county, New York.

THE Rev. CHARLES C. DURKEE has accepted a call to St. Thomas' Memorial Church, Oakmont, Pa., and expects to take charge about July 1st.

THE Rev. W. D. GOULD has become rector of Great Choptank parish, Cambridge, Md.

THE Rev. FREDERICK L. GRATIOT becomes assistant to Dr. James S. Stone, rector of St. James' Church, Chicago. His address is 666 Rush street, Chicago, Ill.

THE Rev. DR. A. A. H. HUBERT, rector of St. Mary's parish, Charleroi, Pa., has been appointed priest in charge of Donora and Monessen, remaining at the same time rector of St. Mary's. Correspondence is to be addressed to 49 Allen avenue, Donora.

ALL mail for the Council of the diocese of Colorado should be addressed to Mr. J. M. KENNEDY, Jr., Secretary, Wolfe Hall, Denver, Colo.

THE Rev. GEORGE W. LAY, D.C.L., after eleven years of service, has resigned the rectorship of St. Mary's School, Raleigh, N. C., and expects to take up parochial work after August 15th.

THE Rev. JAMES MACLAUGHLIN should be addressed at Alamosa, Col.

THE Rev. THOMAS W. MACLEAN, LL.D., should be addressed at 5425 Dorchester avenue, Chicago.

THE Rev. HUGH MACWHORTER of St. Andrew's Church, Downer's Grove, Ill., has been commissioned captain and chaplain of the 2nd Infantry Regiment, Illinois Reserve Militia, during the absence of Captain Godolphin, rector of Grace Church, Oak Park, who is now serving as chaplain at Camp Bowie, Texas.

THE Rev. CHARLES MARTIN NILES, D.D., should now be addressed at 1722 Pacific avenue, Atlantic City, N. J.

THE Rev. ALFRED Q. PLANK on June 1st became curate at Grace Church, Newark, N. J. His address is 960 Broad street.

THE Very Rev. W. S. POND has resigned the Deanship of the Cathedral of SS. Peter and Paul, Chicago.

THE Rev. WILLIAM T. REYNOLDS has become rector of St. Paul's-by-the-Sea, Ocean City, Md.

THE Rev. R. D. ROLLER, D.D., rector of St. John's Church, Charleston, W. Va., has placed his resignation in the hands of the vestry to take effect July 1st.

CORRESPONDENCE for the secretary of the diocese of Maine should be addressed to the Rev. ARTHUR THOMAS STRAY at the Rectory, Auburn, Maine.

THE Rev. JAMES EDMUND THOMPSON has accepted a call to become rector of St. Timothy's Church, Iola, and Ascension Church, Burlington, Kans. He will be in residence in the immediate future.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., delivered the address at the annual field day service at the Charleston Navy Yard, on May 30th. He has been appointed religious chairman for South Carolina to promote the sale of Thrift and War Savings Stamps.

THE Rev. H. A. WILEY has been called as locum tenens at St. Philip's Cathedral, Atlanta, Ga., during the absence of the Dean as a Y. M. C. A. worker in France. Mr. Wiley has already assumed charge.

THE Rev. E. L. WILLIAMS entered upon the rectorship of the Church of the Holy Spirit, Cleveland, O., on the first Sunday in May. On the evening of the 31st he was tendered a reception in the parish hall by the congregation, the Bishop of the diocese gracing the occasion by his presence.

THE Rev. C. B. WILMER, D.D., preached the baccalaureate sermon to the graduating class of Agnes Scott College, of Decatur, Ga., at the formal graduating exercises on Wednesday, May 29th.

THE Rev. W. R. WOOD has accepted the rectorship of St. Mary's Church, Reading, Pa., and should be addressed at 100 Windsor street.

THE Rev. EDWARD PINKNEY WROTH has become rector of the Church of the Holy Trinity, Baltimore, Md.

## In War Service

HAVING completed the training course for chaplains at the school in Camp Taylor, Ky., the Rev. J. PHILLIP ANSHUTZ, the Rev. ALLEN EVANS, Jr., the Rev. DAVID T. GILLMOR, the Rev. JOHN B. MCCORMICK, and the Rev. LE ROY W. DOUB were on May 29th commissioned for service with the National Army.

THE Rev. CLYDE B. BLAKESLEE, rector of Holy Trinity Church, Danville, Ill., has resigned, to take effect June 15th, to enter service under the War Commission. Pending his appointment Mr. Blakeslee will work in the diocese under the direction of Bishop Sherwood.

THE Rev. K. G. FINLAY, rector of Trinity Church, Columbia, S. C., has been granted a year's leave of absence and will go to France at once for war work.

THE Rev. R. B. W. HUTT, for four years rector of St. Mark's parish, Casper, Wyoming, has resigned to enter the service of the country, and is now in the Machine Gun Company, 62nd Infantry, Camp Fremont, Calif.

THE Rev. ISRAEL H. NOE, rector of the Church of the Incarnation, Atlanta, Ga., appointed volunteer chaplain among the soldiers at Fort McPherson, Ga., in addition to his regular work, would appreciate receiving the names of all Churchmen coming to the camp, either among the Base Hospital Units, the Psychiatric Unit, the 17th Infantry, Unit 305, or the German prison barracks.

THE Rev. HARRY LEE VIRDEN, granted a year's leave by the vestry of Grace Church, Winfield, Kans., is acting as voluntary chaplain at Camp Funston and the army post at Riley.

THE Rev. WILLIAM HENDERSON WATTS, rector of St. Mary's Church, Haledon, N. J., has engaged for overseas service with the Y. M. C. A., and expects to sail some time during the week of June 24th.

THE Rev. ELMER M. M. WRIGHT is a chaplain in the National Army. He joined the colors some time in March and arrived in France the early part of April. His present army address is as follows: First Lieutenant Chaplain Elmer M. M. Wright, 505th Service Battalion, Engineers, American Expeditionary Forces. Correspondents may send mail to the above address or through Mrs. E. M. M. Wright, 1732 Heiman street, Nashville, Tenn.

## Summer Addresses

THE Rev. W. N. CLAYBROOK will be in charge of services at St. Luke's Church, Hot Springs, Va., until September 1st.

THE Rev. BENJ. C. DE CAMP will be at Meeker, Col., during the summer, acting as assistant to the Rev. Philip Nelson.

THE Rev. CHARLES E. EDER is in charge of the services at Grace Church, Mt. Airy, Philadelphia, during the month of June.

THE Rev. R. B. EVATT has taken charge for the summer of the missions at Ambridge, Georgetown, and Fairview, Pa.

THE Rev. R. J. MORRIS will be in charge of the services at St. Michael's Church, Germantown, Pa., for the months of July and August.

THE Rev. EDWARD S. TRAVERS, D.D., will be at Saybrooke Point, Conn., until September 1st.

BISHOP TUTTLE's address for the summer will be Wequetonsing, Mich.

THE Rev. Professor HUGO P. J. SELINGER, Ph.D., takes charge of St. Paul's Church, Bellevue, Ohio, with missions at Lima and Clyde, from June 1st to October 1st. He will reside at 420 N. West street, Bellevue, for the summer, resuming his duties at Kenyon College in the fall.

### DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL, Middletown, Conn.—Doctor of Divinity upon the Rt. Rev. E. C. ACHESON, the Rt. Rev. PHILIP M. RHINELANDER, preacher at the commencement exercises on June 4th, and the Rev. RALPH BIRD-SALL.

UNIVERSITY OF PITTSBURGH.—The degree of Doctor of Divinity upon the Rev. EDWARD SCHOFIELD TRAVERS, rector of Trinity Church, Pittsburgh, Pa., at commencement exercises on May 31st.

### ORDINATIONS

#### DEACONS

CONNECTICUT.—On Wednesday, June 5th, in the Church of the Holy Trinity, Middletown, five members of the graduating class of Berkeley Divinity School were ordained to the diaconate. They were Messrs. DAVID R. JOHNS, Ansonia, presented by the Rev. Erit B. Schmitt; HAROLD J. EDWARDS, Bridgeport, presented by the Rev. Stephen Sherman and the Rev. Franklin H. Miller; RAYMOND L. SCHOFIELD, New Haven, presented by the Rev. Charles O. Scoville; LOUIS W. PITT, Middletown, presented by the Rev. F. F. German, D.D.; and HAROLD S. OLAFSON, a graduate of the General Theological Seminary, presented by the Rev. Samuel R. Colladay. The Litany was sung by the Rev. R. C. Ormsbee; Bishop Rhineland was the preacher. Bishop Brewster, Bishop Acheson, Bishop Lines, Bishop Olmsted, and Bishop Paddock were also present. The service began with the customary long procession, consisting of graduates in the reverse order of their classes, the archdeacons, the ordinands and their presenters, the rector of Holy Trinity Church, the Dean, faculty, and students in academic costume, the members of the Standing Committee, the four visiting Bishops, the Suffragan Bishop and the Bishop of Connecticut, the crucifer, acolytes, and choir.

MARYLAND.—MR. CLARENCE E. WOLFE was ordained to the diaconate at St. Thomas' Church, Baltimore, by Bishop Murray, on May



29th. He was presented by the Rev. Charles E. Perkins, and the sermon was preached by the Rev. Dr. Edward Traill Helfenstein, Archdeacon of Annapolis. Mr. Wolfe will be assistant to the Rev. Dr. Douglas Hoof, Archdeacon of Frederick, with special charge of the churches at Thurmont and adjacent points.

#### DEACONS AND PRIESTS

IDAHO.—On Trinity Sunday, in St. Michael's Cathedral, Boise, ANDREW LUSCOMBE BRAMHALL was ordained deacon, and the Rev. THOS. ASHWORTH and the Rev. HOMER ELLIS BUSH were advanced to the priesthood, the presenters being the Ven. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

NEW WESTMINSTER.—On the First Sunday after Trinity, at Christ Church, Vancouver, B. C., the Bishop of New Westminster performed the following ordinations: Deacons: Messrs. GEORGE CHARLES BROWN, GEORGE MOODY, LEONARD ALFRED MORRANT; priests, the Rev. Messrs. JAMES EDWARD GODSMARK, JAMES MACDOUGALL, SAMUEL POLLINGER, CLAUDE WHITEHALL SILK. The preacher was the Rev. Thomas Edward Rowe. The Rev. Mr. Godsmark is licensed for All Saints' Church, Alta Vista, the Rev. Mr. MacDougall for the Bishop Hill Memorial Church of St. Mary the Virgin, South Vancouver, the Rev. Mr. Pollinger for Holy Trinity Cathedral, New Westminster, the Rev. Mr. Silk for the Church of St. John the Divine, Maple Ridge, the Rev. Mr. Brown for St. Paul's Church, Vancouver, the Rev. Mr. Moody for St. Cuthbert's, Princeton, and the Rev. Mr. Morratt for St. Paul's Church, Whonock, all in British Columbia.

WASHINGTON.—On the First Sunday after Trinity the Bishop of Washington ordained a deacon and three priests in the Bethlehem Chapel of Washington Cathedral. Mr. FRANK NORMAN FITZPATRICK (colored), a graduate of the General Theological Seminary, was made a deacon, being presented by the Rev. Dr. Wm. L. DeVries. The Rev. CHARLES E. MCALLISTER, the Rev. HARRY SPEAKE COBEY, and the Rev. SIDNEY WALLACE were ordained priests. Mr. McAllister was presented by the Rev. Dr. Robert Talbot, Mr. Cobey and Mr. Wallace were presented by the Rev. Dr. DeVries. The Rev. Walden Myer, Canon of the Cathedral, preached the sermon. The Holy Communion was celebrated by the Bishop. The Rev. Mr. Fitzpatrick has undertaken work under Bishop Brooke in a colored mission in Oklahoma. Mr. McAllister is rector of St. Matthew's parish, Hyattsville, Md. Mr. Cobey is assistant minister of St. Paul's Church, Rock Creek parish, Washington. Mr. Wallace is in charge of St. John's Church, Waterbury, Conn., during the absence of the Rev. John N. Lewis, Jr., who has gone for war work overseas.

#### PRIESTS

ALBANY.—On Trinity Sunday, in St. John's Church, Ogdensburg, N. Y., Bishop Nelson advanced the Rev. WILLIAM JOHNSON GAGE and the Rev. CHARLES GREGORY PROUT to the priesthood. They were presented, vested in amice and alb, by the Rev. John Prout, who also said the Litany. After the presentation of the Bible, they were invested with the chasuble, stole, and maniple, and were presented with the sacred vessels of the Holy Communion. At the celebration, the Rev. D. Charles White read the epistle and the Rev. Charles Temple, D.D., read the gospel. Bishop Nelson preached the sermon. The clergy present united with the Bishop in the laying on of hands. The newly ordained priests will continue their work as assistants at St. John's Church, Ogdensburg. In addition, Mr. Gage will have charge of St. John's Mission at De Kalb Junction, Christ Church, Morristown, and St. Augustine's Church, Hermon. Mr. Prout has charge of St. Paul's Church, Waddington, and St. Philip's Church, Madrid.

ALBANY.—The Rev. BENJ. LOUIS RAMSAY was advanced to the priesthood by the Rt. Rev. R. H. Nelson, D.D., on the First Sunday after Trinity in Trinity Church, Granville, N. Y. The Rev. Albert Gale was presenter, and the Bishop preached the sermon. Mr. Ramsay will continue in charge of Trinity Church, Granville, N. Y.

#### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents

per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

#### DIED

KEECH.—On Tuesday, June 4th, ELLIOTT F., the only son of Ruth F. and the late Rev. Frederick J. KEECH, aged 9 years. Funeral services at Christ Church, Clinton and Harrison streets, Brooklyn, N. Y., on Friday, at 11 A. M.

POPE.—Entered into life eternal on May 27th, at St. Paul, Minn., ELIZA EASTON, widow of the late Rev. William C. POPE.

REEVES.—Entered into life eternal at her late residence, 1916 Spruce street, Philadelphia, ELIZABETH C., widow of the late George F. REEVES, aged 98 years, 9 months, and 22 days. Was baptized in the parish church in Plymouth, Devonshire, England.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her."

SHEPHERD.—Entered into rest, Saturday, May 18th, at Erie, Pa., MARY C. SHEPHERD, widow of the late Samuel G. Shephard of Union City, Pa.

"In the communion of the Catholic Church, in the confidence of a Christian faith; in the comfort of a reasonable, religious, and holy hope."

VAN ALLEN.—At the rectory of the Advent, Boston, Mass., June 5th, SARAH ANNE VAN ALLEN, aged 91 years, 4 months, second daughter of John van Allen, Esq., and Mary Mac Allister, his wife, and beloved aunt of William Harman van Allen, priest.

"Her works do follow her."

