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VOL. LIX

MILWAUKEE, WISCONSIN.—JUNE 8, 1918

NO. 6

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

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JUST AS WHEN stone is laid upon stone, cornice upon cornice,  
the material fabric of a temple rises towards the heavens, so  
invisibly, but with equal and more enduring reality, the spiritual  
life, informed in knowledge, recollected in spirit, rises upwards  
as we advance in the practice of what we have learnt to be  
right and true, in the "obedience" as well as the "knowledge" of  
the character and mind of Christ.—*Rev. T. T. Carter.*



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 8, 1918

NO. 6



## Our Present Day Episcopate

THE fifteenth century bishop lived a life of luxury and political assurance and the demand for the Reformation was the result. The sixteenth century bishop opposed reform in the Church and the Protestant revolt was the result. The seventeenth century bishop stood for the Divine Right of Kings and the democratic suspicion of the Church was the result. The eighteenth century bishop sought to stifle enthusiasm in the Church and the Methodist secession was the result. The nineteenth century bishop sought to "stamp out ritualism" and the lawlessness of "ritualists", coupled with their distrust of the bishops, was the result.

In these five sentences we may fairly account for the position of the Anglo-Saxon world with respect to the episcopate in the twentieth century. If the Protestant world is not enthusiastic over the historic episcopate, and the Catholic Churchman is still a little unwilling to confide his future unreservedly into the hands of a bishop who may be succeeded to-morrow by an ultra-partisan of the nineteenth century school, it is because the appeal to history is *not* reckoned treason by Anglo-Saxons, be they within or without the Church.

The twentieth century bishop therefore inherits a whole stream of evil traditions. In America the tendency is now distinctly upward; in England, due to the fact that Lloyd-Georges and Asquiths have succeeded to Gladstones and Salisburys, the tendency seems to be to revert to middle nineteenth century limitations or to create new ones. In neither country has the episcopate really assumed a normal place in the life of the Church. Unless Churchmen themselves recognize this, it will be impossible for them to understand why Protestants outside the Church stumble at accepting the historic episcopate, while many a bishop will earnestly lament that those of his clergy who stand most strongly for the episcopate of the Apostolic Succession in the abstract are most difficult to bring within the influence of their own particular bishops. If anybody thinks that to be made a bishop after five centuries of common episcopal maladministration is to assume an easy task, he little knows the real troubles of the modern bishop. For if ever, on the whole, the members of an order have tried honestly to undo the mistakes of their predecessors in the past, the modern bishop in America, at least, has tried to do it. And we doubt whether there has been in the last five centuries in any national Church an episcopate that levels up in spiritual efficiency with that of our own American Church and of those other Anglican Churches that choose their own bishops.

But the result of the history that has been made is twofold: it has resulted in tying the hands of the bishop by legal enactments lest he do some harm; but also in tying them so lightly that if he has the desire to run amuck in his diocese his poor clergy and laity have little redress. Ninety-nine per

cent. of the modern bishops are tied up because one per cent. of them, in their enthusiasm for the truth as God or their mental limitations enable them to see it, are showing how much mischief an unrestrained but enthusiastic bishop can do.

And there is the fundamental difficulty that the precise limits of the bishop's authority, whether in a parish or in his diocese, are in some doubt. Neither our legislation nor the few judicial decisions, secular or ecclesiastical, that we have, are free from ambiguity.

Naturally, therefore, the newly consecrated bishop, hoping to avoid mistakes of eminent bishops of bygone days such as he could glibly recite during the days of his presbyterate, begins with exceeding caution. Recalling that probably nine out of ten of those "godly admonitions of the bishop" that have been produced within the past century were admonitions that the bishop had no right to give and thus were anything but godly, he gives no admonitions at all. Remembering how bishops in other days interfered so unjustly with the progress of the spiritual revival of the nineteenth century, he keeps aloof from "extreme" men and measures and with experimental forward movements, in Church or in State. Too often, therefore, in all this caution, he falls into the grievous mistake of abdicating *leadership* in the Church. The modern bishop may sympathize with the policeman in *Pirates of Penzance*: his "lot is not a happy one".

We are perfectly confident that the Protestant world never will accept the historic episcopate until the bishop's rights and duties and the rector's rights and duties are more clearly defined than they are in the American Church, and that is reason enough for defining them. But, even worse, we are confident that the American bishop cannot do the work that he earnestly longs to do and that urgently needs to be done unless the Church establishes the mutual rights of bishop, of rector, and of people much more accurately than has thus far been done. We consecrate strong men to the episcopate and then we cut down their efficiency fifty per cent. by leaving uncertain the question of just what we expect them to do. Let us see if we cannot make an approach to the solution of the problem.

LET US CITE the Ordination offices, the Institution office, and the Constitution and canons of the Church, as our primary authorities.

We find the *bishop* promising to be prayerful, to teach and exhort, to be an example in life and in good works, to promote quietness, love, and peace, to "exercise such discipline as by the authority of God's Word and by the order of this Church" (a limited grant) is "committed" to him, to be gentle and merciful, "to the flock of Christ a shepherd, not a wolf."

We find the *priest* making rather similar promises as to

his life, and also promising "reverently" to "obey" his "bishop and other chief ministers who, according to the canons of the Church, may have the charge and government over [him]; following with a glad mind their godly admonitions, and submitting [himself] to their godly judgments."

Here, both in the grant of authority to the bishop, and in the promise of obedience by the priest, are definite limitations. The grant of authority to the bishop and the promise of obedience by the priest must be read together. The bishop acquires no right to rule except "by the authority of God's Word and by the order of this Church"; the priest makes no promise to obey except "according to the canons of the Church". The priest no more places his liberty in the hands of his bishop than the bishop acquires an unlimited authority over the priest. The bishop can order the priest to do only what is explicitly required by the canons; the priest promises only to obey in connection with that limitation. "Admonitions" requiring priests to obey the bishop in matters not thus explicitly set down in the law of the Church are anything but "godly". The priest, and not the bishop, is to determine what the priest shall do wherever and whenever he is not bound by explicit law such as binds equally the bishop and the priest. A whole host of misunderstandings and bitterness would have been avoided during the history of this Church if this distinction had been perfectly clear. The relation of bishop to priest is primarily that of spiritual father to spiritual son. It is a beautiful relationship, in which counsel and guidance are the prerogative of the one to give and of the other to receive. It is *not* a relationship of master to servant, or even that of abbot to the priest of a religious order. "Canonical obedience," says Dr. Cutts, "is the same thing as lawful obedience, the law in question being the canons of the Church. 'Lawful obedience' may mean either (1) obedience in those things which the law prescribes; or (2) obedience in all things which are not contrary to the law. The special rules of the monastic orders required the latter obedience of all monks and nuns to their superior. The former obedience is that which the secular clergy are bound by oath to pay to their bishop. But before and beyond all positive canons, there is an indefinite paternal authority inherent in the office of the bishop, which implies a corresponding indefinite filial obedience on the part of the clergy." (*Dict. Ch. of Eng.*, art., Canonical Obedience).

The relation of the rector to the bishop is even more dependent on the letter of the law than his relation as priest. The rector—not the bishop—is charged with the exercise of all the discretion that there may be as to how the services of the Church shall be rendered. Choristers, organists, servers, ceremonial, are in his hands. "Every Act of sacerdotal Function"—a very sweeping grant of authority—is absolutely vested by the bishop, the chief ordinary, in the rector, the ordinary of the parish, in the words of the Institution office, subject to the explicit limitation: "You continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." The "lawful directions" must, naturally, be those which are based on the law of the Church, going back again to the authority vested in the bishop; they can not extend to preferences of the bishop not explicitly required by law. "The control of the worship and the spiritual jurisdiction of the parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel" (not the dictation) "of the Bishop" (Canon 16).

But if the rector is supreme (subject to law) in his parish, the bishop may not be excluded from it. He has the right to visit the parish and to administer Confirmation. He has the duty of seeing that the explicit law of the Church is not violated, and that the doctrine of the Church is properly taught. He is bound to give "counsel" as to the administration of the parish. These three rights and duties are necessary for the protection of the unity of the Church and the rights of the laity, and they do not interfere with the rightful liberty of priest or parish. The "counsel" of the bishop in a parish would be very much more effective throughout the Church if it were not for the evil tradition of bishops ordering the clergy in the performance of duties in which discretion is vested in the rector and not in the bishop. We earnestly need a greater amount of "counsel" from bishop to rector.

BUT EVERY LAYMAN is a member not only of his parish but of his diocese. The diocese will be what the bishop makes it. In things diocesan, though subject to the law of the diocese, the bishop is not bound to defer to parishes or to rectors. The bishop has here the right to initiate whatever he may choose. The bishop's relationship to his laymen is as intimate as is the relation of the rector to his parishioners. The bishop may gather his laity about him for every sort of movement that is not distinctly parochial. He may be estopped from working through parishes as such; but no rector can stand in the way of his laymen rendering their full duties to bishop and diocese. In worship, the bishop may establish his Cathedral and control every detail of its services. In that way he shows his ideals to every parish in his diocese, and is not dependent upon any parish for the opportunity. In missions he is supreme and the missionary is his vicar, absolutely bound to carry out the bishop's policy. Indeed it would be desirable to apply the term *vicar* to all missionaries in a diocese, as is canonically done in some of them. In the support of missions, whether diocesan or general, the bishop has so completely the right of access to his laity, that if there is any parish in which the rector is apathetic the bishop has the full right to go direct to the laymen of that parish and appeal for their loyal support. An apathetic rector may conceivably render no support in connection with parochial offerings, but he cannot estop the bishop from claiming and obtaining the support of the laymen as constituent parts of the diocese. So also in social, philanthropic, and educational work, the bishop has the right to the individual allegiance and support of all his laymen, and is not under the remotest obligation to respect parochial lines in pursuance of such work. In short, the laity are just as truly constituents of the bishop in their diocese as they are of the rector in their parish. They owe allegiance and support to the one and to the other. The parish is a corporation, with the rector as the head; the diocese is an organism with the bishop at the head. The organism is greater than the corporation. The laity are parts of both. The bishop may not interfere with the rector in his parish, though he has rights and duties within it, and the rectors, one or all, may not interfere with the bishop in his diocese; though they have rights and duties within it. It is not a fact, therefore, that the American bishop is shorn of power. He has far more power than most of the bishops exercise. He may organize his diocese into the most efficient factor to produce social, educational, philanthropic, or missionary results. The laity crave him as their leader. They are proud of him when he is willing to lead. There is scarcely a diocese in this country in which the laity will not willingly, gladly, follow their bishop's lead in all conceivable diocesan, civic, and general activities, and furnish him with all the money that he can use—if he will only gather them and lead them. If an occasional rector resents this leadership of the bishop, this demand upon the laity to be constituents of the bishop altogether irrespective of their relation to their parishes, the bishop is not bound to pay the slightest attention to his opposition. And there are not many laymen who could be induced by such a rector to refuse allegiance to a bishop who called to them *outside* the parish walls.

The gravest practical heresy that we have had in the Church in our day is the idea that the Church is a federation of parishes, in which there is nothing outside the parish, and in which, unless the bishop can interfere with the rector's rights in the parish, or can get the rector good naturedly to make an appeal for something from the chancel, there is no place at all for the bishop. Not all the rectors in a diocese can stand between the bishop and his constituents, the laity. And there are very, very few of either that would ever seek to, if the episcopate could really take a *normal* place in the Church, neither intruding in the parish nor excluded by it. We do, undoubtedly, need legislation to make this relationship perfectly clear to all men. The historic episcopate would not be a failure in some dioceses, and helpless in others, if the precise relationship of the bishop to his clergy and to his people were definitely made plain. The episcopal system admits of strong men as priests and rectors, with the right to initiate and control great things in their parishes without interference, and of strong men as bishops, with the right to initiate and control great things in their dioceses without interference. Whenever there is a clash between a rector or a

bishop, one or the other violates the relationship which ordination and institution offices, constitution and canons, uniformly define. Yet we believe that still more definite legislation defining more explicitly would prevent the occasional misunderstandings that do undoubtedly occur.

This is the episcopate in "constitutional form" that the American Church offers to the Christian world as a partial basis of unity. Are we not justified in asking that the system be viewed, not from the admitted abuses of past centuries, nor from the occasional misunderstandings of the present day, but from the carefully drawn constitutional aspect in which it is exercised among us?

**A** NUMBER of letters have been received both from camp chaplains and from parochial clergy with regard to the difficulties in the way of bringing the former into touch with Churchmen who enter the camps. Not only are the parochial clergy often at a loss to know who is the chaplain at any camp, but they often have no way of telling where the new recruit is to be found after his arrival. And it is difficult for the clergy to follow the movements of their men.

Churchmen in  
the Camps

We believe a directory of camps with the names of the Church's representatives at each is an immediate necessity, and trust that such may speedily be supplied by the War Commission. It will also be necessary for frequent revisions to be made.

But in the meantime, since the great bulk of men from any locality go to the same camp, the location of which is a matter of common knowledge in every community, it might be well for information to be given by the bishop to his clergy of the Church chaplain at that camp. The address of men at the camp may usually be obtained from their families, and thus the information can be given. If the plan of supplying diocesan rolls of names to the War Commission is carried out, it is possible that the Commission could act as a clearing house though it is evident that much delay would be involved by that system. Direct communication between rector and chaplain would be much quicker.

We do not forget that there will be men leaving for special service in other camps than those to which the drafted men are generally sent, nor that it is not always easy to tell where newly commissioned officers will go. At best there will be some who cannot be followed. But what has heretofore been said on the subject was meant as a plea that the parochial clergy would do all that they can, and make the number who cannot be followed as small as possible. Several of the camp chaplains mention particular clergymen who have been exceptionally helpful in commending men to them. This undoubtedly indicates that much can be done. Of course it would be useful if the men themselves would take the initiative in looking up the camp chaplain. But, men being what they are, only the exceptional ones will do so. Practically, the Church must generally seek out her own men at the camps.

Some of the chaplains are doing much in the way of preparing and distributing simple religious literature to the men. "It is astounding," writes one chaplain, "how great is the ignorance among so many. I think it can be said fairly that the system of Protestant religious instruction has failed utterly to give the fundamentals of religion, and we ought to change the system of our instruction."

We thank all those who have written us on the subject. The letters are too many to be printed, but we have read them with care and have obtained a new appreciation of the difficulties that confront both the parochial clergy and the camp chaplains.

**A**S the season for honorary degrees come around, the following explanation, given to the *Christian Register*, of the limited number conferred by one institution, is of interest:

Honorary

"This comes to me from a correspondent who engrosses the parchment diplomas for universities: The registrar of Blank University wrote giving instructions *re* the engrossing of the hon-

orary degrees: 'There will be only eight honorary degrees this year. We had only that many parchments on hand, and did not wish to order more at this time.'

**O**UR attention has been called to the fact that the poem, *A Toast to the Boys, Gone and to Go*, which appeared in THE LIVING CHURCH of May 25th, was improperly credited to the pen of Amelia Bingham. We are informed that Mr.

George Morrow Mayo, formerly a railroad clerk but now a gunner's mate in the Navy, is the author of the lines.

A Correction

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 3rd:

J. E. K., Hartford, Conn.....	\$ 5.00
St. Andrew's Church, Ashland, Wis.....	3.50
Getsemame Church, Proctorsville, Vt.....	1.00
Rev. C. P. Saita, Kiobashi, Tolsia, Japan.....	6.12
St. John's S. S., Clinton, Iowa.....	5.42
Rev. R. A. Forde, Troy, N. Y.*.....	3.70
St. Jude's Mission, Brunswick, Ga.*.....	2.00
St. Alban's Church, Danielson, Conn.†.....	10.00
A member of Christ Church, Woodlawn, Chicago, Ill.†.....	2.00
Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia †.....	15.02
Total for the week.....	\$ 53.76
Previously acknowledged.....	59,570.70
	\$59,624.46

\* For relief of French war orphans.  
† For Belgian 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.

409. Mrs. Mary I. Lewis, Racine, Wis.....	\$ 36.50
410. Chapter K, P. E. O. Sisterhood, Vale, Ore.....	36.50
411. Magic Circle Mission Band, Germantown, Pa.....	36.50
412. Anonymous.....	10.00
413. Mrs. H. G. Mitchell, Racine, Wis.....	36.50
414. Racine Business Woman's Social Club, Racine, Wis.....	36.50
415. Peabody School, Denison, Texas.....	36.50
416. Mrs. E. S. Culbertson, Ironton, Ohio.....	36.50
123. Keynee Club, Bangor, Maine.....	9.13
126. Mrs. Susan D. Cowdrey, Baraboo, Wis.....	36.50
168. Misses E. G. and K. Wackler, Oakland, Calif.....	23.50
188. M. B. E., Detroit, Mich.....	36.50
193. Mrs. Alice Guy Underwood and son Guy, Mechanicsburgh, Ohio.....	73.00
194. In memory of Fr. James Stewart-Smith.....	36.50
Total for the week.....	\$ 480.63
Previously acknowledged.....	26,251.41
	\$26,732.04

ARMENIAN AND SYRIAN RELIEF FUND

St. David's Church, Laurinburg, N. C.....	\$ 6.00
Rev. and Mrs. H. L. R., Minneapolis, Minn.....	2.00
I. N. K., All Saints' Church, Norristown, Pa.....	10.00
J. H. F.....	10.00
J. E. K., Hartford, Conn.....	5.00
Church of the Redeemer, Chicago, Ill.....	2.50
A. G. Miller, Beloit, Kans.....	5.00
Sara E. White, Tallulah Falls, Ga.....	50.00
Calvary Church, Front Royal, Va.....	8.00
Miss Flora E. Hill, Marquette, Mich.....	5.00
Trinity Church, Pine Bluff, Ark.....	13.20
Mrs. B. F. Ingram, Pine Bluff, Ark.....	5.00
Mrs. J. S. Thomas, Charlotte, N. C.*.....	2.00
St. Martin's S. S., Charlotte, N. C.*.....	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*.....	1.00
St. Martin's Church, Charlotte, N. C.—Memorial day offering*.....	17.00
	\$142.70

\* For the relief of children.