R. I. P.

#### WANTED

##### POSITION OFFERED—CLERICAL

PRIEST WANTED to take charge for the summer, St. Paul's Church, Franklin, N. Y., diocese of Albany, a small parish in a beautiful village in Central New York; middle-aged man preferred. Address G. R. MARTIN, Clerk of Vestry, Franklin, N. Y.

CLERGYMAN (GOOD CATHOLIC) wanted to supply at St. Mark's Church, Augusta, Maine, during month of July. Write Dr. WILLIAM MCDAVID, Senior Warden.

##### POSITIONS WANTED—CLERICAL

CLERGYMAN 36 YEARS OF AGE, educated in Canada with 12 years' experience in parochial work, good reader, extempore preacher, can sing, good mixer, and not under ecclesiastical censure, wishes to correspond with some bishop or self-supporting parish with a view to a permanent position. Address CLERIKIN, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF IMPORTANT PARISH desires work as general missionary, eight years' experience in mission field, best of references, good organizer. Could use own Ford motor car in visiting mission points. Salary expected, \$1,500 a year. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

COUNTRY RECTOR, CATHOLIC Churchman, can supply first two Sundays in August; Massachusetts preferred. Address ANGELUS, care LIVING CHURCH, Milwaukee, Wis.

##### POSITIONS OFFERED—MISCELLANEOUS

DEACONESS, TACTFUL, CATHOLIC, wanted September 1st for Protestant parish, big city, Middle West. Sunday school, Christian Nurture teachers' classes, and parish visiting only. Address MAGISTER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted: experienced in training the boy voice and good disciplinarian; salary moderate; eastern city. Address ST. STEPHEN'S, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER WANTED, experienced in training the boy voice and a good disciplinarian. Address BOYS' SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL SCHOOLMASTER and wife wanted to take charge of Lower School for 40 little boys. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

STUDENT NURSES WANTED at St. Luke's Hospital, Wellington, Kans. Preference given to Churchwomen over 25. Address SUPERINTENDENT.

MATRON AND HOUSE MANAGER of experience wanted at St. Alban's, Knoxville, Ill., to begin work July 1st. Address the RECTOR.

MEN TEACHERS WANTED for this fall. Manual training, grades, business. Address HEADMASTER, O.H.C., St. Andrew's P. O., Tenn.

##### POSITIONS WANTED—MISCELLANEOUS

CHURCHWOMAN. Position, dean of women, social director, preceptress in girls' school. Will consider position in boys' school. Teach public speaking, dramatics, English literature. Long experience, highest references. Address Mrs. NELSON, 101 S. Ashland boulevard, Chicago, Ill.

ORGANIST AND CHOIRMASTER, Mus. Bac. and University degrees, desires position. References to the bishop, rector, wardens, of present charge. Falling off of income renders change imperative. Address HARMONY, care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

AUSTIN ORGANS.—Over sixty-four manuals and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

CATHEDRAL STUDIO—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACKRILLE, 2900 Wisconsin avenue, Washington, D. C.

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

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

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## LITERARY

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## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

## THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 84, Bible House, New York City.

## CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 21—July 6, 1918. For registration, programmes, or further information apply to the Secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

## LOANS, GIFTS, AND GRANTS

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

## THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: “*The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*.”

*The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

## SERVICE FOR THE GIRLS' FRIENDLY SOCIETY

A special service will be held in Christ Church, Rochester, New York, at ten o'clock Thursday morning, June 20th—the English “Day of Intercession and Thanksgiving for the Girls' Friendly Society all over the World”. Address by the rector, Rev. D. L. Ferris.

## 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 service in connection with any contemplated or desired purchases is 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.

## THE LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).  
Sunday School Commission, 73 Fifth Ave.  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

## TROY:

A. M. Allen.  
H. W. Boudley.

## ROCHESTER:

Scrantom Wetmore & Co.

## BUFFALO:

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

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.

## PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neir, Chelton Ave. and Chew St.

## BALTIMORE:

Lycett, 317 North Charles St.

## WASHINGTON:

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

## STAUNTON, VA.:

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## LOUISVILLE:

Grace Church.

## CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Church of the Holy Communion, Maywood.

## CEDAR RAPIDS, IOWA:

Grace Church.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## PORTLAND, OREGON:

St. David's Church.

## 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.

## BOOKS RECEIVED

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

Houghton Mifflin Co. Boston, Mass.

*Right and Wrong After the War*. An Elementary Consideration of Christian Morals in the Light of Modern Social Problems. By Bernard Iddings Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis., Member of the Joint Commission on Social Service of the Episcopal Church. \$1.25 net.

*An American Soldier*. Letters of Edwin Austin Abbey, 2d. \$1.35 net.

Century Co. New York.

*Right Above Race*. By Otto H. Kahn. 75c net.

Macmillan Co. New York.

*The Christian Man, the Church, and the War*. By Robert E. Speer. 60c net.

*The Bible at a Single View*. With an Appendix, How to Read the Bible. By Richard Green Moulton, Professor of Literary Theory and Interpretation in the University of Chicago, Editor of the Modern Reader's Bible. \$1.00 net.

## CATALOGUES

Andover Theological Seminary. Cambridge, Mass.  
*Catalogue 1917-1918*.

## PAMPHLETS

Hartford Semination Press. Hartford, Conn.

*Year Book 1917-1918*, Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions.

## YEAR BOOKS

Federal Council of the Churches of Christ in America. New York.

*Year Book of the Churches*. 1918. Covering the Year 1917. Edited by Clyde F. Armitage.

## GOD

Fashioned from out the thunder and the storm,  
From darkness and the terror of the flood,  
With trembling hands he moulded him a form,  
And offered up a sacrifice of blood.  
So worshipping the graven thing,  
Before his God a suppliant he stood.

When Famine gnawed his entrails, and his flock  
Plague-stricken perished, or the lust to kill,  
As fire consumed him, or the molten rock  
Poured from the flaming mountain, "'Tis God's will."

He cried, "whose wrath no pity hath!"  
So prayed he then—the Man—so prays he still.

The Sun, the Wind, the Tempest, day by day,  
Shatter the idol through the conquering years;  
The man-made God of Hatred falls away.  
Lo! at its base a tarn of human tears!  
From Man's despair see mirrored there  
Born of his Pain—the God of Love appears;

Whose presence dims the sunlight, and the stars—  
Vast, still, eternal, pitiful, serene.  
Vanish as mist the questions and the wars;  
The lying prophets and the gods unclean;  
As broken reeds, the savage creeds;  
The shrouding desert where their shrines have been.

—E. H. SOTHERN in Scribner.



## ANNUAL CONVENTIONS

### SUMMARY

COLORADO adopted the new fiscal year. Good financial reports came from several institutions.—DULUTH provided for the election of a Coadjutor next year. Missionary salaries were guaranteed a ten per cent. increase. Endorsement and support were voted to the President.—EASTON celebrated its semi-centennial, accepted two apportionments hitherto neglected, and moved for a better marriage and divorce law.—THE FOND DU LAC council will hereafter meet in January. Composition of the Standing Committee was changed, and an unusual amount of business was accomplished in one day's session.—MICHIGAN CITY voted to change its name. It favored the plan for a House of Churchwomen.—WEST VIRGINIA entered the provincial system. It also declared a \$1,200 minimum salary for the clergy, and adopted a resolution on Church Unity similar to that of the Virginia council.—IDAHO at an interesting series of sessions passed several patriotic resolutions.—PORTO RICO provided for a new financial system; also for considerable reconstruction of mission buildings.—WESTERN NEBRASKA, pledging loyalty, offered Kearney Military Academy to the government as a place of instruction for blind and crippled soldiers.

### COLORADO

PROBABLY the last to meet in June was the thirty-second council which began on June 5th but was preceded by Auxiliary Day.

Most of the officers were reelected, among them Treasurer Bradbury and Chancellor Pershing, the Standing Committee, and the diocesan trustees. An amusing discussion was led by the Rev. A. N. Taft as to woman delegates to the council. The general impression was adverse, because it was feared that husbands would stay at home and leave the representation to their wives, as in so many other Church matters.

The Board of Missions announced a bank balance of \$6,000 and it was voted to send the General Board \$5,000 for the coming year.

The canons were changed to conform to the general canons in placing the end of the fiscal year at December 31st, the Bishop Coadjutor to call the next council somewhere about that same time in early Spring.

The Oakes Home with a new board of its own was put in union with all Church property under the ultimate control of the diocesan trustees.

Mr. Lucius F. Hallett reported on St. Luke's Hospital that its endowment had been doubled by a legacy of \$75,000 from the late Rev. Dr. Hitchings, but 65 per cent. of the work of such a hospital ought to be charitable, and without certain extensions, particularly in the matter of a laundry, he added, it could not be self-supporting.

Canon Bonell collected \$1,385 toward a school for ordination candidates to be founded under the charter of St. John the Evangelist at Greeley. Two men already in residence, Rev. C. H. Brady assisting in teaching, and two others ready to be admitted made a promising showing rendered possible by a loan without interest of \$5,000 from a friend.

An annual conference of Church workers was suggested, to be drawn from the

Woman's Auxiliary and guilds and the Girls' Friendly Society, Daughters of the King, and other organizations of women and girls, to forward matters of general Church interest.

The Bishop's address commended warmly the Church Convalescent Home and its efforts and suggested 2,500 persons contributing \$1 a year for its support. The diocese has given lots valued at \$2,500 toward the new home formerly belonging to the Crittendon Girls. The Bishop also recommended the establishment of Church clubs affiliated together in every parish and the necessity of an active Woman's Auxiliary in every mission and parish.

### DULUTH

CONVENTION opened with evensong and prayer, Dean Couper reading the office, the Rev. W. E. Harmann and the Rev. D. J. Gallagher reading the lessons, and the Rev. S. J. Hedelund acting as the Bishop's chaplain.

The Bishop read a portion of his annual address, referring to the present world condition in stirring words. To the clergy he made a special charge: "Remember that to a certain extent your official position makes you leaders of public opinion. Take then as your example the Hebrew prophets, those wonderful patriots. No defeats could daunt their courage, no calamities shake their faith. They were sure that, whatever appearances might seem to indicate, the victory at last must rest with righteousness. When the prophet Hosea sees the dark shadows of the Babylonian captivity settling down on his country, he refuses to acknowledge defeat, and with unshaken heroism exclaims, 'Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation.' Hosea's motto was: 'The just, by his faith shall he live.' Let it be our watchword too. Our cause is the victory of righteousness; the purpose we seek is the peace of the world. We can not fail, for God is with us. In that faith we stand unmovable."

After the service the convention assembled for business, but as a quorum of lay delegates was not present the time was taken in making nominations.

Wednesday the day began with the Holy Eucharist, the Bishop being celebrant, assisted by the Rev. A. W. Ryan and Dean Couper, the Rev. S. J. Hedelund serving as the Bishop's chaplain. The Rev. W. A. Cash presented a candidate for Confirmation.

When the convention reassembled a quorum was present. The Bishop brought up the question of a Coadjutor and requested an election next year. The convention approving of the Bishop's request, he appointed a committee, whose resolution in accord with the Bishop's desire was adopted by the convention.

The convention was then addressed by the Rev. Charles L. Pardee, D.D., of the American Church Building Fund, who made the work so appealing that the convention assured him of better support from the diocese.

Revision of the diocesan canons, going on

for several years, has been completed and was accepted by the convention.

The Standing Committee was reelected. The Rev. James G. Ward was reelected secretary and appointed the Rev. S. J. Hedelund as his assistant. The Bishop reappointed the present rural Deans, the Rev. Messrs. W. E. Harmann, S. J. Hedelund, and T. H. Hudson.

An increase of ten per cent. was again voted to the missionary clergy in salary, over and above the ten per cent. granted last year. A generous layman of Trinity Cathedral, Mr. George H. Crosby, guaranteed the raising of this extra fund.

A resolution offered by Mr. James M. Witherow of Moorhead was adopted, endorsing the efforts of the President of the United States and the Governor of this state in the winning of the war, and pledging heartiest support in all their efforts.

A reception for the delegates and Church people in general was held by Bishop and Mrs. Morrison in Trinity Guild Hall Wednesday evening.

Thursday a Church workers' conference in St. Paul's Church, Duluth, began with the Holy Communion. The first two periods were taken up with two well-prepared addresses, Ideals of Religious Training in Church Schools being presented by the Rev. E. N. Schmuck, rector of the Church of St. John the Baptist, Minneapolis, and Preparation of Teachers by the Very Rev. Dean Couper. In the third period inspiring five-minute addresses on Sunday School Efficiency were given by Miss Katherine King and the Rev. Messrs. Jas. G. Ward, W. A. Cash, S. J. Hedelund, Geo. Renison, and C. G. Fox. The Bishop closed the session.

The Woman's Auxiliary of the diocese held its annual sessions in the Cathedral Monday, the Indian women Tuesday in St. Paul's Church, and the Junior Auxiliary in the same place Tuesday afternoon.

### EASTON

CELEBRATING the fiftieth anniversary of the founding of the diocese and the thirty-first of the episcopate of Bishop Adams, the convention met at Christ Church, Easton, on June 4th, with a large attendance.

The adoption of the plan of the Social Service Commission of the Church, for the first time, memorializing the Legislature for more stringent marriage and divorce laws, and a jubilee celebration of the anniversaries showed the progress of the Church in the diocese.

With his accustomed wit and genial nature, with vigor even at eighty-six years of age, Bishop Adams presided at every session and in his annual address gave an encouraging key note and a fervent appeal for close pastoral oversight of the parishes in war times. As he discussed war conditions in his eloquent manner the large congregation was deeply moved and the bishop himself broke in to trembling and tears. He urged all the clergy to take unto themselves more work, caring for adjoining parishes which were vacant until the war is over.

The laymen took a prominent part in the convention proceedings. Mr. Henry Constable of Elkton introduced the resolution unanimously adopted pledging every clergyman in the diocese to refuse to marry any



runaway couple of immature years unless advised by the parents. Another resolution was unanimously adopted appointing a committee of one from each county to appear before the next Legislature and urge a better marriage and divorce law.

After refusing for several years to consider the plans of the Social Service Commission of the Church the diocese paid its apportionment for the first time and tacitly endorsed the work of that body. The plan of the General Board of Religious Education was also tacitly endorsed and the apportionment paid.

The report of Mr. Travers L. Ruark of Salisbury, chairman of the Pension Fund Committee for the diocese, showed an encouraging condition. Plans were also discussed for increasing salaries of the clergy.

All officers were unanimously reelected. Deputies to the Provincial Synod: The Rev. Messrs. George C. Sutton, J. D. Cummins, L. L. Williams, and S. A. Potter. Messrs. William M. Cooper, F. L. Bonneville, S. E. Massey, and Hopper Gibson.

The next convention will meet at Elkton.

### FOND DU LAC

WELL OVER one hundred clerical and lay delegates attended the forty-fourth annual council, which met in St. Paul's Cathedral, Fond du Lac, on June 4th. A solemn procession was followed by the Holy Eucharist, with Bishop Weller as celebrant, the Rev. Henry W. Blackman deacon, and the Rev. Alexander E. Pflaum as sub-deacon.

The Bishop read his address at the time for the sermon.

The council was called to order and directly after assembled for business.

The council elected the Rev. Lucius D. Hopkins secretary, and the Rev. Bernard P. T. Jenkins assistant secretary. The standing committees as appointed by Bishop Weller were approved.

The committee appointed at the last council on the despatch of business submitted its report, which was adopted as the order for the day.

Reports of several officers and organizations were presented and referred to committees.

The trustees of the diocese reported a legacy, amounting to \$5,000 or \$6,000 for the Episcopal Endowment Fund. The income anticipated from this legacy was voted as an increase to the salary of the Bishop.

The balance of the morning was taken up with discussion of changing the date of the council from June to January. It was voted not to change, but on reconsideration after luncheon the date was fixed for "the first Tuesday after the fourth Monday in January," beginning with the next session in January, 1919. The constitution and canons were subsequently changed in harmony, and it was also ordered that the general parish meetings be held the second Monday in January.

The composition of the Standing Committee was changed to five clergymen and three laymen.

A new order of business was adopted which greatly facilitates work.

Reports of the Boards of Religious Education and Social Service were read and recommendations of requested appropriations were carried.

The diocese met its apportionment for General Missions last year within \$66.50, a check for that amount mailed to New York failing to be recorded before the closing of the books.

The report of the Fond du Lac Children's Home showed that there are now thirty-seven little folks being cared for at the institution. Due, in all probability to the

stress of the times, the children have been somewhat forgotten during the past few months, and an appeal has been issued for assistance of any kind. The home is kept up almost entirely by donations from the public.

The Standing Committee was reelected. Mr. Ernest J. Perry is treasurer of the diocese. Mr. Henry R. Potter is treasurer of the trustees of the diocese. The registrar of the diocese is the Rev. Clarence A. Grayhurst.

Deputies to the Provincial Synod: The Ven. E. Croft Gear, the Rev. Messrs. Newell D. Stanley, B. Talbot Rogers, D.D., and Campbell Gray; Messrs. Frederick A. Foster, W. H. Roddis, Edward O. Brown, and Harry Price.

The council despatched much business in the one-day session and was pervaded by the most harmonious spirit.

### MICHIGAN CITY

THIS WILL become the diocese of "Northern Indiana" under a resolution adopted at the twentieth annual council, which was held in St. John's Church, Elkhart, May 21st, with an unusually large attendance. The new name is more accurate and descriptive of the diocese. It does not, however, become effective until accepted by General Convention.

Cruikshank's Mass was rendered by a well trained choir, with Bishop White as celebrant. The Rev. L. C. Rogers was elected secretary.

The Bishop's address dealt with the civil and religious problems as a result of the war, then took up diocesan matters, showing the churches all in good condition.

All apportionments, as suggested by the finance committee, were adopted. The council heartily favored the plan for a House of Churchwomen.

The Standing Committee: The Rev. J. H. McKenzie, D.D., the Rev. Messrs. E. W. Averill, L. C. Rogers, W. W. Daup, W. J. Cordick.

In the evening, a large congregation enjoyed a half-hour organ recital by Prof. F. G. Church, which was followed by Festal Evensong, with the Rev. E. W. Averill officiant, and the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, as preacher. The sermon was appropriate for Whitsuntide. Full ceremonial, with incense, was included in both services of the council.

The Auxiliary meeting was held May 22nd and 23rd. After welcoming the delegates, Bishop White introduced Bishop Griswold, who conducted the quiet hour, from which came new inspiration and refreshment. The corporate Communion, Wednesday morning, found the largest number present in the history of the society. Archdeacon Long presented the plan for the House of Churchwomen, but definite action was deferred. The principal speaker was Miss Helen Littell of New York, who spoke on the Wuchang Church Hospital in China. Upon motion the Auxiliary agreed to give \$100 to furnish a room in the hospital. They also voted to coöperate with women throughout the Church in prayer service during the first week in Advent.

In both meetings great emphasis was laid upon the opportunity of attending the second diocesan School of Religious Education at Lake Wawasee, from June 17th to 22nd.

The social feature in connection with council and Auxiliary was a reception at the new memorial rectory on Wednesday night. The rector and Mrs. Daup entertained nearly 200 guests at their home in honor of Bishop and Mrs. White. An elaborate musical programme was rendered.

### WEST VIRGINIA

THE ANNUAL council met in Zion Church, Charles Town, Wednesday, May 29th. At 10:30 A. M. there was a celebration of the Holy Eucharist by Bishop Gravatt, and the council sermon by the Rev. Dudley Boogher. Thereafter the council was organized and a number of committees were appointed. After luncheon council elected the Rev. Charles C. Durkee as secretary. He, however, was not present when the election occurred and later reluctantly declined the honor, as he intended to accept a call to another diocese. The Rev. W. H. Meyers was then elected.

Bishop Gravatt read his address. Referring to the clergy partly supported by diocesan funds who receive only \$1,000 per annum, or less, he expressed his conviction that no man ought to be asked to live on a salary of less than \$1,200. This inspired the appointment of a special committee, and the council later, upon the committee's statement that it was feasible, ordered that \$1,200 be the minimum clerical salary. Speaking of the two hospitals of the diocese the Bishop stated that at Sheltering Arms, Hansford, we had six doctors, twenty-five nurses, and two deaconesses, besides a hospital superintendent and superintendent of nurses, and that 3,438 patients had been treated in the past year. The Reynolds Memorial Hospital at Moundsville, cared for 703 patients last year and graduated six nurses.

The Bishop also noted that this year marks four anniversaries. The Rev. R. D. Roller, D.D., of St. John's, Charleston, has now completed his thirty-ninth year in the diocese, and thirtieth year as rector of St. John's. The Rev. S. S. Moore, D.D., has now completed his thirtieth year as rector of Trinity Church, Parkersburg. The Rev. Jacob Brittingham, D.D., rector of St. Luke's, Wheeling, was the first postulant for holy orders in the diocese and has now completed thirty years of labor here; and Archdeacon B. M. Spurr has finished his fifteenth year.

In reference to the provincial system the Bishop said: "It seems to me the time has come to lay aside any personal prejudice and individual preference and take our place in the work of the Province."

The preceding council had appointed a committee of which the Rev. J. T. Crowe, was chairman, to inquire into the necessity and use of the Province. The Rev. Mr. Crowe read a lengthy report commending the work of the Provincial system.

The Rev. C. C. Durkee then offered this resolution: "Resolved, That the diocese of West Virginia, in council assembled, hereby consents to be included in the Province of Washington in accordance with Art. VII of the constitution of the Church." Mr. Durkee spoke in support of the resolution and read a forceful and effective letter by Bishop Murray, president of the province. The resolution was then adopted without a dissenting vote, though previous to the vote there had been some opposition. This marks the unanimous acceptance of the Provincial system by the dioceses of the Church and ends the anomalous and solitary position previously occupied by West Virginia.

Other legislative actions of the council were of the usual routine nature and of but little general interest. Many changes were discussed and pressed for both the constitution and canons of the diocese, but final action was deferred until next year. Dr. R. D. Roller, of Charleston was elected historiographer. The present ecclesiastical court was reelected, as was also the Standing Committee.

The following delegates were elected to the provincial synod: Clerical—The Rev.



Messrs. Robt. E. L. Strider, J. W. Ware, Archdeacon B. M. Spurr, and Dudley Boogher. Lay—Messrs. J. L. Fish, W. G. Hubbard, R. L. Boyd, and W. G. Peterkin.

A resolution in regard to Church Unity identical in phraseology with that of the Virginia council was adopted, regarding "with sympathy and hopefulness the tokens of a growing discontent with the unhappy divisions among Christ's faithful people and of an awakened desire for the unity of His Church." A committee on Christian Unity, of which Bishop Gravatt is chairman, was elected to suggest to the council next year such further action as may be desirable.

In addition to the business meeting services were held morning and night each day except Saturday. Thursday was observed in accord with President Wilson's proclamation, the Rev. Guy H. Crook delivering an appropriate sermon.

Thursday night the Rev. L. N. Caley, of Philadelphia, delivered an address on Sunday school work. Friday morning the preacher was the Rev. J. W. Hobson. Friday night the Rev. Charles E. Betticher delivered a missionary address. Saturday the members of council visited the nearby battlefield of Antietam and enjoyed a picnic by the famous Burnside's Bridge. Sunday morning began with Holy Communion. The preacher at the later service was the Rev. S. Roger Tyler. At the closing service the Rev. Hugh Birkhead, D.D., delivered an illuminating and interesting address on the war and European conditions as he saw them on his trip as a Red Cross inspector. The next meeting of council will be held in St. Matthew's Church, Wheeling, the first Wednesday in June, 1919.

## IDAHO

CONVOCATION met at St. Michael's Cathedral, Boise, May 23rd, the Rev. W. H. Bridge preaching the convocation sermon. All the clergy were present excepting four, two of whom were engaged in war service.

Friday morning the Holy Communion was at 10 o'clock, the Bishop being the celebrant, assisted by the Ven. Archdeacon Stoy, the Very Rev. Alward Chamberlaine, and the Rev. Martin Damer. The Woman's Auxiliary of the district also took part in this service and presented their offering.

The Bishop's address delivered at this time was both interesting and inspiring. "May we not hope," he said, "that after this awful suffering, when the last gun has been fired, and the battle flag has been furled, the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious, and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we accomplish this."

Among noteworthy features of the year the Bishop mentioned the building of a new church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of 44 presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service, the convocation met in the Bishop Tuttle church house, and elected the following officers:

Secretary, the Rev. Thos. Ashworth.

Treasurer, Mr. Geo. H. Hackett.

The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Ven. Howard Stoy, the Rev. Martin Damer, R. M. Davidson, and Geo. H. Hackett.

Delegates to the Synod of the Pacific: The Very Rev. Alward Chamberlaine, the Rev. Messrs. S. W. Creasey, D. J. W. Somerville, J. H. Dickinson, F. S. Randall, D. W. Church, R. M. Davidson, C. L. Longley.

The sessions were full of interest. Several resolutions were offered and adopted bearing on the Church's work in supporting the Government in this crisis.

On Trinity Sunday, an ordination service was held in St. Michael's Cathedral.

## PORTO RICO

THE BISHOP preached at the opening service in the Church of the Holy Trinity, Ponce, on April 30th, which was a celebration of the Holy Eucharist. He spoke on our relationship to the great struggle. Immediately after the service, the members assembled in the parish house for the first session.

The Rev. F. A. Saylor was elected secretary.

After appointment of the various committees the chief item of business was a memorial to the War Commission for a Spanish-speaking priest to minister to the camp in the Island, which is soon to be filled with our boys.

Two of the clergy have volunteered, and three members of the convocation are already at work in the service.

In the second day's session, a canon "Of subdeacons" was passed, which is significant as to the direction taken by the Church here in regard to native help. It reads as follows:

"It shall be the duty of a subdeacon to assist the parish priest in the services of the Church, or, in his absence, to perform such offices as the canons permit; to instruct and catechize children and candidates for Confirmation; to make addresses if so licensed by the Bishop; and to participate in such other work of the Church as the bishop or priest directing him may require."

The second section deals with the requirements for this office.

Part of the afternoon was taken up with financial reports, and the very grave duty of reporting income and expenditure according to some definite system. A committee was appointed to provide a system which would conform to the requirements of General Convention.

Mr. Hobart B. Upjohn of New York, who made a complete survey of the grounds and buildings of the district, has given preliminary plans for reconstructing some of the buildings. The old buildings at Mayaguez are to be torn down and new ones started in July. Convocation accepted Mr. Upjohn's recommendations and the various buildings will be erected as soon as funds can be had.

The Bishop gave a graphic description of his trip to Hayti and Santo Domingo. Travel is very difficult, and the interior is yet uncivilized. Two new workers have gone into that field, and property has been bought.

## WESTERN NEBRASKA

ALL BUT ONE of the clergy of the district were among the delegates at the convention which met at the pro-Cathedral in Hastings, on June 4th. The first day was taken up largely with discussions of work in the district, the afternoon closing with an address by Dean Budlong on War Work and Church Work. A large number of parishioners and friends joined with the delegates in attending a reception given by Dean and Mrs. Budlong in the evening.

Bishop Beecher was the celebrant at the early Communion on Wednesday morning,

and delivered his annual address at the later service, the address dealing, as was natural, partly with affairs of the district and partly with the war situation.

The convocation sent to President Wilson a telegram expressing loyalty and the conviction that overtures looking towards peace should not be undertaken before victory had been won. The convocation also offered to the government the use of Kearney Military Academy as a place of instruction for men who had returned from the battlefield blinded or crippled.

The elections resulted as follows: Council of Advice: The Rev. Messrs. L. A. Arthur, J. M. Bates, Very Rev. J. S. Budlong. Lay: Dr. E. A. Meservey, Dr. J. T. Steele, Dr. H. Hatfield, Raymond Tibbits.

Chancellor: Hon. R. R. Horth, Grand Island.

Secretary: Rev. Wm. Carson Shaw, Alliance.

Assistant secretary: Rev. Henry Ives, Sidney.

Delegates to the Provincial Synod: The Rev. Messrs. Wm. Carson Shaw, Louis A. Arthur, J. M. Bates, the Very Rev. Jay Scott Budlong. Lay: Messrs. Fred Holsten, R. R. Horth, T. C. Patterson, Dr. E. A. Meservey, Judge Chambers.

The convocation came to a close with an inspiring missionary rally. Bishop Beecher presided and the Rev. Messrs. H. J. Johnson, Henry Ives, F. W. Henry, and W. H. Mills gave accounts of the peculiar problems and accomplishments of their neighborhoods.

The missionary clergy of Western Nebraska cover the ranch land surrounding their little parishes for hundreds of miles, ministering and holding services in homes and schoolhouses. Trips are made in cars, on horseback or in rigs, sometimes traveling forty or fifty miles on the prairie in blizzard weather to hold services—real missionary work.

All through this district the people are enthusiastic workers; well-attended women's meetings are held regularly at various ranch homes, and Red Cross garments are being turned out in great quantities. Every mission has its service flag and no matter how isolated from the centers of national life these people are well informed on the war situation and are more than anxious to help.

The House of Churchwomen was in session Tuesday. Mrs. F. W. Rincker, of North Platte, was chosen president; Mrs. G. A. Beecher, honorary president and branch organizer; Mrs. G. T. H. Babcock, of Chadron, secretary.