SERBIAN RELIEF FUND

Mrs. F. O. Granniss, St. Joseph, Mich.....	\$ 2.00
St. Paul's Church, St. Joseph, Mich.....	10.02
	\$12.02

HALIFAX RELIEF FUND

St. Peter's Church, Cheshire, Conn.....	\$8.70
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ANSWERS TO CORRESPONDENTS

**GERMAN CHURCHMAN.**—(1) (2) The American Church has churches at Munich and Dresden, in Germany, and none in Austria. Before the war the Church of England maintained about thirty chaplaincies in Germany and about six in Austria, with chapels in connection with most of them. At last reports, not many months ago, Church services continued to be maintained at both the American churches, and also at the English chapel in Berlin. Most, and probably all, the others had been suspended.—(3) (4) The Serbian Church was independent of Rome and of all other Churches prior to the war. We have no information as to the recent reputed compact with Rome.—(5) (6) The Serbian, Roumanian, and Bulgarian Churches were all independent Greek Orthodox Churches prior to the war, that of Bulgaria having at times been out of communion, and at other times in communion, with the other Eastern Orthodox Churches.

**B. F.**—The tithing system, strictly carried out on Old Testament lines, would permit one to charge his taxes to that account.

## THE SECOND SUNDAY AFTER TRINITY

By C. F. L.

## THE DIVINE CALL

"Oh come then to Jesus, whose arms are extended  
To fold His dear children in closest embrace;  
Oh come, for your exile will shortly be ended,  
And Jesus will show you His beautiful Face."

FROM the first dawn of consciousness to the last breath we draw, God is ever calling the soul to come to Him. He calls by sorrows and by joys, by suffering and success, by poverty and riches, by failure and applause. The invitation, "Come unto Me," has rung down the ages, ever since man was made a living soul. "Come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Come now and let us reason together . . . though your sins be red like crimson, they shall be as wool." Christ calling us said: "Come unto Me, all ye that travail and are heavy laden"; and how pathetic is His lamentation: "Ye would not come unto Me, that ye might have life!" All the beauties of nature, the golden, rose-tinted sunsets, the mighty, flowing rivers, the wonderful stars, that countless host of heaven—extending into limitless space — all call us to come and worship the Creator of all things.

The gospel for to-day pictures a man of wealth who had invited many to a banquet, and in accordance with custom sent forth his servant to tell them that the hour for the supper had arrived. "Come, for all things are ready," was the burden of the message. The ungraciousness of the replies and the inadequate excuses were insulting. But are they not typical of the refusals which are constantly given to the invitation of God to come to Him and find rest? Daily does Christ call His children to attend the heavenly banquet, and spend a quiet hour with Him. "Come, eat of My Bread, and drink of the Wine that I have mingled." Do not the angels look down in sad amazement at the refusals of those who have enlisted in Christ's army? Where are they when the priests, His ambassadors, stand before the altar, ready to distribute the Bread of life? The call is unheeded, for the thorns of worldly ambition have sprung up and choked the good resolutions, made perhaps in Lent, or at some mission, when the soul was on fire to serve in the ranks of the King of hosts.

This parable where the man sends out his servants to gather in guests for the feast suggests that all God's children should strive to win souls for the Church, that they may be jewels in Christ's crown throughout eternity. Are Churchmen eager to redeem the time "by buying up souls for His treasury", are they not too content to enjoy their own privileges without telling others of the riches they possess? Not so did the early Christians. St. Philip hastened to find Nathaniel, saying: "Come and see."

People would be surprised if they knew how zealous the propagandists of the new cults are in trying to win converts. St. James said: "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"; and the prophet declared: "They that turn many to righteousness shall shine as the stars for ever and ever."

The laity can often reach persons who never come in contact with our priests. Does not a responsibility rest upon them? In the words of Ezekiel, "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Is there not something appalling in the thought? Overmuch talking and arguing are futile; but the silent preaching of devotion to the Church and her priests at all times will have future results. The lending of Church books and literature has often been very efficacious in opening the eyes of outsiders. We read that: "The Spirit and the bride say, Come." Yet not they alone, but "Let him that heareth say, Come." The passion for souls should be the ardent aspiration of every Churchman, above all earthly ambitions.

When the Judgment Day is over, then will be heard the final divine call: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

THERE is always in our progress the intermingling of human effort and divine grace.—Rev. T. T. Carter.

## THE NEW LECTIONARY

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

## CALENDAR FOR EIGHT DAYS

Second Sunday after Trinity	Neh. 12:26-30. 43—13:3 Eccles. 16:24—17:14	I Peter 2	Isaiah 8:5-20	Luke 12:1-31
Monday	Exodus 35:1-19	Acts 11:1-26	II Esdras 2:33-end	Acts 4:23-end
Tuesday St. Barnabas, Apostle	Eccles. 31:3-11	Acts 9:23-31	Deut. 33:1-11	Acts 12:24—13:13
Wednesday	Exodus 36:1-19	Acts 13:1-13	Proverbs 11:1-16	Matthew 11:20-end
Thursday	Exodus 36:20-end	Acts 13:14-42	Proverbs 11:17-end	Matthew 12:1-21
Friday	Exodus 37:1-16	Acts 13:43-end	Proverbs 12:1-18	Matthew 12:22-37
Saturday	Exodus 37:17-end	Acts 14:1-18	Proverbs 12:19—13:7	Matthew 12:38-end
Third Sunday after Trinity	Neh. 13:4-end Ecclus. 1	Rom. 2	Baruch 2:10-end	Luke 14:1-33

THE first lesson is the story of the dedication of the completed wall and of the appointment of singers to restore the musical worship as in the days of King David. The point of general and everlasting import is the offering of sacrifices with great joy, "so that the joy of Jerusalem was heard even afar off"; although the fact that provision for the choir was followed by strict obedience to a law of God (13:1-3) should not be slighted.

The New Testament selection carries us forward and upward into the true Temple of God, into the Holy of Holies of which the High Priest has ascended; and we are urged to take our place in true worship: "ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Moreover, the narrowness and exclusiveness of Nehemiah's time, necessary, no doubt, under the circumstances, are in striking contrast with the extension of the blessings of Christ to the Gentiles. The royal priesthood (of the laity) is gathered from among all nations, and Christians are urged to win outsiders through their own good works that they may glorify God.

The point of contact with the Eucharistic services would seem to be mainly found in the Gospel for the day, the parable of the great supper. The "elect race" of the second lesson corresponds with the invited guests of the parable; while the calling out of darkness into His marvellous light of those who in time past had been no people, but were now the people of God, corresponds with the "poor and the maimed and the halt and the blind" ingathered to the feast.

The evening lessons were selected to bring out the protection of Providence and the "fear and love" of God's Holy Name, prayed for in the collect and suggested in both epistle and gospel (I John 3:15, 20, Luke 14:24). The prophet Isaiah, dealing with the crisis in Judah's history in which they faced a conspiracy of the upper Kingdom of Israel and Damascus against themselves, and when they were tempted to resort to human contrivances for help, to an alliance with Assyria, for example, and consulted necromancers instead of God for guidance, urges on them the fear not of Syria but of Jehovah: Fear not the policy of frightfulness inaugurated by Syria, but "Jehovah of Hosts, Him shall ye sanctify; and let Him be your fear and let Him be your dread." Put trust in God and in His Word.

It is this same thought that our Lord deals with in the second lesson (which might well include verse 32 or even go on to 34). "Be not afraid of them that kill the body and after that have no more that they can do. Fear Him who after He hath killed hath power to cast into hell. Yea, I say unto you, fear Him." But also love and trust Him: "Be not anxious . . . Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Not a sparrow is forgotten in the sight of God. Fear not: ye are of more value than many sparrows." (Note also Isaiah 8:14 and I Peter 2:8.) What a message for a world facing German frightfulness and efficiency!

The week-day lessons continue the Old Testament Law in the morning, paralleled by experiences of the New Testament Church; and, in the evening, Proverbs develops the wisdom whose principle is the fear of the Lord, while the teachings of our Lord are full of warning and of comfort.



# BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

A FRIEND writes: "The verses, 'My Son and God's Son', which you reprinted some weeks ago, have been a great comfort to a heartbroken mother, whose son, just eighteen, died of pneumonia in camp this past winter. Have you seen this message, written by Henry

Sturges Ely, of Cedar Rapids, Iowa, to an unknown soldier?"

"To Some Brave Boy,  
Somewhere in France:

"I do not know your name, 'tis true, nor who you are, nor what you do, nor whether you are large or small, or dark or fair, or short or tall. It matters not—I know that you are brave and strong. Your voice rings true. Your grip is firm. Your eye is clear. You represent what we hold dear. Were this not so, I feel somehow you would not be where you are now. You would not risk your life and more to fight a foe on foreign shore.

"You are the type of which we're proud. You tower four-square above the crowd. Your mind is clean. Your thoughts are high. You know no fear in earth or sky. Ten thousand kaisers could not force you not to steer an honest course. No threat nor bribe nor iron hand could make you heed a foul command. You loathe the thing that has been done by shameless, fiendish, obscene Hun. He does his work with unclean hands. Your code forbids what his demands.

"Thus do you stand before the world, and from your banner now unfurled your slogan gleams that all may see you fight for home and liberty—for home and those you love the best, for little babies in their nest, for mothers here and those above; for sisters, sweethearts, wives whose love cries out in terror as they glance at bleeding Belgium, famished France.

"Go to it, son! God's on the job, and every heartache, every throb of anguish in His own good time will be avenged, and then sublime will come the joy of lasting peace when battles end and horrors cease. Meanwhile, America entire will watch and work with soul afire. A hundred million hearts will pray—Good luck, brave lad! God speed the day!"

IT IS TOO MUCH to expect the *Pilot*, the *Gaelic-American*, and similar papers, to profit by this poem, by Abbie Farwell Brown; but individuals may be moved by it.

TO CERTAIN IRISH-AMERICANS

"Friends of Erin! Not to-day  
Must you brood on ancient wrong.  
Feuds must all be put away  
That our army-front be strong.

"Each vindictive word you speak,  
Hatred of a brave Ally,  
Helps to make our forces weak,  
Helps the foe to victory.

"All together, or we fall!  
Side by side with Britain's men,  
Brave and generous one and all,  
Strive and hope—and strive again!

"Friends of Erin! You must wait  
Till the Cause of Justice gains.  
Prussia batters at the gate!  
If it falls, what hope remains?

"Where were Freedom, if she won?  
Where were Peace, should she prevail?  
For her 'places in the sun'  
Would be every pleasant vale!

"Oh, forbid that one should bind  
Erin's name with Prussia's cause!  
Ireland—pious, true and kind—  
Must hate the Wolf with bloody jaws!

"Who can doubt the day is near  
For which the friends of Erin long?  
But we first must scotch this Fear,  
This Murder and this Force of Wrong!

"O be patient, strong, and wise,  
Generous in these generous times;  
But one foe before your eyes—  
Prussia with her load of crimes!"

PARODIES ARE usually abhorrent things; but this echo of Browning's Cavalier Lyric is no parody. It is, alas! anonymous, and of English origin, since Americans are not mentioned. But "the Yanks are coming".

MARCHING ALONG

"France and King George! Fritz and his scourge  
To the devils that dance to his damnable dirge!  
Englishmen, in! Nor sally nor grin  
Till Kultur is rooted from Hell and Berlin!  
March we along, thousand-score strong,  
Gallants from oversea singing this song!

"Tirpitz to Hell, and his obseques' knell  
Serve Hindenburg, Goltz, and young Friedrich as well!  
Belgium, good cheer! Waterloo's near!  
Poilus and Britishers, keep we not here  
Marching along, thousand-score strong,  
Gallants from oversea, singing this song!

"Pick, shovel, to trenches, and stay!  
Delve to your den, and before the hot day  
Deepens to red from its glimmering gray!—  
Pick, shovel, to trenches, and stay!

"Eighty leagues off, like a leopard at bay,  
Flaunts Kaiser Wilhelm his Junker array,  
Scoffing: 'What slaves these, who honor and pray!'—  
Pick, shovel, to trenches, and stay!

"Now, when the moment is ripe for the fray,  
'OVER THE TOP' sounds in syllables gay.  
Forward we press—till they falter away:  
'Pick, shovel, to trenches, and stay!'"

IN THE APRIL *Atlantic*, where those heart-moving letters of young Abbey appear under the title "Gentlemen Afraid", there is an example of ignorance, or insolence, which should not pass unchallenged. A selection of letters is published, brought out by the Rev. Joseph H. Odell's article attacking the American clergy for cowardice in the presence of the world-war. One of them is headed: "From an Anglican 'priest'." It is a peppery and ill-natured effusion, no doubt, but the inverted commas which the sub-editor or the office-boy has placed round the word "priest" can only be interpreted to signify that the writer of the letter has no legitimate claim to that title—as if one should write: "A German 'gentleman'." A few illiterates survive who think that "the High Church clergy" have assumed the name and office of priest as a party badge, on their own motion, and that the only genuine *sacerdotes* are those of the papal obedience. But one would have expected the most ignorant person in Boston to know better, and to realize that every cleric of the second order who ministers according to the Book of Common Prayer is a priest by virtue of his ordination, whether he likes the title or not, whether he is "low" or "broad" or "high"—or deep. The *Atlantic* owes an apology, or at least a public disclaimer of the intention to be offensive. Let us hope that it will pay the debt.

FOOLING THE PEOPLE who want to be fooled may perhaps be defended, even if with no better than sophistical arguments. But some outrageous things ought to be suppressed by law. An advertisement of a so-called "New Thought Church", assembling in Central Park West, New York, says:

"During the war our special work will be to protect the soldier. BULLET PROOF THE SOLDIERS AND SAILORS! If you want your boys protected from bullets and sickness, give us their names. No charges. We will protect a limited number in camp or at the front."

This is vastly more objectionable than "The Religion of Opulence", which offers "The Poverty Cure", and proclaims "Old Age a Falsehood", and it lacks the naiveté of F. W. Sears, another "New Thought" apostle, who advertises in the same column "a wonderful lecture by a still more wonderful man."

## CONVOCAATION OF CANTERBURY AGAIN IN SESSION

### Discusses Military Service Plans and Social and Ecclesiastical Reforms

#### ARCHBISHOP OF YORK DELIGHTED AT HIS TRIP

The Living Church News Bureau }  
London, May 6, 1918 }

THE convocation of the Province of Canterbury met last week in Westminster for the spring group of sessions. In the Upper House their Lordships first discussed the position of the clergy of the presbyterate in regard to voluntary war service. The Archbishop observed that the clergy had a great responsibility in seeing that the response they desired to make to the call of the nation, while it was loyal, whole-hearted, and patriotic, demanded the remembrance of the solemn trust which was theirs in the life of the Church and nation. The bishops were taking such steps as they thought right to give the clergy the opportunity of responding, in ways which were practicable and consistent with their duties, to the nation's call.

The Bishop of Oxford said that a misconception existed which it was very desirable to remove. He had received many letters from laymen and from some clergy taking exception to the view of the clergy being "called up" for military service by the bishops. It was extremely important to keep clearly before their minds that they had no kind of right to override the liberty which the government had thought proper to give the clergy. He was quite sure that if the clergy had been included in the new Military Service Act there would have been no resistance or resentment. They must let the laity see that the bishops were not trying to introduce an entirely alien view of their authority. This seemed to be also the view of the other bishops who spoke.

Their Lordships went on to consider the resolution brought forward by the Bishop of Peterborough at the group of sessions in February last and then deferred until this session. This declared that the Church should do all in its power to second the efforts now being made in many quarters to inaugurate a truer fellowship, both in spirit and organization, between all who are engaged in the industries of the nation.