## DEATH OF REV. JAMES C. LEES

THE REV. JAMES CHADWICK LEES, a retired priest of the diocese of Milwaukee, entered into rest at his home in Evansville on May 27th, after many years of patient invalidism.

Mr. Lees was graduated from Queen's College, Cambridge, in 1860, and ordered to the diaconate. The year following he was ordained priest by the Bishop of Chester. The earlier years of his ministry were spent at Farnworth, Huntington, Brampton, Hunts, Rothwell, Yorks, and at Saxton. In 1897 he removed to this country and was for a number of years rector of St. John's, Evansville. Afterward until failing health made it impossible he did missionary work under Bishop Nicholson.

He had been in usual health and spent the morning in his garden. Later when his daughter went to see if he were overtiring himself, she found that another messenger had preceded her, and he lay asleep among the growing things he had cultivated.

He is survived by his wife, two daughters, and four sons. Interment was at Evansville.



## NEW YORK CLERGYMAN KEEPS SEMI-CENTENNIAL OF ORDERS

In Trinity Parish Over Thirty-six  
Years — Diocesan Missionary  
Campaign—Cathedral Preachers

New York Office of The Living Church }  
11 West 45th Street  
New York, June 10, 1918 }

THE Rev. Joseph Warren Hill, the well-known and beloved precentor at Old Trinity, celebrated the fiftieth anniversary of his ordination to the priesthood on Sunday, June 9th, in the parish church. The venerable curate received many tokens of appreciation from absent friends as well as from the great number attending the services. In the afternoon the *Te Deum* was sung as an act of thanksgiving. Father Hill, as he is fondly called by hundreds of parishioners, down-town business people, and admiring friends in and about New York, joined the clergy staff of Trinity parish on May 8, 1882. He was born in Boston, January 9, 1837; was graduated from the General Theological Seminary in 1867, ordered deacon the same year, and advanced to the priesthood by Bishop Horatio Potter in 1868. After serving at St. Luke's Church, this city, for two years (1867-68) he became assistant at the Church of the Advent, Boston, resigning in 1881. For more than thirty-six years he has been officiating in Old Trinity and is still actively engaged. Few men in the American Church have sung the choral service with such consummate artistry, and this was the product of reverence for sacred things, much careful study, and constant practice.

### DIOCESAN MISSIONARY CAMPAIGN

The executive officers of the general committee on the Diocesan Missionary Campaign are making commendable progress under the leadership of William Fellowes Morgan. Quarters will be secured in the down-town business section for offices and meetings. The territory of the diocese has been divided into twenty-seven districts, each to be in charge of a district chairman aid committee of laymen and clergymen for the canvassing preliminary to the intensive campaign about the middle of November. Confidence in the success of this great forward movement increases steadily.

### CATHEDRAL PREACHERS

The following is a revised list of preachers in the Cathedral at the 11 A. M. and 4 P. M. services.

June 16th, Canon Jones; the Dean (Serbian Service).

June 23rd, The Dean; the Rev. P. F. Sturges.

June 30th, The Dean; Archdeacon Pott.

July 7th, The Dean; Canon Jones.

July 14th, Archdeacon Pott, the Dean.

July 21st and 28th, August 4th and 11th, the Rt. Rev. Sidney C. Partridge, D.D.

August 18th and 25th, the Rev. Wm. H. Garth.

September 1st, the Dean; the Rev. Dr. Leach.

September 8th, Canon Jones.

September 15th, the Dean.

September 22nd, Canon Jones.

September 29th, The Dean; the Rev. W. B. Eddy.

to advance the service which you may be performing.

"Your duty must always be first, but with that duty must be coupled good common sense; and when performing that duty, you must do it with as little disturbance to those around you as possible. Be modest; be unassuming; quiet and dignified in your manner at all times; but be firm and endeavor to incite your subordinates to greater effort to further the cause which the Navy and your country represent. Only your best should satisfy your own conscience and sense of duty."

### A LETTER TO THE FRONT

The Rev. W. H. Pettus, rector of St. James' Church, West Somerville, has just sent the following letter to those from St. James' parish, who are in the service of this country or its Allies, whether at home or abroad, on land, on sea, or in the air:

"My Dear Friends:

The Monthly Reminder which I shall send you is about to go to the press. I cannot let it go without a letter to you. The people of the parish and I are constantly thinking of you. There is never a service that we do not pray for you: never a gathering of any nature in the parish that you are not thought of. You like to hear from us. We like to hear from you. Your letters are always so full of enthusiasm, unselfishness, and noble purpose, that no one could read them and not love you more. We miss you greatly. Your splendid devotion to duty, your courage, and high type of Christian soldier, helps us to bear your absence. We are willing to back you up in every way, spiritually, mentally, physically, financially. The oversubscriptions to the Third Liberty Loan and the one hundred and fifty millions of dollars just contributed to the American Red Cross testify that we realize if you are to carry on and go over the top we must carry on and go over the top. We count it not a sacrifice, but a privilege to be able to have the opportunity to hold these back line trenches, while you hold the front line trenches. Questions, other than those pertaining to the winning of the war, are relegated to the background. There is such confidence in the manhood of America, that we believe, without the least shadow of a doubt, when large numbers of our men get to France, big results will be manifested all along the Western Front. For the British, French, and Italians, there is nothing but high praise and great admiration on the part of the people of America. They have carried on and gone over the top. I hope none of you will ever miss an opportunity to worship God, to render thanks unto Him, who is the source of power and light, to do your duty by the Captain of your salvation, Christ, the Master of the world. It will enable you to fight all the forces of evil and to conquer. The Holy Communion is filled with comfort, courage, power, and love. Go and partake as often as you can. If there is anything that our Unit can send you that you need, such as socks, sweaters, helmets, etc., won't you please write me? The ladies of the Unit will be glad to supply your needs along these lines. Remember me to Chaplains Boyd Edwards and Lyman Rollins. I should like to be with you and them, now. Perhaps I shall, ere long—who knows?

"God bless and keep you!"

### CONSERVATION BULLETIN

Why should not every parish publish in its calendar this note from St. James' Church, Roxbury?

"The food conservation committee wishes to call your attention to the bulletin board posted in the vestibule of the church this morning. This bulletin will show you what the Food Administration asks you to pay

## CHURCHMEN HEAR GRADUATION ADDRESS BY REAR ADMIRAL

Religion in Terms of Ethics—A Letter  
to the Front—A Conservation  
Bulletin

The Living Church News Bureau }  
Boston, June 10, 1918 }

ANY Churchmen were among the one hundred and thirty graduates of the Cadet School at Harvard last Thursday and are now ensigns. Hardly any baccalaureate sermon this June will excel the incisive address given to the ensigns by Rear Admiral Spencer S. Wood, commandant of the First Naval District. Admiral Wood thanked President Lowell for Harvard's courtesy and patriotism in allowing the use of its building, and then he spoke to the graduates as follows:

"You are entering a profession of which the country is justly proud. We who serve in it also take great pride in it and in its reputation, and we glory in the deeds of those who have made it what it is to-day. It therefore behooves you, as the younger members of this profession, so to regulate your conduct that it shall only bring honor to you and to the uniform which you wear. You are stepping into the Navy full-fledged officers with but a small percentage of the training which the graduates of the Naval Academy have usually had before obtaining their commissions. It is therefore most necessary that you should apply yourselves even more diligently than they to acquiring

the nice points of your profession by constant study.

"Observe carefully the work and decisions, the general behavior and carriage of those who are your seniors; be respectful to them at all times; be courteous to all; be considerate of your juniors; and, above all, remember that the true officer must always be the little father to his men. Their comfort should come first, even before your own. As you grow older you will appreciate the fact that a contented ship's company is almost always an efficient one, and that to make your men contented you must give them the thought and consideration which is their due. With this thought and consideration must be coupled not only the firm hand which will lead them in the straight way, but that hand must be gloved so that your men, while appreciating the strength which is in it, will feel the gentleness which surrounds it. Your aim should be to learn how to handle men, and to accomplish this avoid nagging them or asking questions which will incite them to give insubordinate replies. You must endeavor to keep up the morale of your men under all conditions and circumstances.

"Be consistent in your conduct and decisions; above all things, be just and merciful; avoid discussions of your seniors at all times, and discourage such discussions among your juniors; be loyal to those with whom you are associated; discourage adverse or destructive criticism at all times, but encourage criticism which is intended



special attention to during the coming week. Help your country by reading this bulletin and *doing* as the Food Administration requests. Watch for the new bulletin each week!"

#### DEATH OF SARAH ANNE VAN ALLEN

Fortified by the Sacraments of Holy Church, Miss Sarah Anne van Allen, daughter of John van Allen, Esq., and Mary MacAllaster, his wife, died at the rectory of the Advent, 28 Brimmer street, Wednesday night, June 5th., after five weeks' illness, following a fall and a broken thigh. Miss van Allen was 91 years old. She had spent many winters in Boston with her nephew, the Rev. Dr. van Allen, and had a large

circle of friends there; but her home was in Dansville, N. Y. She was of the tenth generation of an old Dutch family of Kinderhook, great grand-daughter of a Revolutionary officer, cousin of President Martin Van Buren, and daughter of a veteran of the War of 1812. Graduated from Alfred University almost seventy years ago, she had been a teacher for over forty years. She had long been actively interested in Foreign Missions and in the W. C. T. U. Bishop Babcock officiated at the services Saturday morning, June 8th, at the Church of the Advent, a solemn requiem following, sung by the Rev. George Nattress. The funeral and interment were in Dansville, June 11th.

RALPH M. HARPER.

## SANCTUARY CONSECRATED IN WEST PHILADELPHIA CHURCH

**Together with Other Gifts — A Message to the Brotherhood of St. Andrew—Clerical Brotherhood—Work Among Poles**

The Living Church News Bureau }  
Philadelphia, June 10, 1918 }

**A** NEW sanctuary, lady chapel, and other additions were consecrated at St. George's Church, West Philadelphia (Rev. G. LaPla Smith, rector), on Sunday, June 2nd, by Bishop Rhinelander. The new choir and sanctuary measures 24x38 feet and is separated from the nave by a graceful arch. The altar and reredos, of white French Champville marble, present an extremely handsome appearance in combination with the brown tones in the walls. The altar itself is nine feet in length, built with three gradines, with a tabernacle in the center surmounted by a Tudor Gothic

Flanking the choir are transepts opening into the choir by large arches, and the one to the right has been made into a lady chapel. Beyond the transepts on the south a sacristy has been built, and a choir room in the basement also serves as the primary room of the Sunday school.

The whole addition with altar, reredos, and main furnishings is the generous gift of Virginia, wife of the Rev. J. J. Rowan Spong, of the diocese of New York, now resident at Ardmore, Pa. Additional furnishings have been given by many friends and parishioners as memorials.

The seating capacity of the nave has been increased by one hundred through this addition.

#### A MESSAGE TO THE BROTHERHOOD OF ST. ANDREW

The spring meeting of the Philadelphia local assembly of the Brotherhood of St. Andrew was held in the new Church of the Epiphany, Sherwood (Rev. W. N. Parker, rector), on Saturday afternoon and evening, June 8th. The Rev. Floyd W. Tomkins, D.D., elected chaplain on the resignation of the Rev. Thomas S. Cline, who is in France as chaplain of an engineer regiment with the American Expeditionary Forces, writes as follows:

"I would like to give a little message, coming to us in these glorious spring days, of hope and courage. In these war days when our hearts are heavy, and we are sending so many of our Brotherhood men to the front, we are inclined to be a little despondent, and we have to fight to keep up our cheer and courage. But does not nature, as she wakes from the death of winter to the life of spring, teach us hope in the divine power which we feel and know will fit us for Heaven? As the leaves and flowers surround us, should we not feel it a part of our duty to God, as well as our duty to our brothers, to look up and lift up our heads and know that righteousness will finally triumph? The true Christian can never doubt the ultimate victory, no matter how long delayed or how severe the ordeal in bringing it. Christ did not die in vain; and the old earth, made sacred forever by His blood which sank into its sod, is bound in due time to rejoice and blossom—a new earth wherein righteousness shall dwell. It is a part of our true Brotherhood-life to hope."

#### PLANS FOR CLERICAL BROTHERHOOD

The Clerical Brotherhood is laying plans for its meetings next fall and winter. A committee on a suggested programme at the meeting on June 3rd, urged that all coöper-

ate to make the meetings a success, that subjects referred to special committees by the annual convention be brought before the Brotherhood for freedom of debate and interchange of opinion, and that an executive committee be appointed to arrange topics and secure speakers. The report also presented a list of subjects of importance and interest, varying from the interpretation of selected passages of Holy Scripture, methods of voting in convention, alterations in the Book of Common Prayer, and recruiting for the ministry, to such topics as the proposed prohibition amendment and its possible reaction on the use of wine in the Holy Communion, social service, the relative value of "drives" and the "Apportionment plan", exemption of the clergy from military service, future part of women in Church life, and many others.

#### POLISH MISSION

Thirty-three persons of the Polish congregation under the spiritual charge of the Rev. John Bronislas Panfil, himself a Pole, formerly a priest of the Roman communion, and recently received by the Bishop into this diocese, were confirmed by Bishop Rhinelander on Sunday, June 2nd. These have all been gathered since the inauguration of the work ten months ago in the Church of the Messiah (Rev. C. L. Fulforth, rector). A parish school for the Polish children has also been formed and numbers already fifty pupils.

EDWIN S. LANE.

#### COMMENCEMENT AT BERKELEY DIVINITY SCHOOL

UNUSUAL INTEREST attached to the commencement exercises at Berkeley this year, as they were the first under the administration of Dean Ladd. An innovation in the programme were the special graduation exercises on the afternoon of Tuesday, June 4th. Certificates of graduation were bestowed by the Dean upon eight seniors and upon the Rev. E. K. Thurlow, a non-graduate of the class of 1912. A feature was the delivery of eight-minute extemporaneous addresses by three members of the graduating class, Messrs. H. Daniels, R. L. Scofield, and L. W. Pitt. The graduation address was given by the Rev. F. S. Luther, LL.D., President of Trinity College. Acting as president of the school, Bishop Brewster then conferred the degrees of Doctor of Divinity upon the Bishop of Pennsylvania (a former professor in the school) and the Suffragan Bishop of Connecticut. After the graduation an informal reception was given upon the school lawn. The alumni service was presided over by Bishop Lines, president of the alumni association. The sermon was preached by the Rev. E. H. Coley, D.D., of the class of 1887. At the alumni dinner in Stueck's Modern Tavern, Bishop Lines again presided. Dean Ladd's report of the present state of the school and of his aspirations for greater achievements was listened to with interest and enthusiasm. The alumni meeting took place the next morning, its chief item being the passing of a resolution proposed by the Dean for a joint committee on finance of the alumni and trustees. This committee, nominated by Bishop Lines, is expected to make a thorough examination and reorganization of financial affairs in the school. The ordination service was held in Holy Trinity Church, in the morning, when Bishop Brewster, assisted by Bishops Acheson and Olmsted, ordained to the diaconate five candidates from the diocese of Connecticut, four having been graduated the previous day from Berkeley. At the conclusion of the service luncheon was served at the deanery to the clergy and out-of-town guests, of whom there were about two hundred.



NEW ALTAR IN ST. GEORGE'S CHURCH,  
WEST PHILADELPHIA

dome resting on graceful columns of the same white marble. The reredos is a separate structure, built closely against the wall (with a passage way between altar and reredos). Plain at the base, above the gradines is a tier of chiseled arcading and over all a course of Tudor cresting with finials of the same order, giving the effect of lace work. It is twelve feet in width and rises to a height of fourteen feet from the floor of the sanctuary.

The choir and clergy stalls and pulpit are of oak with Gothic panelling, hand made.



## CHICAGO CONVENTION WILL APPOINT COMMITTEES EARLIER

**To Save Time at Sessions—More Red Cross Workers in France — At St. Peter's, Lake View — Sunday School Institute**

The Living Church News Bureau }  
Chicago, June 10, 1918 }

AS far back as the oldest member of the diocesan convention can remember there have been certain committees appointed on the first day of the convention with instructions to report on the second day. As a consequence, such reports were most inadequate, and those serving as chairmen generally saw nothing of the convention until after their report was read at the next day's session. Happily resolutions passed at the last convention provide for the appointment of these important committees at least three months previous to the convention. The result should be a more thorough examination into conditions and a more reliable statement in the reports. The resolutions adopted by the convention were:

"Whereas, it is practically impossible to prepare an adequate and exhaustive report in a few days previous to the annual convention or during its sessions.

"Be It Resolved, that the Bishop be requested to appoint, at least three months previous to each convention, a committee on the state of the Church, who shall report at the convention; and be it further

"Resolved, that this convention request the Board of Missions to appoint, at least three months previous to each Annual Convention, its committee to report to the convention for the Board, and also the apportionment committee."

By another resolution of general interest passed on the second day, the bishop is asked to appoint a special committee to consider ways and means of arousing greater interest in missions throughout the diocese.

### AT ST. LUKE'S, EVANSTON

Dr. Stewart is awaiting a telegram from Washington before sailing to France as a chaplain of the Red Cross. The bishop and vestry have consented to his absence for six months and he has received word to be prepared for a telegram summoning him to New York for sailing about the second week in June. During his absence the parish will be in charge of his assistant, the Rev. Frederick C. Grant. It is not unlikely that Dr. Stewart's last service in St. Luke's for six months was at Evensong, on Sunday, June 9th, when the preacher was Bishop Weller, who gave the final address in the course, America and the War.

### WILL DO RED CROSS WORK IN FRANCE

Mr. Angus S. Hibbard, president of the Chicago Church Club, has left for the Atlantic coast and sails at once to take part in the war work of the Red Cross. He will be stationed at Paris.

Mr. Hibbard is chairman of the Cook county committee of the committee on military affairs of the State Council of Defense.

### AT ST. PETER'S, LAKE VIEW

At the annual parish meeting of St. Peter's Church, Chicago, the treasurer read a detailed statement, explanatory of his report. He commented with enthusiasm upon the special campaign which increased the Easter offering to more than \$5,000 and made it possible to meet all outstanding obligations and close the parish books with a

small balance for the first time in more than thirty years. He also reported the total of pew rents and pledged offerings larger than at any previous time. In addition, more expensive repairs and improvements had been required and paid for during the past two years and a half than in any previous ten years. The mortgage has been paid, and a building fund started with \$2,000. St. Peter's has nearly doubled its pledges for nurseries for the coming year. It has eliminated from its list of active members the names of all who have not appeared during the past year, reducing the total to 1,570. The vestry will give the choir boys Thrift Stamps in lieu of a choir camp this summer. On Trinity Sunday a silk service flag was hung in the sanctuary of the church. The 115 stars are arranged to form a cross. The lower arm of the cross is left unfinished signifying that others will be going into service, and there is one gold star for Harry Dennis Preston, who was killed on May 14th.

In addition to the all-day meeting of the Red Cross Auxiliary on Wednesdays, an evening meeting is being held, when men and women join in making applicators and other hospital supplies.

### SUBURBAN SUNDAY SCHOOL INSTITUTE

The Southwest Suburban Church School Institute met at St. Andrew's, Downer's Grove, on May 31st. More than sixty attended the supper and the later meeting for the election of officers. Mr. F. D. Hoag, of Emmanuel Church, La Grange, was re-elected president, the Rev. Hugh MacWhorter, vice-president, and Mrs. Shanty of Morton Park, was chosen secretary-treasurer. A good address on loyalty was given by the Rev. F. S. Fleming, rector of the Church of the Atonement, Chicago. The choir of Grace Church, Hinsdale, assisted at the evening service.

### DEAN POND RESIGNS AT THE CATHEDRAL

The Rev. Walter Shoemaker Pond has resigned as Dean of the Cathedral of SS. Peter and Paul, where he was appointed March 1, 1915. Mr. Pond is an Illinois boy, was graduated at the University of Chicago in 1908, and at the Western Theological Seminary in 1911, where he took the degree of B.D. While at the Seminary he was interested in social service and institutional work and was superintendent of Chase House, a settlement work supported by St. Paul's, Kenwood, in the stock yards district. After being in charge of St. Jude's Mission for a year, Mr. Pond was appointed priest in charge of Holy Trinity Mission and St. Philip's Mission, both ministering to congregations from the stock yard region. Here he did a splendid work among the poor and working-classes which qualified him for similar work at the Cathedral and in city and diocesan institutions later. Dean Pond has been tireless in his labors for the poor, the dependent, and the afflicted.

### EPIPHANY PARISH

A group of representative men and women have met every month for supper at Epiphany parish house to interest themselves and their respective organizations in three lines of Social Service, parochial development, diocesan institutional progress, and community welfare. Its best work has been the making of a community playground for children out of the big, wasted, trash and brickfilled lot at Adams and Laflin streets. The fence is already up. The ground will soon be graded, and prepared for play.

H. B. GWYN.

### MEMORIAL DAY AT CAMP BOWIE

A UNIQUE AND enthusiastic celebration of Memorial Day was held by the 132d Field Artillery at Camp Bowie, the entire regiment of sixteen hundred men being drawn up in front of regimental headquarters. The celebration began with the reading of President Wilson's proclamation by Colonel Arthur R. Sholars, Commanding Officer of the regiment. Colonel Sholars then spoke, emphasizing the necessity of religion in the make-up of a good soldier. After the singing of *Columbia*, to the accompaniment of the regimental band, services were conducted by the chaplain, who also gave an address. The *Battle Hymn of the Republic* was then sung by the entire regiment, and the services terminated with benediction by the chaplain, who is the only clergyman of the Church holding commission as regimental chaplain in the 36th Division of the United States Army.

### DEATH OF REV. AUGUSTINE J. SMITH

THE REV. AUGUSTINE J. SMITH, rector of St. Peter's parish, Poolesville, Montgomery county, Md., died on Thursday, May 30th, in Alexandria, Va., under an operation for appendicitis. Mr. Smith had been ill for a week but the trouble was not diagnosed until Wednesday night when he was taken to the hospital at Alexandria.

Mr. Smith was ordained deacon by Bishop Whittle in 1882 and priest by Bishop Peterkin in 1883. He was at one time Assistant at Ascension Church, Washington, under the late Dr. Elliot, and returned to the diocese of Washington in 1915.

The funeral was held on the afternoon of June 3rd in the Bethlehem Chapel of Washington Cathedral. The Bishop read the service, assisted by the Rev. Dr. Morton and the Rev. Dr. Phillips of Virginia.

### COMMENCEMENT AT ST. STEPHEN'S COLLEGE

A BACCALAUREATE sermon by the Rev. Lawrence T. Cole, D.D., former president of the College, marked the beginning of the commencement exercises of St. Stephen's College on Sunday, June 2nd.

On Monday evening a memorial service was held at the chapel commemorative of the life and services of Professor George Bailey Hopson, who died about a year ago, after having held the Chair of Latin for the extraordinary period of fifty years. After choral evensong addresses were made by President Rodgers, Rev. Dr. Frederic William Norris, of Brooklyn, ex-President Cole, and Bishop Burch. Bishop Burch made the striking statement that he knew Professor Hopson well a quarter of a century before he met him, through hearing so much of him from graduates of St. Stephen's who went West, where the Bishop was then located. President Rodgers' tribute gave as the three marked characteristics of Professor Hopson's life humility, sincerity, and pious devotion to the College. The trustees' meeting was held during the evening. The President reported seventeen undergraduates in the country's service and a graduation class of four. The prospects for the coming year were good. The trustees appointed the Rev. Peter F. Lange, M.D., as Professor of History for the coming year, and the Rev. Dudley Tyng as Professor of Modern Philosophy, Psychology and Sociology. They resolved to enter all the clerical members of the faculty in the Church Pension Fund; and also the lay members, if under the rules of the Fund they could be admitted. The president further reported the result in the



diocesan conventions of the action of the provincial synod recommending the immediate establishment in each diocese of a series of scholarships at the College for sons of clergymen, and looking towards the recognition of St. Stephen's as a provincial College. In Western New York the council adopted the resolutions proposed and put the cost of the scholarships in an extra-diocesan budget assessment. In Central New York the convention recommended that St. Stephen's be made an official college of the province and resolved to establish a scholarship fund. In New Jersey the resolutions were accepted and a scholarship fund was referred to a committee headed by the Bishop. In Albany the scheme was adopted and provision made for the raising of a fund equivalent to two per cent. of the annual salaries of the rectors. In Long Island the resolutions were referred to a special committee to report at the next convention. In Newark and New York the matter was referred to the diocesan Board of Religious Education. At the New York convention strong speeches on behalf of the College were made by Mr. George Zabriskie, who favored an immediate assessment in the budget, and the Rev. Dr. Stires, who favored another method of raising the money. The Rev. Dr. Cummins of Poughkeepsie made an attack upon the ecclesiastical standards of the College, which brought out strong support of the College by the Rev. Dr. Stires and others.

On Wednesday, June 5th, the regular commencement exercises were held in the chapel and the degrees conferred on the four graduates. This was followed by a luncheon to the students, a considerable number of alumni and other guests, including the ladies. Addresses were made by President Rodgers and the Rev. George Carleton Wadsworth. Mr. Wadsworth, although not an alumnus, was enthusiastic in his praise of the College and optimistic as to its future support. His address was warmly received and a special college cheer was given him. The company stood while the President read the names of St. Stephen's men—alumni and undergraduates—in the nation's service, in number about sixty.

#### HEROISM OF A CLERGYMAN'S SON

IN THE AMERICAN casualty list printed last week was the name of Lieut. R. V. K. Harris of Winsted, Conn., as "severely wounded". Lieut. Harris is the son of the Rev. R. V. K. Harris, rector of St. James' Church, Winsted. According to the report he was severely wounded in battle on May 29th, presumably at Cantigny, on the occasion when the American forces captured that place.

Lieut. Harris achieved distinction in the fighting in the Chemin des Dames sector early in March. Frank P. Sibley, of the *Boston Globe* staff, who is with the American troops in France, thus told of the lieutenant's daring exploit:

"That night, as the dusk fell, thirty-two Americans were furnished by request to the French, to place new wire entanglements far in their own front. They went out in charge of a lieutenant of the reserves, carrying the rolls of wire and guided by a French non-com. And it was a mighty dark night.

"When the barrage came down, the lieutenant ran along the 150 yards or so over which the working party was scattered out, just laying down their wire and stakes. He gathered them into groups of five or six and stuck each group in a shell hole. Then he went back to the village whence he had started, and reported to the French officer in command. He was ordered to give up

work for the night and to bring his party in.

"He passed through the barrage for the second time and found his men still lying in their holes. The boches had passed them on one side and were making a feint to the American left. Meanwhile the American barrage had also begun and the place was exploding every five yards.

The lieutenant went from party to party, as long as he could find them, ordering them to fall back towards their own lines. One party was practically surrounded by boches, and with this party the lieutenant began to fight. They shot their way through the Germans, who by this time had made a hot contact on our right with the American lines, and got in.

"On the way the lieutenant saw a wounded man. He called for stretcher bearers, but there were no stretchers to be found. He took two men with him and went hunting a duck board in the dark. He eventually found a stretcher and brought his man in.

"One party, coming in, heard that the lieutenant had gone out again after the wounded man, and a sergeant and corporal went out after him. They met him coming in."

#### BISHOP GAILOR'S ANNIVERSARY

AT THE convention of the diocese of Tennessee held last month in St. Luke's parish, Memphis (Rev. B. B. Ramage, rector), a committee was appointed to arrange for the due celebration of the twenty-fifth anniversary of Bishop Gailor's consecration. Members of the committee were considering what form the celebration should take, when they received from the Bishop the following letter:

"I am constrained to ask that the clergy abandon the plan of having any special meeting or joint service in Nashville for such commemoration. In the first place it is war-time and there is bound to be some expense involved in any such special celebration, and the money had better be used for some other purpose. Indeed the clergy have no money to spare, to go to Nashville or anywhere else. In the second place the 25th of July is an awfully hot time for any such dinner and service. We are to have a special convention in October. Let us then, if you desire, have some such commemoration of my twenty-five years' service; but let us give up the plan of having some celebration on July 25th; though I hope that the clergy will remember me that day in their prayers."

In accordance with this request, the proposed celebration has been postponed until the meeting of the special convention to be held in October, called to elect a bishop coadjutor.

#### EASTON OBSERVES SEMI-CENTENNIAL

CHARGED WITH memories and traditions covering the Eastern Shore of Maryland as comprised by the diocese of Easton, crowded Christ Church, Easton, paid homage on June 4th to the history of the diocese for fifty years and respect and devotion to the Right Rev. William Forbes Adams, D.D., who for thirty-one years has been a faithful bishop. At the conclusion of interesting addresses and reminiscences by Judge James A. Pearce of Chestertown and the Rev. George W. Lay, D.C.L., a purse of approximately \$300 in gold was presented to the bishop by the laity of the convention.

Judge Pearce traced the history of the diocese for fifty years, paying tribute to those who had gone before and presenting the future for hopeful thought. Fifty years ago sixteen clergy sat in convention; now there are 33 and forty parishes. There were

in 1869 1,689 communicants and to-day there are 3,621 in the nine counties.