The Bishop of Lichfield, in seconding the resolution, thought that reconciliation within the nation could not be effected till the claims of "social justice" were recognized and fulfilled. Men and women must count as "persons" and not as mere "hands". And the Church should set about to convert many of her own members to the "social message" of the Gospel. The Bishop of Norwich's view was that in the desired reconstruction of the world their first aim must be to bring back men to Christ. In dealing with social problems they should not pose as amateur politicians or experts. The last thing the Bishop of London desired was that they should become "court chaplains to King Demos", and simply acquiesce in every demand, whether just or not, merely because Labor was coming into power. They must endeavor to find out what was God's ideal and His plan. The Church had not spoken out sufficiently on the housing question, and they must take that matter in hand with far greater energy. What they had to do, said the Bishop of Chelmsford, was to preach the living Christ, because from Him came the only power by which true idealism could materialize. The resolution was carried *nem. con.*

The usually calm surface of proceedings in the Upper House was then ruffled by a rather stiff breeze. The Bishop of Oxford moved the following resolution:

"That with regard to Crown nominations to ecclesiastical offices, a committee be appointed to consider various proposals for the giving of more effectual expression to the mind of the Church, either previously to such nominations, or before they become final, and to report at the next group of sessions."

His Lordship was not without hope that his resolution would be dealt with in the House in an uncontroversial manner. It did not refer to any particular occasion or cause of anxiety, but merely to an anomaly. No one who looked at the question in the abstract could deny that the position in which the Church was placed by the present mode of nominating men to fill her highest offices "was one of intolerable humiliation". The position was such that at any moment her officers might be nominated by some one who was "her avowed and open enemy". The Bishop of Southwark seconded the resolution.

Dr. Henson, rising to reply to what he very naturally considered an indirect reflection upon his own episcopal nomination, said that he could not accept the Bishop of Oxford's statement that the resolution had no reference to any particular occasion. It

was, he believed, "the last effort of that extraordinary agitation which one particular appointment occasioned." His conviction was strengthened by what he heard at a public meeting the previous evening. He professed to quote some words of the Bishop of Oxford at that meeting. The Bishop here broke in to deny that the words were his, though his own version did not materially affect, I think, the accuracy of the quotation. Dr. Henson, though obviously not convinced, formally accepted the correction. He also attributed to the Bishop of Oxford another statement which was likewise denied. Speaking then to the resolution, Dr. Henson could only say that, in his opinion, the experience of the Christian Church "was not favorable to methods of clerical autonomy with regard to appointments." As a matter of fact, the worst appointments had been those made by men who acted avowedly in the interests of the Church, while some of the best had been made by men who seemed to be most unfitted for the task. The reason why these latter appointments were often so good was probably to be found in the fact that they had "no theological axe to grind". The Church whose mind was to be expressed was, according to his theory, "the body of the baptized", and its mind was therefore still represented by the Prime Minister, who was also the representative of the nation.

The Archbishop said that there had been a great deal too much said of late about Crown episcopal nominations resting entirely with the Prime Minister. He was qualified to say that this was a plain blunder of fact.

When the Bishop of Oxford's resolution was put it was carried by 13 votes to 6.

The president called attention to a resolution of the Lower House urging the formation of united councils representing "all denominations" to watch over moral questions and check social evils. He believed that such action was being taken all over the country. The Bishop of Lichfield remarked that only the previous week a well-informed woman asked him what the Church was doing on the subject. He replied that the Church was attending to the matter, but this person, like others, seemed to think that unless they wrote to the *Times* "about once a week" the Church was doing nothing. The Bishop of London said that the United Public Morality Council for London, instituted by his predecessor, Dr. Creighton, had been an enormous force in the metropolis. They were now dealing with the difficult problem of stopping the sale of "preventions" by chemists. The Archbishop announced that as the outcome of the recent debate in the House of Lords a conference was to be held at the War Office shortly, attended by representatives of the English and United States authorities, on the invitation of the Secretary for War, to consider the whole question of moral dangers to soldiers.

The Bishop of Bristol moved a resolution pointing out that the alterations in the Prayer Book proposed by the two Houses of the Southern Province have as yet no authority, and that no permission for their adoption can be given where it would clearly conflict with the Prayer Book use. He complained there was a wide divergence among the bishops. The Bishop of Oxford asserted that they could not easily exaggerate "the demoralization" which was going on among the clergy, and the bishops were "conniving" at it. The resolution was agreed to with the addition of the words, "subject always to the plea of necessity and abnormal conditions which the House recognizes may fairly be made." I must defer report of the proceedings in the Lower House, and also of those of the Convocation of York at its group of sessions, till next

The Archbishop of York (and his chaplain) reached England on Sunday morning, April 28th, and travelled from

Archbishop Arrives Liverpool to York in the afternoon, his arrival in his metropolitical city being marked by a joyful peal on the Minster bells. His Grace, who looked wonderfully well, informed a representative of the *Yorkshire Post* (Leeds) that he had an uneventful though very enjoyable homeward voyage, with good, bright, calm weather all the time.

Asked to give some of his impressions of his visit to the United States, the Archbishop said that the welcome given him was almost overwhelming in its warmth, and the success of the visit proved to be far greater than could have been anticipated. It was impossible to address those vast audiences and to speak to those leading men without being aware of the strong and rising tide of war enthusiasm in the States. Even more remarkable was the unity with which all classes of the population stood behind the President.

He had had, he said, a most delightful voyage, and his shipmates included a fine regiment of United States soldiers, a sample of the fine fellows that country was sending to Europe. He saw this particular regiment on the training ground of a big home camp, and they marched past him at half past seven one morning. Hence it was a particular pleasure, when he got on board his ship in New York, to find those fine fellows were to be his shipmates.

J. G. HALL.



## Chung Hua Sheng Kung Hui

### Chinese General Synod in Epochal Meeting Does Great Things in Laying Foundations for New National Church — Episcopal Supervision — Establishment of Central Theological School

THE General Synod of the Church in China, the Chung Hua Sheng Kung Hui, adjourned on Saturday, April 13th, a whole day and five minutes ahead of the scheduled time, after a most satisfactory and encouraging meeting, in which important and even epoch-making work was accomplished with a fine spirit of concord in spite of differences in conviction, and with remarkable despatch in spite of differences in dialect. Mandarin Chinese was the official language, but had to be interpreted in English for those Chinese who spoke only Cantonese or Fukienese. All the foreign members could speak Chinese of one dialect or another, but often spoke in English for the above reason, and were interpreted in Mandarin.

Of the sixty-four members of the House of Delegates, however, only seventeen were foreigners while forty-seven were Chinese, eighteen being clergy and twenty-nine laymen. The synod was thus more truly and fully than ever a Chinese synod, nearly two thirds of the membership (all the lay members save one, and more than half the clergy) being Chinese. In temper and dignity, as well as in effectiveness and expedition, it equalled any synod of equal size in the Church at home.

Owing to disturbed political conditions in West China neither Bishop Cassels nor any of the delegates from Szechuan were able to attend, but all the other ten dioceses were represented. At the opening service in St. John's Pro-Cathedral Sunday morning, April 7th, the ten Bishops were all present, and in addition Bishop Scott, the retired Bishop of North China, while Bishop Cecil Boutflower of South Tokyo and Bishop Tucker of Kyoto, Japan, also attended as visitors.

On the afternoon of that day, a great missionary service was held in the new Church of Our Saviour. The self-supporting congregation of the old original church has paid for this property, in a new part of Shanghai, and built a fine large and modern well-equipped church, where a vigorous and well-organized work is being carried on. A large congregation nearly filled the total seating capacity, and the well-trained choir, under the direction of the rector, the Rev. P. N. Tsu, led the singing, which included not only old missionary hymns long familiar in China but also two or three well known at home in missionary meetings, and only recently translated, by Mr. Tsu himself, into Chinese—"Oh, Sion, Haste" and "From the Eastern Mountains", sung to the tunes so familiar at home, and sung with great enthusiasm. Besides this, as an act of worship and praise at the close of the service a very good setting of the Nicene Creed was sung.

The synod assembled for business on Monday morning, the two houses organizing separately.

On Wednesday, they met together, as a Board of Missions,

and heard the report of the Rev. Mr. Koeh, our first missionary in the newly created missionary district of Shensi, who reported, after one and a half years' work, six catechumens enrolled, thirty-five pupils attending in primary schools, and twenty-one in special classes, constant services, well attended, and many heathen in Bible classes. Direct work in the way of preaching halls and ordinary "evangelistic" methods is impracticable as yet, but the mission has won the confidence of everybody and is exercising an increasing influence. Besides this, a fine property has been purchased for necessary buildings. The money for this was contributed entirely from Chinese sources, by special subscriptions from various dioceses, and owing to the good-will of populace and authorities the purchase price was remarkably low.

At a later meeting, the synod endorsed a regulation adopted by the executive committee of the Board of Missions, that the support of this mission work should be left entirely to the Chinese, contributions from foreigners being neither asked for nor encouraged, and no foreign workers being sent to take part. This was carried by the earnest argument and the overwhelming vote of the Chinese themselves, and the diocese of Hong Kong immediately promised to raise \$1,000 for the building fund. Later the synod authorized a system of apportionment, at the general rate of thirty cents per annum for each communicant, to be divided among the dioceses according to circumstances and ability.

Another interesting event in the joint session was the visit of delegates from the congregation of Chinese students in Tokyo, Japan, who reported through their pastor, the Rev. Mr. Yu, and asked to be recognized in some way by the synod as part of the Chung Hua Sheng Kung Hui. The delegates were granted a seat in the synod and the right of speaking, but not voting. Later, a resolution was adopted by both houses providing that Chinese congregations in Japan might, with the consent of the bishops and synod in Japan, ask for the oversight of a bishop of the Chinese Church, to be invited by the Japanese bishop, and that such congregations might elect a delegate to the General Synod of the Chung Hua Sheng Kung Hui, to have voice but not vote. Also that Chinese baptized and confirmed in such congregations must, on return to China, connect themselves with the congregations of the Chung Hua Sheng Kung Hui in their own land.

Interesting and important in the same way was the visit of a delegation from the English congregations in China. These congregations, scattered in various cities, have formed an association, and sent a formal delegation, Sir Haviland de Saumarez (Chief Justice of the British Court), with the Rev. A. J. Walker, Dean of the English Cathedral congregation, and Mr. Edney Page, one of the leading laymen of Shanghai, to present their greetings and cordial congratulations to the synod, and while recognizing its authority, and the full jurisdiction of the bishops of the Church in China, yet to ask that some arrangement be recognized by which English congregations may have the oversight of an English bishop when, as must ultimately happen, Chinese take the places of the present English and American bishops.

Later, by resolution, the synod expressed its thanks and instructed the Standing Committee to send a formal response to the congregations.

As to the other formal acts and legislation of the synod:



AT THE THIRD MEETING OF THE HOLY CATHOLIC CHURCH OF CHINA, IN SHANGHAI, APRIL 7TH TO 13TH

First in order and perhaps most important for the present was the passing of proper canons to provide for the election and consecration of Chinese as missionary bishops, and as assistant bishops.

As soon as this was accomplished, the synod, by formal vote, in executive session, and after solemn prayer, considered and confirmed the election of the Ven. Archdeacon Sing to be Assistant Bishop of Chekiang. He had previously been elected by his own diocesan synod, and so soon as the necessary permission has been received by his diocesan, Bishop Molony, an English Bishop, from his own Archbishop (of Canterbury), Archdeacon Sing will be duly consecrated.

Next in order, and of at least equal importance for the future, other canons were passed prescribing the qualifications and examinations for ordination to diaconate and priesthood, setting a standard for what has heretofore been left to the individual bishops in the separate dioceses, and including, in general, what is required in our American canons, plus some training in the social application of Christianity, and also in business methods, bookkeeping, and Church finance.

Important in this connection was the action of the last day, when by concurrent vote of both houses a Central Theological School was established to be for the Chung Hua Sheng Kung Hui what the General Theological Seminary is for the Church in the United States. The school is to be conducted under a board of directors representing all the dioceses and including all the bishops. It will, in fact, take up the work now being done at Hankow by the Theological School of the three dioceses of our American Church Mission, and carry it on in a more extended way, the various English and Canadian dioceses furnishing, so far as they can, both members for the faculty and funds for development and maintenance. So, it is hoped, a really great institution will be established, which the Church in China will itself maintain from generation to generation, long after the missionary help of the foreign Church has ceased to be necessary; and through this institution there shall be constantly sent forth a supply of clergy, thoroughly trained and fitted "for the work of the ministry" in their own nation.

Besides this the synod heard most interesting and valuable reports from the Committees on Christian Unity and on Prayer Book and Lectionary, on Sunday Schools, and on Church Literature.

The Sunday School Committee was enlarged and instructed to continue with wider scope as a Committee on Religious Education.

A committee on Christian Social Service was also formed.

Various questions about the translation of the Prayer Book and the terms used for "Catholic", "Apostolic", and "Church", in the Creed, were referred to the Prayer Book Committee and very wisely allowed to wait over till next synod.

On Sunday morning, by invitation of the English congregation, the synod assembled at Trinity Cathedral in Shanghai, and a great service was held, with beautiful music, the bishops, clergy, and delegates all entering in procession, and occupying seats in choir and chancel. A large congregation of both foreigners and Chinese attended. The collection for the Board of Missions amounted to nearly \$300. The sermon was preached by Bishop Scott, who is, in years though not in ecclesiastical law, the patriarch of the Chinese Church. He preached a sermon deep and broad and high, and the synod dispersed filled with the stimulating and comforting thought that amid all the confusion of war and politics, in China and throughout the world, amid all the wreck of empires and the crashing and changing of "old order", the Kingdom of Christ still stands secure, and is working out to its eternal and glorious end.

### HOLY BAPTISM THE BOND OF UNITY

**S**PEAKING to his diocesan convention, Bishop Darlington of Harrisburg treated on the subject mentioned, arguing that we may have made a mistake in not assuming Baptism to be the common factor about which unity may be realized, and urging the fundamental character of that sacrament. He feared we make a mistake in reporting to the United States census authorities our communicant roll rather than our number of baptized, thereby doing relative injustice in comparison with other religious bodies. He showed, too, that repentance and faith, the preliminary requirements for the two sacraments, are identical for each.

"In each case," he said, "it is first, repentance, and second, faith, but the massive stone baptismal font standing by the transept door of most of our churches is permanent in its position and teaching power, a silent witness to all who enter at time of service or for private prayer, and a hundred times larger than the small silver chalice and paten which are

only visible when the Eucharist is celebrated. We should not teach less the comfort, the power, and the universal need of the Holy Communion, but we should have a revival and renewal of apostolic preaching and teaching of the apparently neglected and forgotten truths of Holy Baptism, knowing that it was required even of our Lord Jesus Christ in the River Jordan by the hands of John the Baptist, and that the delivering of the children of Israel from the Red Sea but prefigured its cleansing, saving power; that our Saviour Christ saith, 'None can enter into the Kingdom of God except he be born anew of water and the Holy Ghost'; and that even our Lord's death and tomb are emblemized when we are buried with Christ in Baptism. As even lay baptism when performed with water, in the name of the Trinity, is unquestionably valid, the recognition and emphasizing of this family union in Christ will prove a firm first step to further explanations, adjustments, and reconciliation. If we realize we are indeed 'Children of One Father', the Holy Spirit will in good time (let us hope it is not far distant) show us how without giving up any vital truth, or lowering of ideals, we can live 'with one mind in one house', in complete unity.

"The Allegiance Card to Cross and Flag, printed in red, blue, and gold, which is beginning to be used in so many of our Sunday schools and Church guilds, gives a basis of co-operation by all in Churchmanship and Citizenship which will be faulted by few:

"I pledge allegiance to the Cross and to the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto my life's end."

"I pledge allegiance to the flag and to the Republic for which it stands, one nation indivisible, with Liberty and Justice for all."

"Perhaps, rightly magnifying the waters of baptism, they may not alone wash away our sins, but some of our prejudices, so that we will be willing to permit more differences in worship, so long as the essentials are preserved. Have we not built up the denominational fences too high, and *can we not lay aside temporarily exact agreement on all matters after Baptism, so long as we are united in what constitutes birth and membership in the Church of God?* Can we not teach our soldier and sailor boys to pray, and ourselves use the words in church, meaning honestly and without any mental reservation all baptized people who are joining so heartily and patriotically with us in this war of Christ against Moloch and of spiritual aspirations against Satanic materialism, by repeating the Baptismal prayers so beautifully set forth for our use, but which are almost never used now, except by the clergyman at Baptism?"

"A few years ago it seemed to the most optimistic that the day of Church unity must be very far in the future. If, however, the Apostles, directed by our Lord Himself, were only to preach so as to bring their converts to Baptism and then leave them to complete their Christian life in their own way by prayer and conference, why should not we be willing to call all men brethren, who are baptized in the name of the Trinity, and are striving by the use of the other means of grace to live a godly and Christian life? Perhaps we have asked too hard and exact uniformity of doctrinal belief and practice, and have received little encouragement. Now, if we ask less, perhaps the agreement of Christians together may be like that in a family where all are united by love and sympathy, and yet where each one as an individual develops harmoniously his own personal character."