The Rev. Robert Wilson, D.D., of Charleston, S. C., the only surviving clergyman who was present at the primary convention, was unable to be present but a letter describing that convention was read by the Rev. Dr. Davies of Christ Church.

The Rev. George W. Lay, D.C.L., son of the first Bishop of the diocese, described the diocese as he remembered it. He told of the simplicity, the democracy, and the customs of his father, as well as numerous personal experiences.

As he concluded Bishop Adams stepped to the chancel steps to address the congregation, but was halted by the Rev. Dr. Sutton and asked to wait until Dr. Davies had spoken. The latter then presented the purse. In accepting the gift Bishop Adams pledged anew his devotion and love for the diocese and his care for the clergy. He paid a tribute to Bishop Lay and concluded with: "I do not expect to be here at the centennial."

#### THE GENEVA SUMMER CONFERENCE

MISS LINDLEY is to teach a course in preparation for the Advent Call, the war plan of the Woman's Auxiliary, at the summer conference in Geneva, New York, from July 1st to 12th according to the final bulletin just issued. This course, primarily for diocesan trainers, will be open to any others interested. Another interesting course announced for the first time is the Junior clinic. *His Star in the West*, the Junior textbook by Miss Dorothy Giles, is to be tried out in a class presided over by Dr. Arthur R. Gray. Ten or twelve children will be invited to attend this class, and the first thirty minutes will be devoted to telling them the stories in the book. Canon Elmendorf announces a class in War Time Ministries of the Church, to acquaint the student with diocesan, parochial, and individual opportunities for war service. Social Justice in the Light of the War, a course taught by the Rev. S. Glover Dunseath of Jersey City, is described as a "search for the definition and content of essential justice, studying schemes and organized plans for effecting and insuring the fullest and highest measure of justice for the units of society and society as a whole, before and in the light of the war."

In the department of Religious Education the courses that will attract most attention are probably those by Miss Withers on the New Junior Plan and by Dr. Bradner on the first unit in teacher training, *The Pupil*. A mystery play will again be presented out of doors under the trees on William Smith Campus. The play chosen is *The Great Trail*. There is only one week for rehearsal in Geneva, but last year this was sufficient to insure a remarkably smooth and reverent production. Bishop Stearly is conference pastor and the preacher at the sunset services and on Sunday. The Rev. Dr. Wallace E. Rollins of the Theological Seminary of Virginia will conduct the conference Bible class. His subject is Spiritual Studies in the Earlier Epistles of St. Paul. A large number have already registered. All correspondence should be addressed to the secretary, Miss M. J. Hobart, 381 Fourth avenue, New York City.

#### NOTES FROM THE WAR COMMISSION

THE WAR COMMISSION is frequently getting letters to the effect that our men in home camps and at the front are eager to receive letters from their clergy. This applies to the laity as well as to the clergy; to fathers, mothers, brothers, sisters, and friends. As one of our army chaplains over-



seas writes: "Tell your people to write long and often to the men in the army and navy. Letters are the chief pleasure we have, and that is not to say that life has not many pleasant features."

The War Commission office is making out as thorough a list as possible of chaplains in the army, of voluntary chaplains, and of Red Cross chaplains, also of the clergy who are enlisted as either officers or privates. It will be published before long, but will necessarily be incomplete, as the chaplains move very rapidly. Corrections will be received with pleasure. In fact, the Commission counts on the clergy to keep it specifically informed of the movements of the chaplains, and it would also be glad to hear of more informal work by local clergy at any of the camps.

Many letters ask whether the names of our men in the service should be filed with the War Commission. Such names should be sent to the Army and Navy Council of the Brotherhood of St. Andrew, corner Twelfth and Walnut Streets, Philadelphia, Pennsylvania. The Brotherhood has charge of this list.

#### OHIO DIOCESES BUILD CHURCH AT CAMP SHERMAN

THE TWO dioceses in Ohio have recently built a church, club room, and rectory at Camp Sherman, Chillicothe, Ohio, and have

generally a visiting preacher — sometimes a minister of one of the denominations — and later in the day an informal evening service. The attendance at the second morning service is about one hundred and fifty and at the evening service about fifty.

The recreation hall, a most attractive room with fireplace, reading and writing tables, and musical instruments, accommodates about three hundred men. It is well supplied with current magazines, well-filled bookcases, and writing materials. An adjoining room is set apart for the use of the representative of the Brotherhood of St. Andrew.

A five-room apartment has been provided for the chaplain, the Rev. Thomas W. Attridge, and there he and his wife live and keep open house for the boys. Mrs. Attridge is teaching French to a group of them and many of them drop in, as occasion offers, for a taste of real home atmosphere.

The church building is generously loaned to other religious bodies as occasion suggests; the Jewish boys meet in it on Friday nights and at two o'clock on Sunday the Lutherans hold their service there. Every few weeks the United Presbyterians have the use of it for a service.

The funds for construction of the buildings have been provided from the War Fund gifts of the Ohio dioceses, it having been understood in the collection of these funds that a certain small portion of the sum

#### CHURCH PENSION FUND STATEMENT

A PRINTED STATEMENT embodied in a booklet of 16 pages has been put out on behalf of the Church Pension Fund explaining the operations of the fund thus far. In this statement it is shown that the pension assessments are being paid in a really remarkable manner, there having been from that source \$505,000 during the first year ending March 1, 1918, and for the first four months of the year 1918 the assessments received are at the rate of \$600,000 a year. This is considerably over 90 per cent. of the possible amount and is said to be "probably unprecedented in the history of pensions". Stress is laid upon the fact that the parochial clergy now have entered into contractual relations with the Church Pension Fund whereby they are withdrawing from "the class of the recipients of charity" and will draw such pensions as they are entitled to according to the terms of the contract. On April 30th grants had been made by reason of age to 81 clergymen; by reason of disability to 31; as well as grants to 57 widows and 17 orphans, a total of 186 with an annual disbursement of \$81,932.50. To this should be added annual expenditures of \$114,127 for General Clergy Relief Fund grants assumed and \$53,065 for diocesan fund grants assumed, being a total of \$249,124.50.

Subsequent paragraphs speak of the different sub-funds into which the Church Pension Fund has been divided. The trustees asked for \$5,000,000 and have received subscriptions amounting to \$8,712,000. Much of this latter amount, however, has not yet been paid in. The trustees have set apart \$5,064,000 as accrued pension liability account for the 4,493 clergymen, who, according to their inquiries, were in actual work and in contractual relations with the Church Pension Fund as of March 1, 1917. The fund is carrying the distribution of grants for relief for fifteen dioceses from which the funds have been taken over; and the clergy ordained after March 1, 1917, will be provided for wholly from assessments, which latter are placed in the "permanent account". This account begins, naturally, very small but will eventually be the great account in the Church Pension Fund.

There is then explained the process of liquidation of the General Clergy Relief Fund, which is kept in a separate account amounting to \$432,000, the assets taken over from the former organization. The latter amount, however, was deemed much too insufficient to provide for the grants of the Clergy Relief Fund and \$2,000,000 has, therefore, been placed in an account for that purpose. This amount will ultimately be released and transferred to the general account.

There is a "merged diocesan fund account" amounting to \$1,000,000 or so much thereof as may be necessary to effect mergers on equitable terms with dioceses having local funds which have not yet entered into relations with the Church Pension Fund. The dioceses of New York, Connecticut, and Western New York are in process of arranging such relations. There is the "General Convention of 1907 account" amounting to \$350,000 raised for the purpose of automatic pensions at 64, which stands temporarily in a separate account until the trustees can ascertain their legal obligations concerning it. They do not feel it equitable to distribute pensions merely on the ground that clergymen have attained the age of 64 years when they may conceivably still be receiving adequate or even large salaries in connection with their work, or, on the other hand, may have performed no service in connection with the ministry



CHURCH OF THE CENTURION AT CAMP SHERMAN

placed a rector in residence there. The buildings have cost about twenty thousand dollars and they are well equipped and attractive. The Church, which is named the Church of the Centurion, will seat 375 worshippers. It has a suitably arranged chancel, the furnishings of which have been the gifts of various Ohio parishes. There is a

gathered in Ohio was to go for this purpose.

Trinity Church, Toledo, has presented five flags—American, French, British, Belgian, Italian—which hang from the rood-beam, and also a brass processional cross. Christ Church, Cincinnati, has given a lectern Bible, altar books, altar linens, and a silk processional flag. The Church of Our



INTERIOR OF CHURCH OF THE CENTURION AT CAMP SHERMAN

vested choir of soldiers, under the leadership of Major McDowell, and a convenient choir room is provided for their use.

There is a celebration of the Holy Communion each Sunday at eight, a Morning Prayer service (with hymns in place of the usual canticles) at ten, at which there is

Saviour, Akron, has given rubber matting for the aisles and, through the Sunday school, four alms basins. Through St. Alban's parish, Toledo, the recreation hall has been provided with a piano, a victrola, and a collection of records. Many other churches have sent gifts of furnishings.



for many years, though not disabled. It is also stated that the amounts to be distributed from that fund would be so very small as to be practically negligible, since the number of clergy of that age increases at the number of about 50 a year and the small pension, between \$15 and \$18 a year, that has been distributed to each, must, therefore, be less and less each year. It is felt that the fund will be of little value if distributed in that way and the question of its continuation is deferred for future decision.

There is the "Hymnal account", consisting of money given to the fund exclusively for use in the preparation of the new Hymnal and which will eventually be transferred to the "Church Hymnal Corporation". It is stated that the musical edition of the new Hymnal will be offered to the Church in the fall of 1918.

There is the "general account", which will eventually amount to at least \$3,000 but which will not be in actual possession until the initial reserve is fully paid, and will not be completely available until the past obligations of the Church as represented by the General Clergy Relief Fund and the diocesan funds are liquidated. Precisely how that fund will be administered is not yet determined and it is stated that the experience of the fund with respect to the administration of pensions will be a large factor in determining the ultimate disposition of that fund.

#### DEATH TAKES AWAY TWO OF MINNESOTA'S PIONEER CLERGY

WELL KNOWN in Minnesota from the very beginnings of the diocese, the Rev. James Dobbin, D.D., rector emeritus of Shattuck School, Faribault, Minn., died at his home in Los Angeles, Cal., on May 18th. Born at Salem, N. Y., and graduated from Union College, Schenectady, in the same State, he became a member of the staff of teachers in the Faribault Episcopal Institute of the Bishop Seabury University, only a year after its founding. He remained for one year in the school and afterward returned to the diocese as a candidate for holy orders. Ordered deacon in 1867 and priest 1868 under the hands of Bishop Whipple; he was then appointed Warden of Seabury Hall, a position which at that time involved not only care of the divinity students, but also the boys of the grammar school. When this building was burned in 1872 the institutions separated and Shattuck School was formed to provide for the needs of the grammar school, which developed steadily from that time on under Dr. Dobbin's careful supervision, until when he left the school in 1907, after forty years as rector, Shattuck ranked among the very best of American schools under Church supervision. He watched the erection of every building placed upon the school's campus, and his vacations as well as the school year were devoted to plans for making the school more effective. Dr. Dobbin retired from active service at the beginning of the present war, and removed to California, where he continued to reside until the time of his death.

Six days after the death of Dr. Dobbin, Shattuck School was also bereaved in the loss by death of its first drill master, the Rev. Thomas George Crump, who died on May 24th, in his eighty-second year, in Cannon Falls, Minn., where he had been rector of the Church of the Redeemer for a number of years. The Rev. Mr. Crump, familiarly known as "Tommy Crump", "Parson Crump", and again as the "Fighting Parson", was graduated from Seabury in 1870 and was ordained deacon in the

same year by Bishop Whipple, serving afterwards as rector at Litchfield for ten years when he resigned and went to California. He remained in the far Southwest until in 1903 he returned to assume charge of the church at Cannon Falls, of which he was rector for the remainder of his life. Well known throughout the State of Minnesota as one of its pioneer clergy, his funeral service conducted by Bishop McElwain on May 27th was very largely attended by the clergy and laymen of the diocese.

#### BEQUESTS

THE WILL of the late Mrs. Madison C. Horton, bequeathed to St. Paul's Church, Peoria, Ill., \$500, which has been added to the parish endowment fund, now amounting to about \$10,000. This fund has been accumulated in the last two years.

THE WILL of Charles Thurston Ballard leaves \$5,000 to the Home of the Innocents, Louisville, Ky., a Church institution for families and children up to the age of six; and \$2,000 is left to Bishop and Mrs. Woodcock to be used during their lifetime, after which the principal is to go to the Endowment Fund of Christ Church Cathedral.

#### MEMORIALS AND GIFTS

CHRIST CHURCH, Waterloo, Iowa, recently received a brass litany desk given in memory of Mrs. Katherine W. French and Little Ann Doerfler.

A SERVICE FLAG with twenty-seven stars has been made and presented to St. Mark's Church Louisville, Ky., by the women's guild of the parish. The guild has also presented the rector, the Rev. James M. Maxon, with a fine office desk for his use in the vestry room. Mr. Maxon has also recently received a complete solid silver Communion service in a leather case for private celebrations, the gift of Mrs. Edward Railand, a communicant.

#### ALBANY

R. H. NELSON, D.D., Bishop

Clericus

THE TWO hundred and seventy-sixth meeting of the clericus of Albany and Troy was held at St. John's Rectory, Cohoes (Rev. Frederick S. Sill, D.D., rector), on June 3rd. The Rev. Benjamin T. Trego read a carefully prepared paper on The Holy Trinity—a study. The next meeting will be held early in the autumn at the Church of the Holy Innocents, Albany.

#### ATLANTA

HENRY J. MIKELL, D.D., Bishop

Patriotic Services

OF SPECIAL interest to Churchmen was the great Memorial Day prayer service at Five Points, in the heart of Atlanta. This service, suggested by the city clericus, was adopted by the Committee on Church co-operation, and Bishop Mikell was asked to preside. On a stand erected near the flag-staff were seated Governor Dorsy, Mayor Candler, Bishop Candler of the Southern Methodist Church, Bishop Mikell, Bishop Leete of the Northern Methodist Church, Rabbi David Marx, Father McOscar, and many other representatives of Church, State, and city. As the band from Base Hospital Unit 28, stationed at Fort McPherson, played the *Star-Spangled Banner*, and the thousands of voices joined in the singing, all traffic ceased and the city united in prayer and supplication to God. Seldom

has the city witnessed a more impressive or reverential service.