IN NEW WAYS God is speaking to the hearts of men, calling them to give up many prejudices, to accept new visions, and hear Him speak in new ways. We need to pray that our eyes may be opened that we may see, our hearts quickened that we may have larger sympathies, our minds enlightened that we may have greater wisdom, our faith increased that we may set ourselves to our work with new faith and new courage. A new world is coming in.—*Bishop Lines.*

THE RESTING DAYS of Christians, and festivals of the Church, must, in no sense, be days of idleness; but let them be spent in the works of the day, that is, of religion and charity, according to the rules appointed.—*Jeremy Taylor.*

## National Organization for Church Work in the Colleges

By the Rev. PAUL ROBERTS

**A**T the invitation and also at the expense of the Collegiate Department of the General Board of Religious Education, twenty-eight Church workers in college towns gathered at Howe School, Howe, Indiana, at the generous invitation of Dr. McKenzie, and were in session from May 21st to 24th, to discuss the problem of the college student as that problem so vitally concerns the Church. A former conference of the sort had been held last year in Chicago.

For three days the conference worked under the able chairmanship of the Rev. J. M. Page of the University of Illinois, and guided by the Rev. Paul Micou, collegiate secretary of the G. B. R. E.

To bring to the general Church and to the pastor in a college community — who, perhaps, does not recognize his responsibility—realization of the work the Church must perform for the student, the following statement of the function of the Church in the college community was passed as the expression of the mind of the conference:

"In a college community, the function of the Church, as the Body of Christ, and the perfect expression of the Christian life, is (1) to nourish the spiritual life in its members within the college community; (2) to win new members to the Church; (3) to train students to become leaders in the Church's work at home and abroad; (4) to set forth the ideal of Christian unity.

"To this end Church workers among students should (1) comprehend the religious conditions of student thought and life; (2) comprehend the Church's task of interpreting Christianity and the Church to students; (3) know the methods and materials provided by the Church for the accomplishment of the task; (4) apply materials and methods to local student work."

How the Church may best perform this function was the problem these men came to decide — and perhaps the most hopeful element in the whole conference lay in the splendid type of men that represent the Church to the students of the country. The most important action taken to meet this responsibility was the formation of "The National Student Council of the Episcopal Church". This Council is to consist of two bishops, three representatives of each province, who are communicants in good standing in this Church, one a clergyman in a college community, one a faculty member, and one a student; and two representatives each of the General Board of Religious Education, the Board of Missions, and the Joint Commission on Social Service. The secretary of the Collegiate Department of the General Board of Religious Education is to be the president of the Council. Any collegiate organization of Church students may become a unit of the Council by agreeing to fulfill the minimum programme set forth, and it shall cease to be a unit when it fails to fulfill the minimum programme for two successive years. This minimum programme shall include regular activities in (1) worship, (2) religious education, (3) Church extension, (4) service, and (5) meetings to promote the aforementioned objects. The Council shall arrange conferences, provincial and national, of Church college workers.

It was strongly felt that this action marked an epoch in the work of the Church among college students. Now the Church recognizes her responsibility and it will be met, a united organization bringing to bear upon this great problem the unified forces of the entire national Church, and also, it was felt, becoming a real factor in the serious situation that now confronts the Church in the dwindling of her ministry.

An outline of a manual of Church Work among College Students was submitted for consideration. It covered such important topics as Personnel and Equipment, Work with the Student, Working with the Faculty, Responsibility of the Home Parish, Diocesan, Provincial, and General Work for Students, Bodies at Work in the Student Field, Help from the Outside, and Financial Campaigns. Each was given a copy of the manual which he was asked to take home for study, sending suggestions to the Collegiate Secretary.

A publicity committee will collect an exhibit of Church advertising among students, which will be used by the National Council in helping local workers.

The Rev. Morton C. Stone from the University of Wisconsin read a splendid paper on The Religious Education of the College Student. Giving the difficulties in the way, starting with the poor Church training before arrival at college, adding the lack of time of the students, the lack of suitable teachers other than the chaplain, and the lack of suitable Church literature, he made several helpful suggestions as to overcoming them, the most valuable of which was, perhaps, the intensive study courses beginning Friday evening and lasting over Sunday. Often taking the form of retreats, these had been tried in various ways in many places with splendid results. The curriculum of the course might be on (a) Vital Religion Subjects, (b) Biblical Subjects, (c) Vocational Subjects. It was voted to give the paper as wide publicity as possible.

Mr. W. H. Tinker of the Student Department of the International Committee of the Y. M. C. A. spoke of what that body is doing among students in mission study classes, recruiting men and women for the ministry and the mission field, and raising money for missionary purposes. The conference voted to cooperate in every way possible with the Y. M. C. A. in study classes and recruiting where such cooperation was not in conflict with the principles of the Church. Cooperation in raising missionary funds was left until a more definite statement of methods had been made, but it was felt that no funds for missions should be raised among students of the Church except through agencies of the Board of Missions.

Bishop Reese, fresh from work in the cantonments, gave the conference an address on the challenge to service and sacrifice the war puts upon every one of us, and the vital need of giving college men the spirit of service, the ideals of democracy, and loyalty to Christ.

Dr. Gardner also gave an exceedingly helpful address, his subject being The Spiritual Aftermath of the War. He particularly emphasized the need of finding the moral equivalent of war in a positive Christian Faith, the need for the Church to capture and direct the splendid community pride the war has developed, and the need for further study of Christian Worship to fit the needs of to-day. He frequently quoted from *The Church in the Furnace*, a book of essays by seven-teen English chaplains on the effect of the war upon the Church.

Many splendid suggestions came out in the discussions, and it was felt that the conference was of inestimable importance in the work of the Church. The leaders of Church as well as nation are coming from the colleges, and the conference marked a forward step in the training and education of leadership for the new age we are facing.

The following men were present at the conference: The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio; Prof. B. W. Bond, Purdue University; the Rev. William Burrows, University of Indiana; the Rev. Spence Burton, S. S. J. E., Harvard University; the Rev. J. M. Collins, Michigan Agricultural; the Rev. Richard Cox, Kansas Agricultural; the Rev. C. B. Cromwell, Valparaiso University; the Rev. Graeme Davis, University of South Dakota; the Rev. E. M. Frear, University of Arkansas; the Rev. S. M. Hayes, University of Nebraska; the Rev. J. R. Hart, University of Pennsylvania; the Rev. S. N. Kent, Lehigh; the Rev. R. M. Marshall, University of North Carolina; the Rev. J. M. Page, University of Illinois; the Rev. F. C. F. Randolph, Ohio State University; the Rev. Paul Roberts, South Dakota State College; the Rev. F. B. Roseboro, Yale; the Rev. M. C. Stone, University of Wisconsin; the Rev. C. L. Street, University of Chicago; the Rev. G. C. Stewart, D.D., Northwestern University; the Rev. G. L. Tucker; the Rev. H. M. Walters, University of Colorado; the Rev. J. Watson, University of North Dakota; the Rev. Robert Williams, Princeton; the Rev. G. E. D. Zachary, Pennsylvania State; the Rev. W. E. Gardner, D.D.; the Rev. Paul Micou, Collegiate Secretary G. B. R. E.; the Rev. M. Doswell, Tulane University.

## The Church, the Ministry, and the New Age

By The Rev. R. E. L. STRIDER

### I

THE mighty, world-wide catastrophe in the midst of which we find ourselves is making itself felt more and more in every aspect of human life. By the time the war shall have ended there will remain hardly anything just as it was before. Old standards of living, old methods of work, civilizations touched and untouched by the conflict, governments, commerce, politics, institutions—none ever again will be quite the same.

It is inconceivable that every department of human life should be changed by the war, and the Christian Church remain unaffected. When peace is finally declared it will be a new world in which the Church will find herself. Nations will have ceased to be; new powers will have arisen; portions of the earth's surface will have changed hands; and the interests of whole races received a new alignment. It will be, too, a somewhat different humanity to which the Church must then direct her words and her energies. There will be hundreds of thousands of cripples cast back upon our shores like driftwood from the sea; there will be millions of mourners to be comforted, and millions of bitter souls to be tempered and sweetened. Hundreds of thousands of young men will come back to us sobered and saddened by the glimpse they have caught into the black depths of war's hell, around whom the new race must crystallize. A wrecked world will need to be rebuilt, and humanity, rendered more thoughtful by its narrow escape, rehabilitated.

For us in America will dawn besides those new cares and duties incident to the passing of our country out from provincialism and youth into the stern business of mature manhood and world-wide responsibility. In view then of these numerous changes, that are only waiting for the end of the war to burst upon us in all their startling reality, it behooves the Christian Church, more especially the American Christian Church, to be girding up her loins, and making herself ready for the new and difficult day that lies ahead.

In discussing the future of the Church this question, out of many that might be asked, cannot be avoided: Will the ministry of the Church as at present constituted and equipped be equal to the tasks of the future Church? I am frank to say that I do not think so. Wherever the fault may lie, I am sure that I am not hopelessly pessimistic in saying that the Church assuredly will fail somewhat in attaining her high destiny in the new age if the efficiency of her official ministry be not somehow increased. If that be true then this further interrogation becomes necessary: How may the increase in efficiency be brought about? The answer will, partly at least, indicate the cause of the condition that makes the question necessary. There are two angles from which the problem may be viewed, and they will be considered now in their proper order.

#### I. THE CHURCH PREPARING A NEW MINISTRY

The Church herself owes an obligation in this matter, and the new efficiency of which we speak can never come until she recognizes that obligation and takes adequate steps to meet it.

The first duty of the Church to the new ministry of the future falls under the head of her preparation of the clergy for their work. That something is wrong with the seminaries, that the training offered to young men looking forward to the sacred ministry is inadequate, scarcely admits of reasonable denial. But the seminaries do not need to be abolished and rebuilt *de novo*, as some would almost persuade us. It is not a revolution, but a readjustment and a modernizing, that the seminaries stand in need of to-day. This point may be made clear by the use here of two concrete illustrations.

There can be no question that many of the seminaries have been woefully deficient in their teaching of that most

essential subject, Pastoral Theology. This should be the course in which students are taught how to apply the theories they may have learned to the practical details

#### 1. Pastoral Theology

of the work in which they are about to engage. How can young theological students, having dipped into Hebrew, Greek, Sociology, Polity, Liturgics, and Theology, be expected to go out and bring all this mass of theory successfully to bear upon the problems of modern life, unless they have first had a thorough course of instruction in Pastoral Theology? We might as well set out to make a man a musician by teaching him the history and theory of music but leaving out all muscular and mental adaptation; or to teach a boy to swim by describing to him the proper motions to make with his arms and legs, and then unceremoniously throwing him headlong into ten fathoms of water. The boy might swim, but the chances are that he would drown, and at any rate it would be a dangerous experiment. Pastoral Theology offers a sort of gradual transition from the academic curriculum of school to the sudden plunge into life's stern reality. An adequate course in this subject, pointing out the more troublesome problems, warning against dangers and pitfalls, with a sane discussion of methods, is both invaluable and indispensable.

In examining the catalogues of many of our seminaries I have received the impression that Pastoral Theology is a minor subject, rather than in a sense the major of majors. I know of one seminary where a senior class was allowed to graduate without ever, during its entire course, having had one word of instruction on the pastoral relation. Certain phases of the subject should be taken up in the junior or certainly in the middle year, but never relegated to the busy end of the course. If no more were accomplished than to impress the students with the importance of the study, it would be much to be thankful for. Alas, some of us discover that Pastoral Theology is essential when we sit, like that famous classical personage, amidst the ruins of some wrecked parochial Carthage, and wonder how it all happened. The Church pays dearly now and then that the minds of her clergy may be enlightened in the sadness of some tragic aftermath.

It is no disrespect to the scholars who occupy the chairs at our seminaries to say that they are not the ones to teach Pastoral Theology. They are too often out of touch with parish life. The one to teach this branch is he who comes fresh from the firing line of parochial duty. Every seminary should be endowed with a fund sufficient to call within its walls each year three or four clergymen, conspicuously successful in parish administration, to lecture on Pastoral Theology to the middle and senior classes. Such lectures would of course supplement the more academic discussions of the class-room.

Clergymen are proverbially poor business men. And the condition is made worse by the tacit assumption on the part of the public that it is necessarily so. It is not. A clergyman cannot be a specialist in complicated business

#### 2. Business Training

matters. He is not expected to finance railroads and organize corporations. But he is expected to pay his debts, to keep a set of books, to understand something of the principles of banking, to live approximately within his salary, and to account in a business-like way for every penny not his own that passes through his hands. Even on Olympus where the gods of episcopacy dwell there has been at times shortcoming in certain of these respects. If young men entering the seminary have had no training to these ends they should not be allowed to begin parish work until they have had it. A portion of the middle or senior year could be devoted to the purpose, with the result that much sorrow and damage might afterward be avoided.

I have not been unmindful of the two theories of educa-

tion, one that school and college instruction is intended to store the mind with facts, the other that it is to train the mind to secure its own facts. But there is a practical middle course, and our seminaries need to strike it more successfully.

We now pass on to observe that one very necessary requirement for greater clerical effectiveness is some sort of

3. Standards of Efficiency

standard of efficiency. In the business and professional world there is a standard to which all must conform, and

that standard finds its sanction in a motive more vital than personal inclination or pride. I know the danger of applying worldly standards and tests to the affairs of the Church, and I do not for one moment counsel that. But I do think that when a clergyman is commissioned, and guaranteed a living, he ought to be made to know that the Church will not tolerate idleness and inefficiency, much less indifference, in the discharge of his duty. Clergymen in the present state of the Church's development are subject to scarcely any requirements of a definite nature. If the rector be a man of literary tastes and temper he may immerse himself in his books and let the parish suffer the consequences. If he be a man of independent means he may devote the week to travel, arriving home early Sunday morning in time for service in the presence, perhaps, of "twelve valiant saints, who climb the steeps of heaven through peril, toil, and pain," not the least of their perils and pains being the fate of having such a rector. Or if he be socially inclined he may mingle in the pleasures of the fast set and neglect the more staid and sober members of his flock. It is a sad but not overdrawn recital, the saddest part of all being that the Church tolerates the condition. She has no standard of efficiency, and can only say: "Beware, young man, lest you deny an article of the Creed, or commit a crime, in which case you shall be tried." Why not say to a clergyman being instituted, in language that he cannot fail to comprehend: "You are placed in this parish to be faithful, and if you will not be faithful you may be no longer steward"? Such of the clergy as are faithful would welcome such a supervision. Then the Church would know officially who are worthy, so that when positions of honor and responsibility are vacant she would have something more definite and reliable to base her selection upon than the word of the would-be incumbent and his painstaking promoters.

One way to solve the problem thus pointed out would be for the Church to form a commission that should set as its

4. Fitting the Man and the Place

objective the enabling of clergymen who have been unsuccessful to secure other positions in the Church where

their abilities could be used to better advantage, perhaps to their ultimate success. It is by no means fair to assume that because a man has failed in one position he will therefore fail in all. On the contrary the presumption is that every man can do good work somewhere, and it is the business of the Church to help him find his place. There are men who would make excellent assistants, but cannot successfully administer a parish. Some are born teachers. I have heard of those whose only qualification for clerical work seemed to be a good voice. Very well, let the Church show a willingness to aid such an one to find a position where reading the service will be the principal duty. One who has a talent for preaching, for administration, or for pastoral work, should be allowed to exercise and develop such powers, for they are all too rare.

I am not pleading for specialization in the Church, but only for official assistance to those who are trying to find

5. Value of a Longer Diaconate

their places. As a means to this end I believe the establishment of a longer diaconate would be valuable. At present

the diaconate is a perfunctory formality in many cases. We have much to say about the three orders of the ministry, but actually we have only two. The diaconate is a period of time, too often shortened, and not an office at all. Young men are restive under it. They chafe at the delay, and fancy that their "work" is being interfered with by having to wait six months or a year for priest's orders. And the Church officially encourages such a feeling. Now all this might be very different if the period of the diaconate were longer, say five years, and if it were made a time of trial, probation, and apprenticeship, upon which the whole future might depend. Before ordination to the priesthood there could be an investigation into the fruits and achievements of the diaconate, to ascertain

whether it were worthy of promotion to wider service. Such, we are taught, is the method pursued by Almighty God in bestowing the blessings of higher life, and it could therefore scarcely be construed as unworthy of the Church.

Under this division of our subject one more suggestion needs to be made. The Church must guarantee to the clergy

6. Adequate Salary

a living salary. All honor to her for her all too tardy awakening to the need of clergy pensions. But now, hav-

ing safeguarded the rights of the superannuated and the dead, she should turn her attention to those who are still active. The Church rightly expects much of her ministry; then let her pay them a salary under which they may live with a fair degree of comfort. The best and highest type of men are not, and will not be, attracted to the ministry when it is exceedingly doubtful whether as ministers they will be able to keep body and soul together without being dependent on the generous charity of their parishioners.

These, then, are some of the duties which the Church owes to that new and better ministry needed to carry on her work in the new age. But the ministry itself must do something in preparation for that new and strenuous time.

[CONCLUDED NEXT WEEK]

CONDITIONS AT FLORENCE

St. James' American Church,  
5 Via Bernadro Rucellai, Florence, Italy.

Dear Living Church:

THE help of THE LIVING CHURCH RELIEF FUND has been of the greatest value. As time passes, it becomes increasingly difficult to meet the church's expenses and the many demands upon us for relief. Our little congregation is faithful and zealous, and the few who are able-bodied give very devoted service in many ways. The laboratory for surgical dressings, which is the chief work carried on at the church, is now under the American Red Cross, which supplies materials; all contingent expenses—and they are considerable—are paid from the church's relief fund. The number of cases for personal relief increases. In none of the countries at war is it easy to get enough to eat, and the class of people that I am chiefly helping, teachers, students, musicians, is the hardest hit.

We scan the American papers eagerly for news of progress in our preparations; as yet we do not learn that steps have been taken toward the calling out of an army proportionate to our needs. I believe that the knowledge that the government at Washington had undertaken to call out five million men as quickly as possible would have a very great effect in Europe, both upon friends and enemies. The situation is grave enough to call for every effort, and for the certainty that the effort will continue.

The American Red Cross in Italy is accomplishing a great work, which is doing much toward the maintenance of the public spirit.

Since last I wrote you we have had a very brief visit from Bishop Israel, who left behind him impressions of kindness and sympathy. He brought news of our soldiers in France which was very grateful to the Americans here. Unfortunately he could not give us a Sunday, and I was so uncertain as to when he would come that it was impossible to make announcement upon the Sunday preceding.

With renewed and very hearty thanks, I am  
Faithfully yours,

April 22nd. HENRY RAWLE WADLEIGH.

FOR THEE to do that which every man may do, I hold it no mastery; but to love thy neighbor in charity and hate his sin can no man do, save only good men, who have it by the gift of God, and not by their own travail, as St. Paul saith: "Love and charity is shed abroad in your hearts by the Holy Ghost, which is given to you." And therefore it is more precious and more dainty to come by. All other good deeds without this make not a man good nor worthy of the bliss of heaven, but this alone, and only this, maketh a man good and all his good deeds to be medeful. All other gifts of God and works of man are common to good and bad, to the chosen and the reprobate; but this gift of charity is proper only to good and chosen souls.—Walter Hilton (1396).



CLINTON ROGERS WOODRUFF, EDITOR

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

#### IOWA'S SOCIAL SERVICE PROGRAMME

THE work of the Social Service Commission of the diocese of Iowa this year has been in seeking to provide information and to further the Government's aims for the solution of problems created by the war, for the conservation of food, for the relief of the suffering, and the formation of plans for the care of those made destitute by the war, with suggestions for preparedness to meet after-the-war conditions.

The Bishop and Bishop Coadjutor met with the commission. The Bishop urged that the commission undertake, so far as possible, the mobilization of the Church's forces of the diocese for war service. In response action was taken as follows:

The clergy were asked to present to their parish guilds and other organizations the wisdom of coördinating their meetings and personal efforts with the work of the Red Cross.

The pressing needs, and the necessity for the immediate relief, of those suffering and made destitute by reason of the war were considered. The clergy were asked to bring the matter to the attention of their congregations, to preach on the subject, and to give their people an opportunity to contribute to this object. Sunday, June 17th, was designated as a suitable time.

The commission recommended the desirability of appointing a committee of three in every parish and mission, to cooperate with the diocesan Social Service Commission, and to represent the Church in local war relief measures in their respective communities, as needs might arise.

The commission recommended also the desirability of cooperating with ministerial associations, commercial bodies, and other local agencies, in taking preliminary action toward organizing for the relief of families that may be made dependent by the war.

The clergy located near training camps were asked to cooperate with the authorities, in all ways possible, to safeguard the moral and religious welfare of the soldiers, and to aid in providing for them suitable recreation.

The commission appointed a committee of three of their number to advise with the Bishop in regard to the furnishing and maintaining of rooms, and the furnishing of the chapel, by the parishes and missions of the diocese, at the new St. Luke's Hospital at Davenport, when the work of building shall have been begun.

#### NEIGHBORHOOD AMERICANIZATION

What the neighbor can do for Americanization, according to the National Americanization Committee:

"1. Help the new Americans to feel at home. Go and see them. Help them to adopt an American standard of living. In these war times, help them to get a reduction in food prices and to get coal and other necessities. Share the burdens, privations, and self-sacrifice with them.

"2. Persuade a few of your American neighbors to remain on the street with you when the immigrant moves in, and help him to see how Americans live.

"3. Encourage the immigrants to come to your home to see how you cook, and care for your children and your home.

"4. See that your immigrant neighbors are not fleeced by sharpers. Help them do their marketing.

"5. Discuss with the immigrant his own country, show interest in their views, and obtain for America the many things he can contribute. If we learn from them, they will learn from us.

"6. See that they learn early the city ordinances relating to school attendance, the sanitary laws, carrying weapons, and tampering with freight cars on the railroads.

"7. Be a Big Brother to at least one family and break down the barriers between old and new Americans.

"8. See that the immigrant mother and sister whose sons and brothers have gone to the front have protection and comfort. They have new responsibilities and cares and are alone in a new land."

#### PROTECTION FOR CHICAGO GIRLS

Chicago has a committee to look after its girls. Here is part of its programme:

- (a) The establishment of a protective bureau.
- (b) Securing women protective officers with police power.
- (c) Securing a house of detention for girls, or a place where girls may be detained temporarily.
- (d) Securing women probation officers to deal with girls arrested and brought to the courts.
- (e) Additions to the staff of the Travelers' Aid Society.
- (f) The official control and supervision of amusement resorts.
- (g) Securing improved laws and ordinances for the protection of girls, when necessary.

#### GOALS OF MUNICIPAL ACTIVITY

The British Labor Party holds that cities "should not confine their activities to the necessary costly services of education, sanitation, and police, nor yet rest content with acquiring control of the local water, gas, electricity, and tramways, but that every facility should be afforded to them to acquire (easily, quickly, and cheaply) all the land they require, and to extend their enterprises in housing and town planning, parks and public libraries, the provision of music and the organization of recreation; and also to undertake, besides the retailing of coal, other services of common utility, particularly the local supply of milk, wherever this is not already fully organized by a coöperative society."

#### HOUSING REFORM

What is housing reform?

"An awakening of the public to real conditions, and the promotion of a civic movement to correct them.

"A campaign to abolish existing evils, remedy defects, provide against their repetition, and erect defences for the future by enacting state laws and city ordinances.

"The stimulation of private enterprise to build sanitary, adequate, and attractive homes, yielding a reasonable rate of interest upon the investment."

That is how the National Association of Real Estate Boards defines "housing reforms." A most significant one, we must admit.

#### PHYSICAL VALUATION OF CHILDREN

"Children's Year" began April 6, 1918. Work in this behalf will be carried on by the children's bureau of the Department of Labor, which proposes to take a physical valuation of the children in the United States with a view to aiding those who are sub-normal. Each child by a system of weights and measurements will be compared with certain standard types, pronounced departures from these standards receiving personal attention from experts connected with the bureau. Parents desiring to enter their children in this national test should communicate with the chairman of the Child Welfare Committee of their State Council of National Defense.

DR. WOODS HUTCHINSON is authority for the statement that there has been a real triumph in this war scored in the elimination of the horrors of war except from what might be termed the legitimate risks of war, and that the death rate from disease on the western front has been reduced almost to a vanishing point.

THE NATIONAL DESERTION BUREAU of the Conference of Jewish Charities has taken a leading part in combatting family desertion and child abandonment in this country.



## 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.

### WHITE FIELDS AT FORT OGLETHORPE

To the Editor of *The Living Church*:

I HAVE just returned from another visitation to the camp at Ft. Oglethorpe, near Chattanooga, where I held two confirmation services for the Rev. J. Craik Morris, D.D., acting chaplain for the War Commission; and I ask the privilege of expressing my great satisfaction with the work that is being done and my conviction of the pressing need of more men to do it.

This camp at Ft. Oglethorpe is no mere temporary provision for the accommodation of troops in war-time; but it is a vast permanent establishment for medical training and hospital work in the future; and when the Government buildings are completed it will be the largest medical training school in the world. The camps occupy an area of about eleven square miles. There are five huge hospitals for the sick and wounded in course of construction. It is estimated that there will be at least forty thousand men on the ground.

At present we have three representatives of the Church there. The Rev. H. J. Geiger, chaplain of the 51st Infantry Regiment, attends to his own men and may be ordered away at any moment. The Rev. Dr. Morris, of Madison, Wisconsin, has volunteered for three months without salary and has virtual charge of all the work done by the Church. He has made himself a power for good, and, with the excellent assistance of Mr. Poole, of the Brotherhood of St. Andrew, is exercising a splendid influence and is holding services at six or more stations. But the work is too tremendous for any one man; and then what are we going to do, when Dr. Morris' term expires and he returns to his parish in September?

There is no work more important than this anywhere, not even in France, and we ought to have at least two priests of the very best ability permanently settled at Ft. Oglethorpe, and we ought to be assured of the assistance of the Brotherhood men, which has proved of immense value. The only difficulty in the way seems to be the lack of money to pay the comparatively small salaries and necessary expenses, and we hope that the appeals of the War Commission and the Brotherhood of St. Andrew will meet with a liberal response from our people.

Sewanee, Tenn.,  
May 31st.

THOMAS F. GAILOR,  
Bishop of Tennessee.

### "THE PLACE OF THE INTERCESSIONS"

To the Editor of *The Living Church*:

WHILE heartily welcoming Professor St. George's paper on The Place of the Intercessions in THE LIVING CHURCH for May 25th (following one on The Last Collects in the issue of April 13th), may I be allowed to make a few remarks on the subject?

1. It is all important that "the Bidding", which is recommended before the sermon, be kept elastic and informal. The mention of the names of those for whom prayers are asked—in sickness, or danger, or on service, etc.—emphasizes the family character of the Christian Church and parish. This is altogether obscured by the addition of a collect for an unnamed sick person or traveller by sea — very likely just after all sick persons and travellers have been prayed for, as if the general prayer did not really amount to anything. To suggest special intentions before the general prayers, to which they should be applied, brings out their meaning and reality.

2. The formal English "Bidding Prayer" is excellent as used before a sermon when this is preached apart from a service. Its use (which some of our friends a little while ago were bent on introducing) before the sermon in the Eucharist, perhaps just after the Litany has been said, is to duplicate—or triplicate—the intercessions in a tiresome and unhelpful manner.

3. The post-communion collects, as will be seen from those in our ordination services, should correspond with the collects proper, rather than introduce new subjects. Special memorials whether of the season or of particular occasions should follow the collect for the day, as in our rules for Advent and Lent.

Burlington, Vt., May 27th.

ARTHUR C. A. HALL.

### WHERE MEMBERSHIP ROLLS ARE SIGNIFICANT

[CONDENSED]

To the Editor of *The Living Church*:

IT has been often remarked that if a thing is said frequently enough it will come to be believed whether it be true or not. There are forces at work in our country carrying on a propaganda which has been proven to be false and caused much damage because it was not nipped in the bud. I refer to the "German stuff".

In towns where the Roman Church has succeeded in establishing a parochial school, one hears the members refer to the public school as the "Protestant" school, and to the parochial school as the "Catholic" school. It is not a far step to the claim that since the "Catholics" are taxed for the support of the "Protestant" school, the State should furnish aid to the "Catholic" school.

In the New York *Sun* of March 17th there appeared a statement attributed to Bishop Hayes of New York, to the effect that the Roman Church originated the Magna Charta. Not long ago I read a long article the argument of which was that the Roman Catholic Church was the Church most capable of continuing the policies and upholding the religious traditions of George Washington. George Washington! An Episcopalian of the first water, a Mason proud of his spotless apron, handing on his great work to the Roman Church!

But hold! Sometimes they succeed.

When the representatives from the Federated Council of Churches and the Roman Church met in Washington last year it was agreed that thirty-six per cent. of the chaplains for the army and navy were to be furnished by the latter. I have always been unable to understand where these figures were obtained until I read your issue of May 11th. I found the answer in two articles: The dispatch from Washington on the official census of the churches and your editorial on the same subject. There we read that of the "enrolled members" Rome has about thirty-six per cent. I assume that these figures were used in arriving at an agreement as to the apportionment of the chaplains among the various religious bodies. But, as you point out, Rome has not thirty-six per cent. of the Christians in this country and she has not thirty-six per cent. of the boys who make up the army and navy.

The *New Age* in the April issue says that a religious census in fourteen training camps numbering 305,000 men, about one-fifth of the army, reveals the fact that Roman Catholics number 21.6 per cent. of the men. "Let it also be noted that in six of these camps, the ones that show the largest Roman Catholic representation, the men are drawn from localities that have the largest Roman Catholic population." But the pro-Roman propaganda has been so effective that when I recently took a trip half-way across the country I heard it frequently said that the army and navy were one-third and even two-thirds Roman Catholic. "Why do the people imagine a vain thing?" Answer: Because they are so taught.

And the Federated Council of Churches was so impressed by this propaganda that they acquiesced in the arrangement whereby at least sixteen per cent. and more probably twenty per cent. of non-Roman soldiers and sailors have to receive the ministrations of Roman priests when they ought to be receiving religious instruction and the sacraments from those who believe in the same kind of freedom of conscience as they do. This is a very grave injustice, and is a commentary on the penetration of the Federated Council and the boarding house reach of the Roman bishops.

We must change our definition of "member". Every baptized person definitely connected with a parish must be counted as a member. The other non-Roman bodies must take similar measures if we are to get our peoples their just rights in such matters as apportionment of chaplains.

If Rome will officially state that her clergy have authority to minister the sacraments to all Christians on the field of battle and in the hospitals, without any attempt first to make them "ROMAN" Catholics, we will not make such strenuous objections to the present arrangement. At present, however, Roman chaplains are unfitted in every way to be "sky-pilots" to any but their own boys.

Loomis, N. Y., May 24th.

FREDERIC EVENSON.

## POVERTY, EFFICIENCY, CELIBACY

[ABRIDGED]

*To the Editor of The Living Church:*

IT would seem that in several recent discussions appearing in your columns three quite separate issues have more or less been confused, viz., the poverty of the clergy; the efficiency of the clergy; and the celibacy of the clergy.

Now if these three issues are taken separately it will be seen that there is little causal relation among them and that they do not admit of uniformity of treatment.

To illustrate: The clergy are poor because they haven't a "living wage"; not because they are celibate or married or inefficient. I know this last will be challenged by some. But while there is proof that inefficiency exists it does not follow that the poverty (which also exists) is the result. Lawyers tell us always to distrust plain cases. It is too easy to draw such a conclusion. It seems to me the time has come when nothing less than a centralized budget system should be devised as a remedy.

As to the celibacy question, some of us have been taught that this state may be a vocation. What an irreverent farce it seems for laymen to be demanding celibacy as a financial expediency and in the same breath confusing such expediency with a vocation. "Let him who is able to receive it, receive it," are the Master's words. We have yet to read, "Let him who hasn't funds sufficient to support a wife and family receive it."

But just now I am emboldened to write of the inefficiency of some of the clergy and a possible remedy.

A few, at least, of the clergy are inefficient. That they are failing in the present great crisis does not surprise us in the least.

They can't read. No poverty or wife is responsible. The man himself never learned how. I have heard a little Yiddish Eastside school girl, throwing back her head, recite in public a psalm of David with a fervency that should put some New York clergymen to the blush.

They can't conduct a Sunday school because they never took the pains to learn how. Much is being attempted to remedy the appalling depletion in scholars and shocking inadequacy of presentation. But no Board of Religious Education can do much with the individual clergyman who has never taken stock of child psychology.

Parishes of these inefficient men are not organized so that the intellectual element is being used either in the general affairs or in the Sunday schools. The more highly educated Churchwomen are apt to turn aside from Church activities to the secular because the clergy seldom think to ask them to do constructive brain work. To sew on gingham aprons is still considered the paramount Church work for the women in the average small town parish. The Church library, magazine work, settlement work (at home), clubs, altar guilds for the newly confirmed, follow up work with confirmands — in fact, all activities that have a definite constructive value in the growth of the parish—why are not these in the hands of the younger college women? The cause of all such delinquency lies *not* in the priest's lack of sanctity, early education, or good will. Rather does not the cause lie in our placing too much confidence in human nature? The clergyman is never "checked up" in small details by a superior officer.

Why should a clergyman with good health, education, fields white for the harvesting, get away with a run down Sunday school, garbled reading, closed church all summer, no follow-up work with confirmands, *et cetera*?

But how about you business men? Didn't you serve a score of years under a "boss" before you were given free rein in the management? Would you corporation clerks grow in efficiency if you had no time clock checking up your arrival; no paymaster to please; a sure berth the rest of your days unless moral delinquency could be proved against you; a free autocratic reign with no one (no, not even a bishop) to call you down?

We leave to our clergy only the divine incentive, and being human beings like ourselves they are just as apt as we should be in their places to fall short of perfection.

Yours very faithfully,

New York, May 21st.

ELIZABETH MABEL BRYAN.

## COLORED CHURCHMEN OVERLOOKED

*To the Editor of The Living Church:*

APPEARING in the *New York Age* of May 25th was a list of speakers designated by the constituted Government authorities to help enlighten the negro citizenry on the war aims of the Government—which is to my mind a step right and proper.