UNDER THE leadership of the rector, the Rev. H. Fields Saumenig, every member of St. Peter's Church, Rome, is working in some capacity for the Government. Special services were held in St. Peter's Church on National Prayer Day, beginning with a celebration of the Holy Communion. The congregation at a service of intercession taxed the capacity of the church, and was attended by the Masonic bodies. A short vesper service of prayers and intercessions completed the day. A daily morning prayer service is being held.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Pre-Convention Mass Meeting—Seminary Alumni

ON MAY 27TH, preceding the diocesan convention at Trinity Church, Pottsville (Rev. Howard W. Diller, rector), a mass meeting was held in the church. The Rev. Karl M. Block, chaplain at St. George's House, Camp Dix, gave an address on The Church in the Training Camp. Bishop Talbot taking the place of the Rev. Dr. Cyrus Townsend Brady who missed his connections at Philadelphia related the part the Church in the diocese is taking in the war. Three pre-convention conferences were held the next day. The Rev. Dr. George C. Foley, conducted a conference on The Sermon and Its Preparation. This was followed by one on The Sunday School and the Present Crisis, led by the Rev. Clarence S. McClellan, Jr. In the afternoon the Rev. George Lynde Richardson conducted a conference on The Conservation of Spiritual Forces.

THE ALUMNI of the General Theological Seminary in the diocese of Bethlehem held their annual reunion in the parish house of Trinity Church, Pottsville, on Monday afternoon, May 27th. The Rev. Prof. Ralph B. Pomeroy was the speaker. The Rev. Robert P. Kreidler was elected president, and the Rev. Wallace Martin was elected secretary. The Rev. Howard W. Diller, rector of Trinity Church, entertained the alumni at dinner.

#### CALIFORNIA

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

Convocation—Deaconess School—Bishop Lawrence

THE CONVOCATION OF OAKLAND met on Ascension Day in Trinity Church, Oakland (Rev. Lloyd B. Thomas, rector-elect). It was a very satisfactory meeting, crowded with a programme too full to allow justice to all the topics. The clergy gathered at Trinity Church for the opening service at which the celebrant was the Rev. E. F. Gee, Dean. The preacher was the Rev. A. A. Burton, whose sermon was a direct statement of the duty of the Church in war times.

Following this service came the reports. St. Augustine's Mission for colored people is quietly growing to such an extent that the priest in charge, the Rev. D. R. Wallace, is bravely going ahead to get the money necessary for a new building, and is showing a persistence that will certainly bring results. The Chinese Mission is also showing signs of self-help. The afternoon was spent in considering the missionary and his work, and drew out a rather interesting definition of "stipend" as compared with "salary" or wages. Action was taken looking toward an organization of lay readers in the convocation, and perhaps this was the most important single action of the day. The evening session was a sort of patriotic missionary meeting, devoted to the work



among soldiers in the various camps. The first address was by the Rev. Hugh E. Montgomery, who has been given leave of absence from his parish so that he can supervise all the work in the camps in the diocese. He was followed by Mr. E. D. Williams, a representative of the Brotherhood of St. Andrew from Los Angeles, stationed at Camp Fremont, who is doing an excellent work there. Then came a short address by Mr. F. T. Foster, followed by an address by Corporal T. D. Fee of the 63rd Infantry, stationed at the Presidio.

The meetings of the Convocation of Oakland are growing in importance, and are very much more worth while than they were a few years ago.

ON MAY 10TH there was held in St. Mark's Church, Berkeley, the annual service of setting-apart of such persons as have completed the course in the Deaconess School at Berkeley. This year there was only one to be set apart, Mrs. S. Margaret Peppers, although Miss Francis Berg has also completed the course of studies. The service was the Holy Communion, with sermon by the Very Rev. James Wilmer Gresham, D.D. The graduating exercises and luncheon followed at the school. Mrs. Peppers will begin her work as a deaconess in the Philippine Islands, and Miss Berg will take up work in Grace Church, New York.

THIS DIOCESE has enjoyed a hurried visit from the Bishop of Massachusetts, the head of the War Commission. Here over Whitsunday, he held two mass meetings, one in San Francisco, and the other in Oakland. At the afternoon meeting in San Francisco something over \$1,000 was pledged for the Commission, and at the Oakland meeting in the evening nearly \$2,800 was pledged. This, with what has been given previously, will go a long way toward making up the amount apportioned to this diocese. Bishop Lawrence also presided at a conference with the clergy on the east side of the Bay in St. Mark's Parish House, Berkeley on Monday.

#### CENTRAL NEW YORK

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

##### Timely Resolutions

"THE RECTOR, wardens, and vestrymen of St. Paul's Church, Syracuse," declares a resolution passed at their meeting preceding Memorial Day, "believe that this is a time for organized Christianity as well as the individual Christian to practise self-examination and see in what way the Church has failed. That organized Christianity has fully succeeded can hardly be asserted in view of what is going on in the world to-day.

"This is a time for extraordinary acts of self-sacrifice and brotherly sympathy. If the Church is to prove itself a blessing and a force, it must do its utmost on behalf of the fatherless and the widows, and keep itself unspotted. It must combat materialism in every form. It must also, in our judgment, hold out, to an extent hitherto unknown, the hand of fellowship to other Christian bodies in the hope that organized Christianity itself may be reconstructed.

"As individual Christians are expected to practise a patriotic economy in this emergency, so also the churches themselves should do, with regard to parish expenditures not essential."

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Bp. Coadj.

Trinity Church, Trinidad—All-Day Anniversary Celebration

TRINITY CHURCH, Trinidad (Rev. D. R. Ottman, rector), following a successful

every-member canvass, has a special sinking fund which enables the prompt payment of all bills outstanding on the first of the month.

TRINITY CHURCH, Greeley (Rev. B. W. Bonell, rector), celebrated its forty-eighth anniversary Trinity Sunday in a most delightful manner. It was an all day service with the home-coming of the missions. The combined choirs of Trinity, St. Alban's, Windsor, and St. Andrew's, Ft. Lupton, sang the service. The Rev. C. H. Shutt preached. The church was filled to the doors, and nearly one hundred had come from the various missions of the parish, which includes all of Weld county. After the service the guests gathered in the hall and on the lawn for a picnic luncheon and were joined by over a hundred members of Trinity Church. At 2 o'clock all assembled in Bonell Hall for patriotic hymns, and an address by Prof. George Barker. At 3 an organ recital was given in the church. In the evening the Rev. C. H. Brady preached and the anniversary ended. The offering, a large part of which was in thrift stamps, was given to diocesan missions.

#### CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. S. ACHESON, D.D., Suffr. Bp.

##### Archdeaconry—Dinner—Service Flag

THE ANNUAL meeting of the New Haven archdeaconry was held in Christ Church, West Haven, on Wednesday, May 12th. The New Haven county convention held a meeting in the afternoon at which the Rev. Floyd S. Kenyon read a paper.

A DINNER was given by the men of Christ Church parish, West Haven, to the women of the parish on the evening of Wednesday, June 5th. Careful preparations were made for the entertainment and a fine list of speakers was secured, among them being Miss Clemmons, who has just returned from six months' relief work abroad.

A SERVICE FLAG with seventy-one stars was dedicated at the morning service in Christ Church, Hartford (Rev. Samuel R. Colladay, rector), on Sunday, June 2nd.

#### EASTON

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

##### Convocation and Auxiliary

THE SOUTHERN CONVOCATION met in All Hallow's Church, Snow Hill, on the 14th and 15th of May. On Tuesday after evening prayer the sermon was preached by the Rev. W. D. Gould. Wednesday morning an essay on Optimism in Religion was read by the Rev. J. A. Brown and discussed by all clergymen present. At 10:30, the joint meeting of the Worcester County Auxiliary and convocation began with the Holy Eucharist and a sermon by the Bishop who took for his theme the Parable of the Laborers in the Vineyard, after which the Auxiliary retired to a near-by residence, where as required by rule each woman brought her box-lunch and spread it, picnic style, to which the convocation was invited. After luncheon the Auxiliary held their meeting at the residence and the convocation returned to the church where the clergy engaged in a discussion led by the Rev. Louis L. Williams, on Has the introduction of elaborate music in our services proved conducive to pure worship?

St. Paul's Church, Ocean City, was chosen for the October meeting. In the evening the sermon was preached by the Rev. Herbert D. Cone.

AT THE meeting of the Auxiliary, a delegation from Salisbury asked that their branch might be allowed to join the Worcester County Auxiliary. They were gladly admitted, and their invitation to hold the meeting in May, 1919, in Salisbury, was accepted.

#### GEORGIA

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

##### At Darien

ST. ANDREW'S CHURCH, Darien (Rev. H. W. Robinson, rector), with about sixty communicants has eighteen members enrolled in national service. Memorial Day services were largely attended, and the entire country oversubscribed its Red Cross apportionment about fifty per cent. The colored people have taken keen interest.

#### HARRISBURG

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

##### Service at Country Church

ON JUNE 5TH a notable service was held at the old St. Gabriel's Church, Cole's Creek. About eighteen miles distant from Bloomsburg, a generation ago it was supplied by the rector of St. Paul's, Bloomsburg. Within the past few years the minister in charge of Christ Church, Berwick, has been holding services, and he arranged for a visiting day on which Church people in the neighboring parishes and missions were asked to be present. The Bishop was present and also the Archdeacon of Williamsport, the Ven. Frederick O. Musser, the Rev. Messrs. Barlow, Flidner, and Bedell. The Holy Communion was celebrated by the Bishop, assisted by Messrs. Musser and Flidner, Mr. Bedell preaching. Eight adults were confirmed. At a luncheon served on the lawn one other candidate was confirmed. The church is in a grove of fine old trees, one of which is used as a bell tower.

#### KENTUCKY

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

##### Religious Education

A SPECIAL MEETING was held in the Cathedral House on May 23rd, under the auspices of the Junior Auxiliary and the diocesan Board of Religious Education. The Rev. Harry S. Musser introduced the speaker, Miss Frances Withers, who demonstrated the new Junior plan and answered a number of questions. An offering was taken for the Junior scholarship at the Lake Geneva Conference.

AT ST. MARY'S MISSION, Madisonville (Rev. C. E. Buxton, priest in charge), a parish house is being planned which will fill a great need, also Dr. and Mrs. C. B. Johnson have given a new window to the church.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

##### St. James' Church, Brooklyn

ST. JAMES' CHURCH, Brooklyn (Rev. Edgar M. Thompson, rector), celebrated its fiftieth anniversary on Whitsunday. The parish was founded on Whitsunday, 1868, by the Rev. Charles Whitefield Homer, D.D., who resigned in 1902 soon after he had built the present imposing edifice, one of the handsomest in Brooklyn. The festival service was a choral Eucharist. At choral evensong the Rev. Father Tiedemann, O.H.C., preached. This service closed with a solemn procession, followed by a solemn *Te Deum*,



at which incense was used ceremonially. Notable features of the day were the large corporate Communion at the early celebration, and the offering of \$700 towards the Church debt.

### LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop

Tenth Anniversary—Bishop Lawrence—Sunday School Mass Meeting

A DINNER and a reception marked Dean MacCormack's recent tenth anniversary as rector of St. Paul's pro-Cathedral, Los Angeles. Near the close of the reception a patriotic tableau was disclosed, the figures of which finally "came to life" to present a cake to the Dean. When this cake was opened it was found to contain a letter stating the ability and willingness of the parish to support a representative in the foreign mission field.

ON MAY 15TH Bishop Lawrence arrived at Los Angeles and addressed large audiences on two occasions. At a reception by the Bishop two hundred and fifty men and women were present. He explained very fully the initial success, the present ready working, and the prospective fulfillment of the large aims of the Church Pension Fund. He also stated clearly the need of the Church War Fund and the purposes for which it will be expended. Incidentally, he complimented the diocese on its statistical system of parochial report, and said that this was largely the basis of the form proposed for the general Church; and, further, on the readiness with which the diocese responded to the call of the Church War Fund. Bishop Johnson promised in response that the diocese would answer all future demands upon it. The Bishop then, with several members of the diocesan War Commission, took train for San Diego, where they visited Camp Kearney and the adjoining training camps. On his return, Bishop Lawrence spoke at the pro-Cathedral on Friday night.

ON WHITSUNDAY, under the direction of Bishop Johnson and the Rev. C. T. Murphy, vice-president of the Board of Christian Education, an enthusiastic mass meeting of Sunday schools was made the occasion of a patriotic rally for the instruction in good Christian citizenship of upwards of one thousand children.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Soldiers' Church Dedicated—Red Cross—Bishop's Guild

THE NEW Church of the Epiphany, Odenton, at the entrance to Camp Meade, was dedicated by Bishop Murray, assisted by Bishop Garland of Pennsylvania, on June 3rd, in the presence of a large and representative congregation, among whom were the daughter and the nephew of General Meade after whom the camp was named, the latter being Major Meade, commander of the remount depot of the camp. In addition to the two Bishops there were present the Rev. E. T. Helfenstein, Archdeacon of Annapolis, the Rev. Dr. A. B. Kinsolving, of Baltimore, the clerical and lay members of the three War Commissions, and Major-General Nicholson, commandant of the camp in the absence of Major-General Kuhn. Mr. Geo. C. Thomas, on behalf of the Church Building Commission of the diocese of Maryland and of the architects, Furness & Evans, of Philadelphia, and Mr. Butler, of Baltimore (who donated their services), presented the keys of the building to the Rev. Dr. McKim, of Washington, the rector of the donors of the building. Dr. McKim thereupon turned them over to Bishop Murray, representing

the three War Commissions. The Bishop then informally presented the building to Gen. Nicholson, who accepted it for the use of the officers and men of the camp.

The building is in the fields a little way from the station at Odenton, and two miles from the center of Camp Meade. One wing forms the chapel, the other the clergy house, which consists of several bedrooms, a dining room, a lounge room for the men, and a loft which forms a long dormitory; the whole is delightfully proportioned, harmonious and restful. Four clergymen are now in residence, one of whom is a Presbyterian.

The entire building and the furnishings of the chapel were the gift of Mrs. Benjamin H. Buckingham and her sister, Miss Isabel C. Freeman, both of Washington, at a cost of over \$14,000. The lot was purchased jointly by the War Commissions of Maryland and Pennsylvania, and the furnishings of the house were given by individuals in those dioceses. The Communion silver is donated by Mrs. Lily Tyson Elliott and the Daughters of the American Revolution.

The building was completed in sixty working days, all the material having been brought from Baltimore through Camp Meade on motor trucks by courtesy of the commanding officer.

After the dedication, a young officer just leaving for abroad was baptized, and in the evening seven officers and men were confirmed by Bishop Murray.

THE RED CROSS Auxiliary of St. Paul's Church, Baltimore (Rev. Dr. A. B. Kinsolving, rector), has furnished 43,000 surgical dressings during the winter and its work has received the highest grading. Some 7,000 soldiers and sailors have been entertained at the parish house on Saturday and Sunday evenings and several baptisms have resulted.

THE ANNUAL lawn fete of the Bishop's Guild was held upon the Cathedral grounds on the first of June. In addition to refreshments there were symbolic games, Scottish drills, in costume, singing, and other attractive features. Although the heat was oppressive, the fete was successful.

### NEWARK

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Bp. Coadj.

Brotherhood Meetings

THE DIOCESAN ASSEMBLY of the Brotherhood of St. Andrew held its annual meeting at Trinity Cathedral, Newark, on May 25th. Some fifty clergy and laymen were present, including Bishop Lines and Bishop Stearly. Walter Kidde presided, and addresses were made by Secretary Graves of Camp Merritt, Arthur E. Barlow, T. W. Dennison, and Mr. Stonham. Mr. Barlow was elected president of the diocesan assembly and H. S. Wiltshire secretary. Mr. Wiltshire was also elected an additional member of the National Council, representing the diocese. Large numbers were reported in war service both in this country and overseas. In the evening an address was made by George H. Randall, executive secretary of the Brotherhood. The Juniors held an afternoon meeting.

### OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Overseas with the Y. M. C. A.—Applying the Regional System—Woman's Auxiliary

ON SUNDAY, June 9th, the Rev. W. M. Sidener, rector of St. Paul's Church, Steubenville, blessed a service flag containing twenty-seven stars, given by Mrs. E. Y. Dougherty and Miss Sarah McCarthy, and a church flag given by the vestry. After a

rectorate of nine years Mr. Sidener leaves shortly for overseas service in the Y. M. C. A. He has been granted indefinite leave of absence with salary.

BISHOP DU MOULIN's original idea of a series of compactly organized regions is working out well this year in the department of Regional Churchmen's Clubs. Successful meetings have been held during May of the clubs of the Youngstown Region, at Warren, and of the Lima Region, at Lima. The Bishop covets these opportunities of meeting his laymen face to face and laying before them in informal fashion the problems of the diocese and its opportunities for service. The occasions always bring new vision and inspiration.

THE ANNUAL convention of the Woman's Auxiliary of the diocese was held in Trinity Church, Toledo, on May 21st. On the evening preceding a brilliant reception was given for the delegates in the parish house. Tuesday morning Bishop Leonard celebrated the Holy Communion and preached. In the afternoon an address was given by the Rev. George P. Mayo, a missionary in the mountain regions of Virginia. Pledges were made by representatives of the various chapters for Mr. Mayo's work, for Bishop Du Moulin's Missionary Fund, and for a newly-established emergency fund, which is to be used for the sudden calls which come so often.

### RHODE ISLAND

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

Guilds—St. Mary's Orphanage

ST. AUGUSTINE'S GUILD of St. Stephen's Church, Providence (Rev. George McClellan Fiske, D.D., rector), celebrated its thirty-third anniversary by attending evensong and listening to a sermon by the Rev. Frederick Wm. Harriman, D.D., father of the Rev. C. J. Harriman, curate of the parish.

THE THIRD SECTION of the Rhode Island Choir Guild held its annual festival service at St. Mark's Church, Providence, on May 28th. The Rev. Marion Law, locum tenens made a short address. The Rev. John H. Robinette was precentor, and Miss Blanche N. Davis, organist of the church, accompanied the large chorus of over one hundred and fifty voices, and Mr. George H. Pickering conducted. The choirs taking part were mixed choirs from five churches of Providence, and three from near-by parishes. The music was the same as that





presented the previous week by the first and second sections of the guild.

THE ANNUAL meeting of the corporation of St. Mary's Orphanage was held in Grace Church parish house, Providence, on May 27th. The Bishop presided and encouraging reports were read. Especially interesting were the reports of the matron and the president of the board of managers. The officers were reelected.

THE ANNUAL service of the Rhode Island League of Servers was held on Wednesday evening, June 5th, at the Church of the Epiphany, Providence. In spite of the fact that war has called many members of the League, there was a creditable attendance. The Rev. Henry Bassett delivered an intensely interesting address and the Rev. Carlos E. Jones intoned the service. Nine new members were admitted. Previous to the service a supper was served followed by the annual business meeting.

THE COMMITTEE of clergy selected at the last meeting of the Clerical Club and other clergy at the Bishop's House have sent a suitable memorial to the Archbishop of York, expressing their appreciation of his recent visit to St. Stephen's Church, Providence.

THE REV. ALBERT M. HILLIKER, who has just returned from Florida, proposes to take up the matter of rented pews in Christ Church, Lonsdale, where he is rector. This matter was referred to by Bishop Perry in his convention address and Christ Church will be among the first to deal with the matter seriously. Mr. Hilliker says: "We have been strengthened in our purpose to ask for a referendum on the question of pew renting by the strong pronouncement on the subject made by the Bishop. He deems the system of pew-selling and renting antiquated, undemocratic, and unworthy, and believes that the Church cannot be its best or do its best work for the world while special privileges in the house of God can be purchased with money." The referendum will be made at the next annual parish canvass.

THE CHURCH of the Transfiguration, Edgewood (Rev. Levi B. Edwards, rector), recently celebrated its twenty-fifth anniversary. On Sunday, May 12th, the mortgage was burned and on Whitsunday the church was consecrated by Bishop Perry. As an anniversary gift the church has been promised a stone tower to cost in the neighborhood of \$10,000, by Mrs. William H. Hall, a communicant of the parish.

WASHINGTON  
ALFRED HARDING, D.D., LL.D., Bishop  
General Confirmation—Prisoners' Aid Association

ON WEDNESDAY, May 29th, in the Bethlehem Chapel of Washington Cathedral the Bishop held a general confirmation for those persons unable to be presented at the confirmation services in their own churches. A very cosmopolitan congregation filled the chapel. Candidates were presented from twenty parishes, and there were in all forty two confirmed, among whom were two soldiers, one deaf-mute, and three colored persons. Two women and a child were received from the Roman Catholic Church. According to the Cathedral usage the Bishop's chair was placed in front of the altar, and the candidates advanced one by one to receive the laying on of hands.

THE YEAR'S report of the work of the Prisoners' Aid Association of the diocese, recently issued, gives an idea of the vast amount of work done through the unceasing efforts of its director, Mrs. David Ransom

Covell; and the tremendous amount left to be done under the war time conditions of Washington. Mrs. Covell and the Rev. Mr. Covell have both been commissioned special officers of the Metropolitan Police Force by Major Pullman, and one of them is in attendance every day throughout the trials in the police court. The Association proposes (1) to afford protection for those unjustly accused; (2) to help place first offenders, when it is suitable, on probation; (3) to provide aid for prisoners' families, (4) to give employment and, when necessary, food, shelter, tools, transportation, and other assistance for released and discharged prisoners; (5) to supervise those on probation or parole. Real constructive work is being done along these lines, and the need for it is increasingly greater with the rapidly increasing population.

WESTERN NEW YORK  
CHARLES HENRY BRENT, D.D., Bishop  
Diocesan Auxiliary — Knights Templar Visit  
Church Home—Little Helpers

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held at Zion Church, Palmyra, on June 5th and 6th. Wednesday afternoon was given over to Mission Study and the Junior Conference. Dr. John W. Wood gave an address Wednesday evening. The special matter at the business session Thursday was the inauguration by the president, Mrs. Philip N. Nicholas, of a war fund of at least \$1,000 to be used at the discretion of the Board of Missions to alleviate distress in the mission field brought about by the lack of funds,

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higher rate of exchange, increased cost of necessities, etc. The plea was made that while we are sacrificing for our soldiers on the battle-front we will not forget the soldiers of the Cross who are serving on the frontier under the Captain of the Great Host.

ON SUNDAY, JUNE 9th, the Hugh de Payens commandery, Knights Templar, made its annual visit to the Church Home in Buffalo. Service was held in the Holy Innocents' Chapel, the Rev. Chas. A. Jessup, D.D., and the Rev. Charles D. Broughton officiating, assisted by Mr. George I. Thurston, the lay reader who gives his services to the Home regularly. After the service at an informal reception in the Orphanage the Knights made an unusually handsome gift to the children. They added to one gift of \$200 a sum sufficient to equip the playground with every kind of apparatus which the children can use in their play hours.

THE ANNUAL service and meeting of the Little Helpers of the Buffalo district was held in Grace Church on May 25th, 150 small children, with many mothers with babies in arms, marching into the church for short service conducted by the Rev. Mr. Shaw, assistant rector. The sunflower was chosen for this year, and each parish was headed by its banner-bearer who had paper sunflowers tied to the standard. The offerings were placed in yellow bags and deposited in the alms-bason, by a child from each branch, and each child was presented with a package of sunflower-seeds, the gift of Miss Mary Hart, the founder, whose illness prevented her being present.

Following the service a tableau of flowers was presented in the parish house and the children were regaled with ice-cream.

THE HOLIDAY HOUSE committee of the Girls' Friendly Society in the diocese has again rented the Henry C. Trafton cottage, Canandaigua Lake (west side), to be opened to G. F. S. members, married branch helpers, and associates, Saturday, June 29th.

## Educational

COMMENCEMENT took place at St. Margaret's Hall, Boise, Idaho, from May 24th to 26th, culminating in the delivery of diplomas to two graduates on Sunday evening. The Rev. D. J. W. Somerville preached the baccalaureate sermon. Bishop Funsten delivered the diplomas and made a short address. The school has a good outlook for the coming year.

COMMENCEMENT at Grafton Hall, Fond du Lac, Wis., is appointed for June 19th, when the address will be given by the Rev. William G. Studwell, rector of St. Thomas' Church, Menasha. The commencement sermon will be preached on the preceding Sunday in the Cathedral by the Rev. Arthur H. Lord, rector of St. James' Church, Milwaukee. The Bishop gives a reception and garden party on the evening of June 18th.

THE GRADUATION exercises of the Berkeley Divinity School on Tuesday, June 4th, opened with a hymn in paraphrase of Psalm 90, which was sung at the consecration of Bishop Seabury in 1789. The principal address was by President Luther of Trinity College. The annual school ordination was held on the morning of the 5th in Holy Trinity Church, Middletown, the sermon being by the Bishop of Pennsylvania.

THE COMMENCEMENT EXERCISES of All Saints' College, Vicksburg, Mississippi, held from June 1st to 5th, were somewhat shortened by war conditions. The baccalaureate sermon was delivered by the Rev. Joseph Kuehnle of Natchez; the commencement ad-

dress, by Dr. James H. Dillard of Charlottesville, Virginia. On Wednesday morning Bishop Bratton was celebrant at the corporate Communion, and after Dr. Dillard's address delivered a diploma to one graduate from the college and certificates to five from the high school. The music and expression departments also graduated one pupil each. All Saints' has finished a difficult but very successful year.

ON JUNE 4TH, the Porter Military Academy, Charleston, S. C., held its annual commencement. The Hon. Jos. W. Barnwell, the orator, spoke of the causes of the War and the high issues involved. Bishop Guerry presented the Joseph Maybank Frampton cup, given in memory of a youth who died in the service of his country and awarded to the senior who had set the best example, his classmates being the judges. This cup was presented to W. A. Clark. Bishop Guerry also dedicated the service flag of the Academy. At this service the Rev. Walter Mitchell completed his tenth year as rector, and had the gratification of

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THE THIRTY-FOURTH year of Howe School closed June 3rd, exercises beginning with field day Friday continuing on Saturday with declamation contest and gymnastic exhibition. Sunday at the Holy Eucharist the Bishop Coadjutor of Southern Ohio was the preacher. At the closing exercises, the annual address was delivered by Dr. Charles Phillips Emerson, Dean of Indiana University School of Medicine, Indianapolis. Bishop White presented the diplomas and the rector awarded medals and honors. Thirty boys received their diplomas and most will proceed to college, several entering the service. On the service flag in the chapel, there are 247 stars; one boy has been killed in action and another died in the Great Lakes Hospital. The service list is read every Thursday in chapel and special prayers are said for those in service. Every effort is made to keep in close touch with the boys in the service.

IT WAS SAID by Ex-Justice Hughes several years ago that he did not realize what a commencement should be until he had witnessed that at the Cathedral School for Girls at Washington. Certainly the commencement there is unique in that the many trappings of flowers, essays, prizes, etc., are done away with, and the commencement consists merely of a very beautiful song service in the Bethlehem Chapel of the Cathedral, an address, and a charge to the graduates, after the giving of the diplomas from the chancel steps. This year the address was made by the Rev. Randolph H. McKim, D.D. The Bishop gave the charge to the graduates, who numbered twenty-eight. A summary of the work done by the girls during the school year shows that the money raised in the school for diocesan and general missions, for the Y. W. C. A., the Red Cross, for blind and wounded soldiers, etc., amounted to \$5,500. Seven hundred infants' garments were sent through the Red Cross or the Navy League. War Savings Stamps bought in the school amounted to \$1,200. Subscriptions to the second and third Liberty Loans amounted to \$35,000. There has never been a penny of endowment given for the Cathedral School for Girls until this year, when some of the students presented the school with a Liberty Bond to form the nucleus of an endowment fund. This idea was taken up at commencement by the alumnae and others, and \$500 has been raised towards the fund.

THE GRADUATING EXERCISES at St. Mary's School, Knoxville, Ill., were held on the morning of the 5th, there being seven graduates in the school of arts, and five in other departments. The Bishop of Quincy gave the diplomas, and the Rev. Dr. Leffingwell conferred the St. Mary's Cross of Honor, as he has for every class that has been graduated from the school. This cross is much prized by the alumnae, is of a beautiful design, and has never been changed since it was chosen by Dr. Leffingwell for the first class. At all the exercises of the week, Dr. Leffingwell received many expressions of honor and affection. The school has felt the pressure of war conditions, but is prepared to go on with its work, together with St. Martha's School, allied with it, both of which are under the superintendency of Miss Emma Pease Howard, who has been connected with St. Mary's for 26 years. At a meeting of the board of trustees Monday, Suffragan Bishop Griswold of Chicago, Mrs. Geo. W. Kritzinger of Chicago, and Mrs. George Tracy of Burlington, Ia., were elected members of the board. The first women are thus

elected on the board, possibly in recognition of the active work of the alumnae society in organizing for the endowment of the school. They have already secured \$4,000 toward that fund, which they propose to make at least \$100,000 and if possible \$200,000 before the campaign is over. The Rev. Dr. Leffingwell has lived in Pasadena, Calif., for the past ten years, but has given several weeks each year of personal presence to the school. His lease was to expire February 1, 1919, but the board of trustees has extended the lease to July 1, 1919, at which time his resignation, regretfully accepted by the board, is to take effect. St. Mary's property, including buildings, equipment, and grounds, is now conservatively valued at \$250,000, the title to which, unincumbered, now rests with the board of trustees under the full control of the Church. The school will reopen September 25th.

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