A close investigation of the said list will disclose the appalling fact that representatives of all Methodist, Baptist, Congregational and other bodies, together with various fraternal and business societies, have been appointed. And the Church is made

tremendously conspicuous by — no one who could be found with a microscope.

To my mind it appears as if the colored clergy of the Church had been overlooked—I will not say discriminated against. Has it come about by reason of the fact that we lack efficient men? If so, where are Drs. Bragg and Tunnell, Bishop-elect Delany, Drs. Miller, Spatches, and others? Or is it a lack of men in whose breast a spark of loyalty and patriotism can be found? If so, where are Archdeacon Baskerville, the Rev. Messrs. Taylor, Daniels, and Georges?

This oversight calls for the serious consideration of the Church. The Church has a right to know why her negro clergy have been overlooked. If it is an oversight, it can be remedied; if there are reasons we should know them.

When the history of this conflict is written, it will be a serious indictment against the Church, if we fail to raise our voice against this menace to our future growth and development.

Savannah, Ga.

J. HENRY BROWN.

## "BREAD AND BEER"

*To the Editor of The Living Church:*

THE writer of Blue Monday Musings speaks of the choice between "bread or beer". Where is the choice? Bread has nothing to do with beer. Does he really think that beer is made out of wheat? Not in Old England. There they use barley. And not one grain of that malted barley is wasted. It is fed, and with the best results, to horses, pigs, and cattle. Fanaticism not only darkens knowledge: in Canada we find it destroys the truth-telling faculty. Here we have had our fill of the Bread vs. Beer fable. Latterly we have heard a good deal about the folly of using ships to carry grain to make beer. What about the tonnage used in carrying tea? There is the real choice—Beer or Tea; and there really is no choice to the average Anglo-Saxon, nor to anyone else who has observed the shameful effects of drinking strong tea three times a day.

The Rectory, Carps, Ont.

R. B. WATERMAN.

[My excellent Canadian critic does not read the English newspapers; or he would have known that the phrase I quoted, "Bread or Beer", is from the late Food Controller of England, who said that when the choice came between bread or beer the English people would choose bread. Mr. Waterman must settle that with him. I fear he does not read the German papers either, or he would have learned that barley is being conserved for food there. He does not know the Scottish and north-country barley loaf; and he has never eaten barley broth, and he has evidently forgotten the brewers' advertisements which have for so long vaunted their products as "liquid bread". I hope that with enlarged knowledge it will be a case of *nomen et omen* with Mr. Waterman.—PRESBYTER IGNOTUS.]

## "THE RANK OF CHAPLAINS"

*To the Editor of The Living Church:*

ALTHOUGH you have closed the correspondence on this subject possibly you could extend to me as the "opener of the debate" the courtesy of a few words in closing. My objections to the granting of commissioned rank to chaplains were the results of my own observations while on active service. I would beg now to submit the views of another as found in the last paragraph of a sympathetic article entitled *The Padre's Work: Some of His Difficulties*, which appeared in the *London Times* on March 25th last. It reads:

"Finally there is his military rank. He must wear khaki, of course; the men expect it, and, furthermore, the wearing of the garb is a necessary precaution. But uniform, with its badges of rank and its etiquette, is a serious obstacle to spiritual intercourse with the rank-and-file. This difficulty is more pronounced in the new army than it was in the old army. As the padre's functions put him on equal terms with everybody, from the private to the general, the military title is unnecessary and such a real obstacle that probably most chaplains to the forces would be glad to dispense with it."

ARTHUR J. B. MELLISH.

THE INTELLIGENCE is formed with the capacity of receiving all revealed truth, but if wrongly guided it may equally adapt itself to all error. It acts truly when it observes the laws of reason and of faith, apprehending whatever either nature or revelation teaches us of the character, or the attributes, or the works of God; His laws and His purposes, His designs and His judgments; "whatsoever things are true, honest, just, pure, lovely, and of good report" in the moral or spiritual world.—*Rev. T. T. Carter.*





## BIOGRAPHY

*Arthur Stanton: A Memoir.* By the Right Hon. George W. E. Russell. Longmans, 1917. Pp. 323. Price \$3.50.

Although we have for some time known most of the facts, and have heard most of the funny sayings, so that Father Stanton's vivid personality is no stranger to us, it is fitting that we should now have the complete and official biography which we still wanted. It was a golden day for one ignorant young American priest when he went to St. Alban's, Holborn, and heard Stanton preach, not knowing who he was. Whatever glimpses we have had of him, and whatever stories we have picked up concerning him, make us glad to have him here set forth with something-like authoritative completeness.

He was the true priest of the romance of Catholicity, its love and its adventure, its fervor, chivalry, humility, and glowing good spirits—romance, when all the world was so didactic. Put a steel-engraving beside a modern painting, a cantata beside an Italian opera, tea beside wine, a surplice beside a red chasuble, and you will see how the Establishment and Arthur Stanton stood to each other, and why he was inhibited in several dioceses, lectured for indiscretion by many friends, never offered the slightest preferment until near his death, afflicted often with the melancholy conviction that he was a misfit. For his part, he detested the Establishment, and said so: he did sometimes grow reckless and cause pain to the soberer brethren. He was not a good listener: he did not read much. It seemed to most people that he had no sense of order or authority over him, but impetuously went his own way. He was all excitement over his religion, while others took theirs quite calmly. And then, his religion was appreciably different from current British Christianity.

His preaching power is too well known to need remark here. But, apart from eloquence, the very fact that he (almost alone) set before people a religion that was radiant with romance brought the young men to his feet, and made disciples of the "down-and-out". His social service was very queer and unscientific—he seems almost elated at the number of times his lads went to jail, and he did not make them respectable in the least. The one sure way to gain admittance to him was to shout: "The cops are after me!" He gave people cigarettes sometimes when they were "stony broke". Yet they say he got them nearer to the Spirit of the Lord—and liberty—than anyone else ever did.

The impenetrably reserved, cautious, common-sense kind of Anglicanism became so overwhelmingly prevalent in the eighteenth and nineteenth centuries that it is now generally supposed to be the only true Anglicanism. But there were earlier times when men, yea, Anglicans, could laugh and cry, sing and shout, for religion. And Arthur Stanton says they can do it again.

B. S.

*The Life of Armelle Nicolas, a Peasant by Birth, by Occupation a Servant, Commonly Called "The Good Armelle", in her ineffable converse with God "the Daughter of Love".* Translated from the French by Thomas Taylor Allen (Translator of *The Autobiography of Madame Guyon*.) With Introductory Letter by the late Prof. Edward Dowden. London: H. R. Allenson, Limited, Racquet Court, Fleet Street, E. C.

An indescribable courtesy pervades devotional writers in the French language. They may not reason more cogently than others, they may not be more learned, but the religious enthusiasm that in persons of other nations might seem violent insanity, in the son or daughter of France has a charm. It may have been ordained that Frenchmen were to blend the self-denial of a John the Baptist with the grace of those who live in king's houses. A book like this giving the life of a servant girl, her early years in the country, her trials under an exacting mistress, her distressing conflict with evil thoughts, her introspections and her illnesses, her devotion that made her forget bodily discomfort, could scarcely have been written save about a French woman. We may see in others equal proofs of grace, yet scarcely so graceful.

Lord Houghton once said: "I can be humble, but, alas, I am always conscious of being so." Perhaps most of us have, especially in youth, been annoyed by worthy persons, whose piety was sincere, yet who were as conscious of it as the pedant is conscious of his learning, or the vain girl conscious of her new dress. Armelle was one of those who grew more lovable as she grew more devout.

## RELIGIOUS CULTS

*An Angel of Light.* By the Rev. Kenneth Makenzie. Cloth, pp. 194. New York: The Christian Alliance Publishing Co. 1917. Price \$1.00 net.

Mr. Makenzie has once more given the Church the benefit of his deep studies in what he has called "Anti-Christian Supernaturalism". And, assuredly, no one can read this fascinatingly interesting little volume without coming to the author's opinion that back of all the cults that either claim to supplement or openly threaten to supersede Christianity stands Satan. It is only because many have lost their belief in the existence of spiritual powers of evil that they see no danger in the manifestations of that evil through Theosophy, Christian Science, the extreme forms of New Thought, and Spiritualism. Yet the author clearly shows how, even though some experience with these cults may seem to bring no evil consequences, yet those who practise them are liable to fall into insanity and often end in suicide. It is plainly shown that none of these cults is really modern. The origin of Theosophy is known to all of us. Christian Science and New Thought are shown to have their origin in ancient Hindu Philosophy. Spiritualism is one of the oldest deceits of the devil, and seems to have been prevalent throughout the ancient Orient, as witness the Biblical prohibitions of resorting to necromancers and consulting familiar spirits. The examination of each of these cults may be commended for its thoroughness and its fairness.

What the Church can do in answer to the challenge of these false religions is made quite clear. She must win back her old healing powers that have been lost through disuse. The author briefly mentions the work of the Rev. Henry B. Wilson and his associates who are endeavoring to restore to the Church the Sacrament of the Unction of the Sick. He also examines the claims of the Emmanuel Movement, which he subjects to rather severe but—in our opinion—just criticism. The solution to his mind lies in a deeper knowledge and a more complete doing of God's Holy Will by the individual Christian. This may seem a truism; but it is, in reality, the one great and difficult condition of spiritual power.

F. C. H. WENDEL, PH.D.

*New Thought Christianized.* By James M. Campbell, D.D. New York: Thomas Y. Crowell Company. Price \$1.00.

This pleasant, suggestive little book is not precisely what one might imagine from the title, though the title is really accurate. Dr. Campbell takes the self-sufficient affirmations of New Thought, such as "I am strong, I am wise, I am pure, I have overcome the world, the flesh, and the devil", and the like, and shows how they all may be true by means of a Christian trust and faith in God and our Lord. One notices the lack, however, of all sacramental application.

## MISCELLANEOUS

THE NEWLY PUBLISHED *American Year Book* for 1917 is an invaluable record of the momentous events of that year. Comprised within nearly 800 pages, we have a series of chapters on the events of the year in practically every phase of human endeavor. Naturally the war and political matters embrace the larger part of the volume, but full justice is done to those spheres of action and inquiry that have been overshadowed by the war. Thus the various sciences, religions, literature, art, education, etc., are as carefully epitomized as though they could be considered the chief events of the year. Among the contributors is Clinton Rogers Woodruff, who writes the chapters on Civil Service, Municipal Government, and the Social Work of the Churches.

IN A STRIKING little volume entitled *The Unpopular History of the United States by Uncle Sam Himself*, Harris Dickson speaks frankly about the past military history of our country. "I was a grown man, 30 years old . . . before it dawned upon me that . . . it had not been one long unbroken series of Star-Spangled victories." It is intended as a spur to our country which has abandoned the precarious system of volunteer militia . . . and adopted the essentially democratic principle that national defense is the paramount duty of every citizen, all of whom serve their turn. This book is stimulating reading especially at this time when there is so much real concern about the contribution we are going to make to this greatest of all wars for democracy. [New York: Frederick A. Stokes Co. 75 cents net.]



SARAH S. PRATT, EDITOR

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

SINCE the school-children have taken up the selling of thrift stamps there is small chance of anyone forgetting her duty in this matter. And they have accomplished great things, their desire to be a "major", a "colonel", or a "general" impelling them to ring the same door-bells promptly every noon. A tiny boy who wanted to be a "private"—modest and unusual ambition—holds in thrall this family so far as thrift stamps go. So diffidently did he voice this ambition, so gently solicit our coöperation, that on the spot he was given orders enough to make him a private. But little did we dream that this diffidence masked an undiscouraged and overwhelming ambition. No sooner did we make him a private than he cast his snares about us to promote him to—the next thing; and so I doubt not we shall go on until he is commander-in-chief of the thrift stamp army.

The two most wonderful and valuable ideas which the world has entertained lately are the thrift stamp and putting the clock ahead. Of the boon of the latter in making us utilize that glorious morning hour for years wasted in sleep, or rather in wondering if it were time to get up, there is not time to speak now. But the thrift stamp, the idea itself, the perfect way in which it has been executed, and the sweeping popularity with which it has seized man, woman, and child, will place Mr. McAdoo's name along with Benjamin Franklin's. The thrift card itself is a thing of interest and prosperous beauty, with exquisite border of engraving such as one sees on bills. Then comes the torch of liberty from the top of the great statue in New York harbor. Then in bold type its name, "United States Government Thrift Card."

At last that fine word "thrift", which many have construed to mean stinginess, has come into its own—the Government glorifies it, interprets it correctly. Then on those four small pages is a lucid yet terse explanation of what the card is. Everyone can understand; there is no chance for a mistake. Then those significant sixteen spaces to be filled gradually as one has the quarters! Ah, it is a wonderful thing!

Not in haste should one's thrift card be filled. When the postman comes bearing your order for stamps, do not rush hastily to your desk, pull out the card, stick on the stamps, and go away and forget it. Sit down leisurely and contemplate the thrift card, making the putting on of the stamps a sort of patriotic rite. There is a solemn thought connected with the putting on of stamps, for every stamp covers up an aphorism which you will not see again—until you buy your next thrift card. "A penny saved is a penny gained", "All fortunes have their foundations laid in thrift", "Many a little makes a mickle", and "Saving creates independence" are the four solemn sentences which have just been hidden from view on the card now before me. As one pastes the stamp—itsself a thing of beauty—carefully, in all its right-angled correctness, shutting out from view these maxims, a glow of satisfaction may be forgiven. However, this must be tempered by the thought that we are not purely patriotic but are making an excellent investment. Space number 11, which will be the one next covered, tells us that "Thrift begins with little savings".

If some banker had invented this scheme fifty years ago it might have been a little harder to introduce, for patriotism and the feeling of lending to the Government have much to do with it; but little iron banks or mite boxes, or any of the numerous ingenious things which have been held out as a lure to the American child to save money, have not compared in ingenuity with this card, which is the perfection of simplicity and which has an appeal which none can resist. Many men and women of very comfortable income are using thrift cards constantly because they enjoy the daily act of affixing the stamp. "I actually feel thrifty

while I'm licking the stamp!" The man who said this has more than a thousand dollars invested in this wonder-worker.

JUST RECENTLY there has passed out of life a most sweet and womanly soul whose sweetness has been long given to the world of womankind, the "Country Contributor", whose page in the *Ladies' Home Journal* has been eagerly awaited by thousands of women. The Country Contributor—Mrs. Juliet V. Strauss—was an Indiana woman who loved ardently all the traditions and usages of the country as it was a half-century ago. She loved plain and primitive things, loved nature with intensesness which if possible grew with years, and poured out warmth of feeling, beauty of thought, and good common-sense in a flooding stream. She began to write for the *Indianapolis News* many years ago and it was in reading a twilight picture which she drew of a landscape with a little "thin gray line of smoke from the farm-house chimney, against the evening sky," that I began to be interested in her abounding love of out-doors. But there was one thing in her writings which finally made them cease to be attractive to some persons; and that was a scoffing and sneering tone toward all organized religion. Very keen and witty things did she say about creeds and doctrines; about being on one's knees and "praying out of a book"; about "saints" and "Lent" and "Prayer Books". All of these things were great fruit for her sarcasm. But of a sudden all this was changed. In the twinkling of an eye the crushed and bleeding heart of the Country Contributor found God; for her only daughter died. Then it was there came from her pen such words as had not come before, words of penitence, words of regret, earnest and burning words which sought to efface the scoffing and jestful thoughts of the past. "I have been converted," she wrote simply. "I believe in many of the things I did not understand before. God has been revealed to me as never before." Who knows? Perhaps the change was more forceful, did more good, spoke more eloquently, than her writings would have done otherwise. It was the crowning glory of this sweet woman's life that at the last she glorified God in her heart and with her facile pen. May light perpetual shine upon her!

I knew Mrs. Strauss very well. She came to Indianapolis for club functions quite often. She was in demand as an after-dinner speaker. Once we sent for her at our annual Michaelmas luncheon. Her presence attracted a number of women from other churches, many of them rather retired women who did not go out much. They sat aloof waiting for the luncheon to be served. Finally the Country Contributor came. She was dressed so simply in a serge sailor suit with a sailor hat and not an ornament of any kind. It fell to my lot to introduce her, and when I approached this group of women and asked them if they would like to meet her, their faces beamed: "Oh, yes—we will be so glad—that's what we came for." And she met them all graciously and tried to wear a genuine smile as she was repeatedly assured that "I read every word you write." Her talk that day was very simple—as I remember it, skillets and sauce-pans had a large place in it. That was her creed—that skillets and sauce-pans were a part of the beauty of life and must be recognized as such. The Country Contributor will leave many a grieving heart.

THE SPIRIT of Church enthusiasm in Texas is of the best. But a few weeks since this page chronicled the news of the consecration of four small churches between a Saturday and Monday. A private letter comes from a Presbyterian young woman doing religious work in San Antonio. We venture to print this glowing tribute which she pays to "our Church":

"I have been going to St. Mark's Episcopal Church here because I seem to 'fit in', although I belong with the Presbyterians. The rector of St. Mark's wears his Ph.D. hood over his ceremonial gown and speaks most brilliantly and spiritually. In addition to his large parish and many parish duties he is connected with the base hospital at Camp Travis, so that our paths occasionally cross. He has profited much by his contact with the soldiers and brings real interpretation and vision both to the soldiers and to his congregation. I think it wonderful to be able to hold a dual responsibility like this.

"In his vested choir are six men wearing the U. S. uniform under their vestments. The congregation is almost half soldiers, both officers and privates. After church every man in uniform is invited to stay to dinner free of charge. At night, Sunday, there is supper for the soldiers free again and a social hour after church. During the week there is open house, affording pool room, writing facilities—a regular club house for the soldiers. It's all so big and fine and makes one proud to belong to the church and have the opportunity to attend."

Speaking of the soldiers at Camp Travis she says:

"The soldiers here are most interesting. They are so well-groomed, in such wonderful health, and so tanned. One accepts them as so mature and in earnest; yet if one looks carefully at the face under the hat, it is so young and so prematurely mature. The men are cheerful, in excellent spirits, orderly, fine-mannered; there is no drunkenness."

Of the Mexican women she says:

"They are content to speak Spanish and look like Madonnas and let the Red Cross do the rest. They just live out of doors and cook on the out-door stoves in the park provided by the city."

A QUESTIONNAIRE sent out to Auxiliary officers, intended to bring out replies on the duties of a parish president, inquires as to the function of an Auxiliary, just what its limitations are, and if it should have different departments. This question will receive various answers, much depending on the importance of the Woman's Auxiliary in the parish. If the Woman's Auxiliary is only one of many societies its work will probably be restricted to its specialty, missions. But there is one recommendation which will be made this year to the parish branches of Indianapolis, and that is that to their usual committees—United Offering, missionary box, general missions, and other interests—be added a committee called the National Cathedral Committee to develop and maintain an intelligent interest in the beautiful Cathedral, St. Alban's, whose completion many years hence will add to the city of Washington its finest architectural gem. It is but right that Churchwomen should know more about this great undertaking and be made to feel a part in it. As the women of the land became interested in Mount Vernon and gladly, even proudly, bear a share in its history, past and present, so Churchwomen should identify themselves by small gifts with the Cathedral which stands for our nation and belongs to us all. A committee might well be set aside for this work, the preliminary duty of which would be to present a full account of the work from its beginning, together with illustrations. There is a Cathedral Association of which each parish branch might become a member if the individual members of the branch cannot afford membership, although we believe there is no fixed sum specified. There is also an "annual mite Sunday" for which the Association provides envelopes bearing a picture of the Cathedral as completed.

THE AUXILIARY of the diocese of New Jersey is, we believe, one of the very oldest, receiving and adopting the Auxiliary idea as soon as it was promulgated. Like many another diocesan branch this one in the beginning selected and elected its officers from dependable Churchwomen and retained them in office for indefinite periods. In fact at the beginning of this work all over the land it was sometimes a problem to get just the women for this work, which had to grow into the conscience of the laity—and the rector also, in many cases; and when capable women were secured and they had grasped the Auxiliary idea, and put it successfully into practice, they became in many instances fixtures in their office. This was not because they wished to do so but because it was not always possible to replace them. It is common to meet at the Triennial women who have been

presidents of their diocesan branches, ten, fifteen, twenty-five years, and there is no doubt that the identification of a representative Churchwoman with her Auxiliary for a number of years has been one of the reasons for the growth and success of the society. "*But—changes—changes—changes! We can't always be the old Auxiliary.*" This little plaintive thought, which Miss Emery voiced at the Triennial in St. Louis, recurs often. We are reminded that the Woman's Auxiliary will possibly be reorganized as it has never been a national organization. Perhaps in anticipation of some such change, certain diocesan branches are preparing for more definite organization. Among these that of New Jersey takes a place. At its annual meeting recently the constitution of the Auxiliary was amended so that all the officers now are to be elected for a term of three years and are only eligible for two full consecutive terms in any one office. The plan will be worked in such a way that four officers will go out each year, thus keeping always a majority of the old officers on the Board. The president appoints the two secretaries and the treasurer for the duration of her term. Mrs. Arthur S. Phelps, Plainfield, who was reelected president, appointed Miss Florence M. Roberts, of Trenton, recording secretary, Miss Zella L. Kelly, of New Market, corresponding secretary, and Miss H. B. Driggs, of Metuchen, treasurer.

A CORNER of the garden abuts on the street; just now there is a riot of peonies, cabbage roses, iris, while shrubs in spring glory and a wandering wild-grape vine frame them all. The odor of that grape pours through the window, delicious beyond the telling and only to be compared with the wild crab. A colored woman in clean stiff purple calico stops and sniffs the air. She leans and smells the flowers, then she spies me: "You ought to be mighty good, lady—livin' in such smells!"

## THE WAY OF THE CROSS

BY EMILY B. GNAGEY

THE way of the Cross is an old way and a long way; for no one remembers its beginning, and few have desecrated its triumphant end. It is a hard way; for even the Lord of us all did not climb to its summit unaided, and it is seared by the treading of countless feet. It is a universal way; for the brave have passed the cowardly thereon, and prince and pauper have marched abreast, and little children have trudged by the mighty, while youth and love have walked with age and grief.

In a humanly hopeless spot, where lust, poverty, and mischance had surrounded a soul by squalor, a priest beheld dying eyes turned upon the Cross of a city mission chapel. A lonely working girl in London found consolation for the monotony of her life in the effect of a great white Cross cast athwart the sky by powerful searchlights. On Easter morning in a camp on the western plains, a company of American soldiers fixed a Cross draped with the mourning flag of Belgium for their outdoor altar. Exalting valor and skill to a superhuman degree, a company of Italian soldiers gained an impassable ascent, and on the snow-capped mountain with the winds for a *Te Deum* knelt around a huge crystal cross erected from blocks of ice. Crucified herself, the Old World marks with crosses the very scars of her sacrifice and the wounds of her martyrdom.

Doubt and disaster may do their worst, toil may tyrannize, sorrow may overwhelm, and courage drain life's chalice, while death stalks the earth; but through the mystery and pain Faith clings with celestial fidelity to the Crucified and goes the way of the Cross. We cannot fall so low but the Cross attracts us. Our refuge from the commonplace is in that Ransom. The valiant wrap their colors around the Cross, and we cannot climb so high but we carry it with us.

Dante conceived of the first heaven that lies completely beyond earth's pale as having in the midst of it the Cross. As it overshadows the graves of the heroic dead, is it unlikely that they rise in its grace and reign in its glory?

"A Christless cross no refuge were for me,  
A crossless Christ my Saviour might not be,  
But O! Christ Crucified, I rest in Thee."

## Church Calendar



- 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 10—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.  
 " 11—Western Michigan Dioc. Conv., St. Mark's pro-Cathedral, Grand Rapids.  
 " 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. CARROLL LUND BATES is now locum tenens at Emmanuel Church, Norwich, N. Y., and should be addressed at Emmanuel Rectory.

THE address of the Rev. CHARLES W. BAXTER is now Tracy, Minn.

THE Rev. WILLIAM HOWARD DAVIS has accepted the rectorship of St. Stephen's Church, Camden, N. J. His residence is at 938 Cooper street.

THE Rev. MAXIMO F. DUTY is now resident at 2405 Seventh avenue, Manhattan, N. Y.

THE Rev. H. G. ENGLAND has accepted the rectorship of Calvary Church, Wilmington, Del., and is now in residence at 311 West Nineteenth street.

COMMUNICATIONS for the secretary and the registrar of the diocese of Kansas should be sent to the Rev. HERBERT HAWKINS, 913 Polk street, Topeka, Kan.

THE Rev. ROBERT F. LAU has become rector of St. John's Church, Bayonne, and should be addressed at 20 East Thirty-third street, Bayonne, N. J.

THE Rev. CHARLES THACHER PFEIFFER has accepted election to the rectorship of St. John's Church, Somerville, N. J., and is now in residence at the Rectory.

THE Rev. CHARLES H. POWELL, P. O. Box 147, La Grande, Oregon, has been appointed secretary of the missionary district of Eastern Oregon, and all official communications should be addressed accordingly.

THE address of the Rev. A. F. RANDALL has been changed to 607 South Westmoreland avenue, Los Angeles, Cal.

THE Rev. W. W. RIDGEWAY has accepted the position of curate at St. Paul's Cathedral, Detroit, Mich.

COMMUNICATIONS for the secretary of the diocese of Sacramento should be sent to the Rev. PHILIP G. SNOW, Woodland, Calif.

THE Rev. TAGE T. TRISEN has been called to the rectorship of St. Paul's Church, Kittanning, Pa., and will enter into residence on September 1st.

## In War Service

THE Rev. PAUL BIRDSALL has started for France to engage in Y. M. C. A. Hut Work.

THE Rev. THOMAS C. CAMPBELL, rector of St. John's Church, Jamaica Plain, Mass., has been given six months' leave and will do Red Cross work in England, at the request of Ambassador Page. His family will spend the summer at Chester, N. S.

THE Rev. J. D. HERRON, D.D., will do work among the soldiers at Camp Vail, N. J., during June and July.

THE rector of St. Luke's Church, Evanston, Ill., Dr. GEORGE CRAIG STEWART, granted six months' leave to serve as a Red Cross chaplain in France, expects to leave about the middle of June. During his absence the parish will be in charge of the Rev. Frederick C. Grant, assistant.

THE Rev. HORACE W. WOOD has been appointed civilian chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen in either of these camps should be sent to Mr. Wood at once. Address General Delivery, Fort Benjamin Harrison, Indiana.

## Summer Addresses

THE Rev. WALTER B. CAPERS, D.D., will be locum tenens at Trinity Church, New Orleans, during Dr. Coupland's absence on war service.

THE Rev. G. TAYLOR GRIFFITH of Howe School will be in residence at Grace Church Rectory, 498 Clinton avenue, Albany, N. Y., after June 1st, having taken full charge during the absence of the rector.

THE Rev. GEORGE D. HARRIS will have charge during the summer at St. John's Church, Jamaica Plain, Mass.

## DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY, NEW YORK.—Doctor in Divinity upon the Rt. Rev. CHARLES FTSKE, D.D., and the Rev. EDWIN A. WHITE, D.C.L., on May 28th, by the trustees at their meeting in Sherred Hall.

## ORDINATIONS

### DEACONS

MICHIGAN CITY.—On Sunday, June 2d, in St. James' Church, South Bend, Ind., the Bishop of Michigan City ordained to the diaconate Mr. EDWIN E. SMITH, who will be in charge of St. John's Church, Bristol, Ind.

SOUTH DAKOTA.—On Trinity Sunday, Bishop Burleson ordained STANLEY PARKER JONES to the diaconate. Dean Woodruff preached the sermon and presented the candidate. The Litany was read by the Rev. Ian Robertson, Mr. Jones' roommate at Seabury. Mr. Jones will have charge of Lake Andes and Armour during the summer and complete his course at Seabury next year.

### DEACONS AND PRIESTS

OHIO.—On Trinity Sunday there were two ordinations by Bishop Du Moulin in Trinity Church, Toledo. The Rev. ERIC M. TASMAN was made a priest, and Mr. ELLIOT F. TALMADGE was ordained to the diaconate. Mr. Tasman was presented by the Rev. H. E. S. Somerville, and the Rev. George Gunnell presented Mr. Talmadge. Mr. Gunnell also said the Litany, and Mr. Somerville was the epistoler, the holy gospel being read by the newly ordained priest. The sermon was preached by the Rev. David Felix Davies, D.D., Professor of Theology in Bexley Hall Seminary, Gambier, Ohio. Mr. Talmadge, who was a minister of the Congregationalist denomination, will become curate of the church in which he was ordained. Mr. Tasman will continue to be rector of Grace Church, Toledo, with charge also of the Mission of the Holy Spirit, West Toledo.

PENNSYLVANIA.—On Trinity Sunday, May 26th, in the Memorial Church of the Advocate, Philadelphia, the Bishop advanced the Rev. EARL WENTWORTH HUCKEL to the priesthood, and Messrs. EDWIN VALENTINE GRAY, ARTHUR MURRAY, JR., GEORGE ELMER BOSWELL, BAYARD HAYLEN GOODWIN, and ALBERT HYDE HOLT were ordered deacons. The sermon was preached by the Rev. George Lynde Richardson, D. D. The Rev. Arnold Harris Hord, registrar of the diocese, was the Bishop's chaplain. On Tuesday morning, May 28th, Mr. DUANE WEVILL was ordered deacon by Bishop Rhinelander in Old Christ Church (Rev. L. C. Washburn, D. D., rector), and the sermon was preached by the Bishop. Mr. Wevill was formerly a member of the Reformed Episcopal Church.

RUPERT'S LAND.—On Trinity Sunday the Archbishop of Rupert's Land held a general ordination at All Saints' Church, Winnipeg. The sermon was by the Rev. Walter M. Loucks, the Litany was sung by the Rev. R. C. Johnstone, LL.D., and the Very Rev. Dean Coombes presented the candidates. The candidates for the diaconate were Messrs. T. D. CONLIN, F. H. DAVENPORT, J. H. HILL, and WALTER MATHER. The newly ordained priests are the Rev. Messrs. F. H. WARNER, H. HUGHES, T. D. PAINTING, C. BACON, and J. DOYLE. In the laying on of hands the Archbishop was assisted by the Dean, the Rev. Professors Cross, Hill, Sr., and Morris, and the clergy of All Saints' parish. Three of the newly ordained, the Rev. Messrs. Conlin, Hill, and Mather, are under conscription and will soon enter the army.

WESTERN NEW YORK.—On Wednesday, May 29th, in Trinity Church, Geneva, N. Y., was held an unusual ordination service, the Rt. Rev. Frederick Courtney, D.D., acting for Bishop Brent. Six candidates, three for the diaconate, and three for priest's orders, were presented. Five of these men were graduates of the De Lancey Divinity School and had been prepared under the guidance of the late warden, the Rev. Thomas B. Berry, D.D. It was the largest class ever graduated in the history of the school and is especially remarkable in these days, when so much comment is made on the depletion of the ministry and seminaries. Three of the men were former Methodist ministers who had been admitted as postulants by the late Bishop Walker. The Rev. Dr. Charles A. Jessup preached the sermon. Those who were ordered deacons were: SQUIRE B. SCHOFIELD (in charge at Dalton, N. Y.), presented by the Rev. Philip W. Mosher, FRED GOLDSMITH (in charge at Honeoye Falls, N. Y.), presented by the Rev. David L. Leach (himself a former graduate of the De Lancey Divinity School), and CHARLES A. DAWDELL, presented by the Rev. John B. Hubbs, D.D. Those who were advanced to the priesthood were the Rev. WM. E. NIXON (minister in charge at Towanda, N. Y.), presented by the Rev. Mr. Mosher, the Rev. WM. A. BROWN (of Phelps, N. Y.), presented by Dr. Hubbs, and the Rev. RICHARD WARNE (curate of St. James', Buffalo), presented by the Rev. Charles H. Smith, D.D.

### PRIESTS

OHIO.—On Trinity Sunday, at St. Paul's Church, Cleveland, Bishop Leonard advanced three men to the priesthood, all Ohio products, all Bexley Hall men. They are CHARLES HULL, WALTER F. WHITMAN, and N. R. HIGH-MOOR. The Litany was said by Bishop Leonard, the epistle was read by Dr. Breed, the rector of St. Paul's, and Mr. Hull was assigned to read the Holy Gospel, as the senior in length of candidacy. The sermon was preached by the Rev. S. A. Chapman, rector of St. James', Cleveland. The Rev. Mr. Hull becomes rector of Willoughby, where he has been at work through his diaconate, the Rev. Mr. Whitman continues as curate at St. James', Cleveland, and the Rev. Mr. High-Moor remains at St. Paul's, where he has been assisting for the past year.

## 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

BABCOCK.—At Ithaca, N. Y., May 27th, ELISABETH ANN, widow of the late Rev. Prof. Charles BABCOCK, in the 88th year of her age. Interment in St. Philip's churchyard, Garrison, N. Y.

"I have waited for thy salvation, O Lord."

HICKIE.—On April 14th at Somerville, Mass., JANE, widow of John HICKIE, age 92 years, 9 months, 20 days. Funeral was from St. Thomas' Church, Somerville. Burial at Mt. Hope cemetery, Mattapan, Boston, Mass.

"Faithful unto death."

OLDHAM.—At St. Luke's Hospital, New York, May 22nd, in her 29th year, OLGA CAROLINE (née Wellington), wife of Rev. John L. OLDHAM, St. Stephen's Church, Ridgefield, Conn. Interment at Cumberland, Md.

PHILSON.—Entered into life eternal, on April 16th, at 1:45 P. M., at her home, 1337 Burdette street, New Orleans, La., VIRGINIA ANDERSON, widow of the late Rev. James PHILSON, of the diocese of Louisiana, in the 77th year of her age.

WANTED

POSITION OFFERED—CLERICAL

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.

YOUNG RECTOR of city church desires change to increase salary to \$1,500 and rectory. Best of references and a clean record of past accomplishment. Address "REV. WILL B. WRIGHT," care LIVING CHURCH, Milwaukee, Wis.

PRIEST WILL GIVE services during July for use of rectory in country or seaside parish within commuting distance of New York. Address FRANCIS, care E. S. GORHAM, 11 West 45th street, New York.

PRIEST DESIRES WORK in diocese of New York, Long Island, Connecticut, Newark, or New Jersey, for the month of July. Address CLERIC, care E. S. GORHAM, 11 West 45th street, New York.

PRIEST, INSTRUCTOR IN CHURCH SCHOOL, seeks appointment as supply during July, August, and part of September. Address ANCOL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, COLLEGE, SEMINARY, foreign-trained, seeks chaplaincy, curacy, instructorship, or mission work. Address HIBBEN, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WOULD be willing to supply city church during August. Musical, preacher; references. Address TONO, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, successful, now available. Address PARISH BUILDER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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.

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

ORGANIST AND CHOIRMASTER desires change, September 1st, boy-voice preferred; excellent references, good field for pupils a necessity. Churchman and communicant; Northern or Western field by choice. Address RISHTON, care LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST-CHOIRMASTER of prominent Western church desires change East. Expert with boy or adult voice. Highest references. Address ORGANIST, 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 MACKILLIE, 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.

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

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

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THE DAVIS HOUSE. Delightful mountain resort. Near to nature's heart; 4,000 feet; cool, comfortable. Church privileges. Mrs. M. MARTIN.

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MAGAZINES

MODERN PRISCILLA, seven months for 60 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

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.

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.

MEMORIALS

WILLIAM DELATRE CAMERON STREET (Resolution of the vestry of St. Chrysostom's Church, Chicago, Illinois, upon the death of William deLatre Cameron Street, junior warden.) Whereas, Almighty God in His infinite love and mercy has called unto Himself the soul of His loyal servant, WILLIAM DELATRE CAMERON STREET, And, Whereas, William deLatre Cameron Street had served faithfully and continuously

for the past twenty-five years in the capacity of both vestryman and junior warden of St. Chrysostom's Church,

*Be it resolved*, That we, the vestry of St. Chrysostom's Church, hereby record our appreciation and regard for the life and labors among us of William deLatre Cameron Street and of his devotion and service to his Church and to his community,

*And further, be it resolved*, That we express our sympathy and condolence in their great bereavement to his family, and that a copy of these resolutions be sent them, and to the Church papers and the city press of Chicago.

(Signed) NORMAN HUTTON,  
Rector.

For the Vestry:

JOHN H. CHEW,  
Senior Warden.  
EDWARD P. RUSSELL,  
Vestryman.

Trinity Sunday, May 26, 1918.

### 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, Ellcott Square Bldg.  
Otto Ulbrich, 336 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., 1623 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
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M. M. Getz, 1405 Columbus Ave.  
A. J. Neir, Chelton Ave. and Chew St.

#### BALTIMORE:

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#### 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:

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#### 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.

### 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.

### BOOKS RECEIVED

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

Doubleday, Page & Co. New York.

*Education for Life*. The story of Hampton Institute, Told in connection with the Fiftieth Anniversary of the Foundation of the School. By Francis Greenwood Peabody, Member of the Board of Trustees. Illustrated. \$2.50 net.

J. B. Lippincott Co. Philadelphia, Pa.

*The War and the Coming Peace*. The Moral Issue. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania, Author of *The War and the Bagdad Railway*, *The Civilization of Babylonia and Assyria*, etc. \$1.00 net.

Longmans, Green & Co. New York.

*A Spiritual Aeneid*. By R. A. Knox, Late Fellow of Trinity College, Oxford, \$2.50 net.

### PAMPHLETS

The Bishop of Pittsburgh, Pittsburgh, Pa.

*War Prayers*. Authorized for Memorial Day and other Days During the War.

*A Bidding Prayer*. Which may be used before Sermons or on Special Occasions.

*Special Observance of Memorial Day*.

*One Day's Income Plan*.

Committee on Public Information. Washington, D. C.

*German Treatment of Conquered Territory*. Being Part II. of *German War Practices*. Edited by Dana C. Munro, Princeton University, George C. Sellery, University of Wisconsin, and August C. Krey, University of Minnesota. Red, White, and Blue Series, No. 8.

*The President's Flag Day Address*. With Evidence of Germany's Plans. Red, White, and Blue Series, No. 4.

*Conquest and Kultur*. Aims of the Germans in Their Own Words. Red, White, and Blue Series, No. 5.

*War, Labor, and Peace*. Some Recent Addresses and Writings of President Wilson. Red, White, and Blue Series, No. 9.

*German Militarism and Its German Critics*. Fully Illustrated by Extracts from German Newspapers. By Charles Altschul. War Information Series, No. 13.

Any two of the above may be secured free upon application.

Longmans, Green & Co. New York.

*Studies and Discussions for the Women's Fellowship and Reformed Mother's Meeting*. Edited by Elma K. Paget, Vice-President of the Women's Diocesan Association, London, on behalf of the Association. With a Preface by Rev. J. C. Pringle. 60 cents net.

*The Delayed Decision*. Plain Words on Present Hopes and Fears. By E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford; Canon of Peterborough; Hon. Chaplain to His Majesty the King. 10 cents net.

National Board of Fire Underwriters. 76 William St., New York.

*Safeguarding the Home Against Fire*. A Fire Prevention Manual for the School Children of America. Prepared for the United States Bureau of Education.

New York State Association Opposed to Woman Suffrage. 29 West 39th St., New York.

*Woman's Relation to Government*. By Mrs. William Forse Scott.

*What Women Have Actually Done Where They Vote*. A personal investigation into the Laws, Records, and Results of the Four Equal Suffrage States: Colorado, Idaho, Utah, and Wyoming. By Richard Barry.

Pilgrim Press. Boston, Mass.

*Correspondence with the House of Bishops of the Protestant Episcopal Church*. Part I. A Proposal for United Church Action in the Consecration of Chaplains for our Soldiers and Sailors. Part II. Its Rejection by the Episcopal House of Bishops. Part III. An appeal to the Christian Public in Reply. 10 cents net.

### CATALOGUES

Union Theological Seminary. New York.  
Annual Catalogue 1917-1918.

State Superintendent. Madison, Wis.

*List of Books for Township Libraries in the State of Wisconsin, 1918-1920*. Issued by C. P. Cary, State Superintendent.

### UNCONSCIOUS HUMOR

WE HAVE sometimes ventured to remind the clergy, says the *Church Times*, that the arrangement and display of church notices need more attention than appears to be given to them. That the reminder was not unnecessary the following notice, lately to be seen outside a provincial church, seems to prove:

"A Special Service for men is held in this church on Sundays from 2:30 to 3:30.

"Subject next week:

"The Missing Link,  
"The Vicar."

### IN THE PEKING LANGUAGE SCHOOL

A MISSIONARY'S first year in China is almost invariably spent in constant study of a baffling language. Its delicate shadings and sounds and complicated inflections put heavy strain upon the ear and vocal cords. The written language is really a picture language, since there is no alphabet and every character stands for an idea. This makes it largely a matter of memory.

A recruit who went to the Hankow district last summer, and is now studying in Peking, writes:

"The method used in these language schools are wonderful. Even my dull brains can grasp a few Chinese sentences already.

"Our language study begins at 8:45 A. M. and lasts until 3:30 P. M., with an hour for noon recess. We alternate from class to private teacher all day. The first period we are given the new words for the day, during which time our teachers sit in the back of the room busily taking notes. Then we disperse either into small class groups or into our private studies, where this new work is repeated until we understand it, and are able to construct sentences on it.

"Not a word of English is used, so if we don't understand the meaning of the word in one use it is tried in another, and sometimes we may spend two days trying to get one word. We are not permitted to take notes nor to consult with others in class about the words, and the first three months we were not permitted to use a text book of any kind nor to know any characters. The object is to get us to speak as early as possible, and it is wonderful how soon we do speak.

"We also have a splendid course in phonetics during the first term, which helps us in learning how to get correct Chinese sounds. I am glad I did not spend any time in studying this subject last year, because this one has given me more help than any I could possibly have had in New York. We have the Chinese with us to test conclusions drawn, which we would not have found in America.

"We are supposed to gain a vocabulary of 1,000 words by June, which will be a splendid beginning."

## ANNUAL CONVENTIONS

### SUMMARY

BETHLEHEM in a very brief session passed three social service resolutions, raised the Bishop's salary, and recommended that vestries raise clerical salaries. — CENTRAL NEW YORK celebrated its semi-centennial. It pledged loyalty and support to the President. — CHICAGO protested against any weakening in the censorship of moving pictures, urged war-time prohibition against beer, provided for the delimitation of adjoining parishes, and instituted other legislation for future action. — Able addresses characterized EAST CAROLINA'S sessions, with gratifying reports on the state of the Church. — LEXINGTON'S routine was broken into only by various services and addresses. — MISSOURI made its fiscal and calendar year coterminous; approved the admission of women as delegates; disapproved the new postal rates; approved the *Christian Nurture Series*. — OREGON initiated a fund to assist candidates for holy orders, will allow women to decide whether there shall be a House of Churchwomen, pledged prayers and support for the President, and expressed hope for no peace without complete victory over militarism. It memorialized General Convention to provide that a synopsis of the Church's law on marriage and divorce be printed at the end of the Prayer Book. — SOUTHERN VIRGINIA commemorated Bishop Randolph, plans division, and will ask for a Bishop Coadjutor. As always, energetic missionary work was reported and planned, and a resolution of confidence in national ideals was ordered sent to the President. — WEST TEXAS refused to admit women to membership in council and vestries, but authorized a "council of Churchwomen". Diocesan property will be sold to liquidate all debt. Laws will be revised by a committee to report next session. — EASTERN OKLAHOMA'S sessions were characterized by no unusual feature. — OKLAHOMA will give care of its colored people to the Suffragan Bishop of Arkansas who will be consecrated to that work. The Bishop's anniversary and clergy pensions received attention.

### BETHLEHEM

THE BRIEFEST session of annual convention in many years was held at Trinity Church, Pottsville (Rev. Howard W. Diller, rector), on May 28th and 29th. The number of lay delegates was rather small. There was no contest for any office, as only enough men were nominated to fill the various positions and the secretary cast one ballot electing all. Consequently no afternoon session was necessary on Wednesday.

The convention opened with a service at Trinity Church on Tuesday evening, when Bishop Talbot delivered his annual charge. The Bishop took great pride in the splendid response of his people to the call for funds for the Church War Commission, which asked for \$12,500 and received very nearly \$10,000. The charge contained an earnest plea for more contributors to the Bishop's Church Extension Fund, which now supplements the \$12,000 expended by the Board of Missions for salaries of diocesan missionaries with about \$5,000 annually for the purchase of sites or the erection of churches, rectories, or parish houses. The Bishop also urged a continuation of the effective

work of the Church to help the nation win the war, especially in the campaigns for the Liberty Loan, War Savings Stamps, Red Cross, Y. M. C. A., *et cetera*.

Immediately after the service the Bishop called the convention to order in the parish house. Mr. David J. Pearsall, of Mauch Chunk, was reelected secretary and the Ven. H. E. A. Durell was reappointed assistant secretary. Mr. Hunter Eckert, of Reading, was reelected treasurer; Rodney A. Mercur, Esq., of Towanda, was reelected chancellor, and Prof. Preston A. Lambert, of Bethlehem, was reelected registrar.

The Standing Committee: The Rev. Messrs. James P. Ware, William B. Beach, John H. Griffith, Walter Coe Roberts, Stewart U. Mitman; Messrs. F. M. Kirby, Edward G. Mercur, Albert N. Cleaver, Joseph N. Welch, R. H. Patterson.

The Rev. Robert P. Kreidler, chairman of the Social Service Commission, reported more than six hundred members in war service, and all parishes busily engaged in patriotic activities. Mr. Kreidler then proposed resolutions against profiteering, in favor of food conservation, and in favor of the conservation of children. All the resolutions were adopted without debate.

Bishop Talbot celebrated the Holy Communion on Tuesday, and called the convention to order at 9:30 A. M. The canons were amended so as to abolish the Committee on Adjustment of Difficulties, and to require three women on the Social Service Commission.

Mr. Rodney A. Mercur, chairman of the finance committee, reported a cash balance in the hands of the treasurer of \$574.52, and recommended that the salary of the Bishop be increased by \$1,000 annually. The recommendation was adopted by the convention.

Mr. Leonard Peckitt moved that the convention, through its secretary, recommend to each vestry that all clerical salaries be increased 10 per cent. The motion was enthusiastically carried.

The report of the Board of Missions was read by the Rev. R. P. Kreidler. The motion of Archdeacon Coxie fixing the apportionment for Diocesan Missions at \$12,000 was passed. Miss Laura E. Ruddle, diocesan president of the Woman's Auxiliary, addressed the convention. Reports were then presented.

Upon recommendation of the committee on the admission of new parishes and organized missions (Rev. Wallace Martin, chairman), three organized missions were admitted into union with the convention: St. George's Church, Olyphant, the Church of St. John the Baptist, Providence, Scranton; and St. John's Church, Glenburn, all three in Lackawanna county.

The convention adjourned with the Bishop's benediction at 1:00 P. M. The next meeting will be held at St. Stephen's Church, Wilkes-Barre.

### CENTRAL NEW YORK

THE FIRST DAY of the convention, held in Trinity Church, Syracuse, on May 28th and 29th, was the 99th anniversary of the first Bishop of the diocese, the Rt. Rev. Frederic Dan Huntington, D. D. Special arrangements were made for celebrating the

semi-centennial, a committee having been appointed a year ago.

The convention came to order on Tuesday afternoon to dispatch the day's business so that the evening could be given to special observance of the semi-centennial. At 5:15 the Bishop Coadjutor gave his third annual address, which he opened by referring to opportunities presented by the war.

"The opportunity is great in many ways. The war has given to life a note of deep seriousness and more resolute earnestness. Face to face with the great realities of life and death, of sin and suffering and sorrow, the world is crying for utter reality in religion. We clergy must heed the cry. The day of smug ministerialism is over, with its glibness of speech about sacred things and its ready and perfunctory moralizing. Now we must have among the clergy men who are big-hearted, big-minded, straight, frank, genuine, and sincere, with a real love of souls and a real desire to help men and women both within and without their fold. We shall never be satisfied with any other type in the ministry when the war is over.

"The war is bringing the same demand for reality to the laity. It will become increasingly impossible to be content any longer with a mere nonchalant acceptance of Christianity. Donald Hankey defines Religion as just betting your life there is a God—that is staking something on your faith, showing that it is something worth sacrificing for and working for, and if need be suffering for. We are discovering that those who profess to have faith must be dead in earnest.

"Two other things we are discovering through the war. First, it is making us understand the real religion of men and women outside the Church—to use another phrase of Hankey's, we have begun to learn that there is a religion of the inarticulate. Men have stayed outside the Church because they thought that Christianity was only a belief in a book or acceptance of a creed. All the while they had simple ideals of faith and honor, of courage and unselfishness; only they had never been made to see that all these varied rays of human goodness meet in Christ in the absolute unity of perfect light, and that Christianity therefore, is genuine acceptance of Christ, the attempt to follow Him, the humble effort to gain strength for Him in which to follow—a life, not a dried-up acceptance of formularies."

The Bishop declared that out of the war would come a closer Christian unity. Then he presented some pressing problems of the diocese and urged larger clerical salaries, a larger supply of candidates for the ministry, and more effort to use the laity in carrying on the missionary work of the Church.

At the business session on the following day the stipends of the missionary clergy were increased twenty per cent.

In the evening a dinner was held under the auspices of the Laymen's Conference. Special addresses were made by Dr. Sturgis of the Church Missions House and the Hon. Charles S. Fairchild of Cazenovia.

The anniversary sermon was preached in the evening by the Rev. Dr. van Allen of Boston who spoke on The Church Proclaiming Liberty.

"We must proclaim liberty as never be-

fore. We are told that the men returning from the front will demand a new alignment on religion. They have no very definite plan, but talk of a glorified Y. M. C. A. with women and children included. There has been too much antiquarianism about the Church they say. Mere recentness of origin proves nothing. What is excellent is permanent. The Catholic Church has Christ as its builder. It is only the Church triumphant which is without spot or blemish. The Church in charge of men will always make mistakes. The Church is unique. We stand in the old ways, and we will not renounce that which we hold in trust for all men everywhere. True Christian liberty does not depend on daily or hourly change of creed."

The Bishop of the diocese at the convention service on Wednesday morning preached an historical sermon.

#### Elections:

The Standing Committee: The Rev. Edward H. Coley, D.D.; the Rev. A. R. B. Hegeman, D.D.; the Rev. James K. Parker, and the Rev. Richmond H. Gesner, D.D. Lay—Messrs. George Underwood, Edgar C. Emerson, George T. Jack, J. T. A. Doolittle. The Rev. Walter E. Jones was elected secretary of the diocese and the Rev. Walter E. Cook assistant. Treasurer: Frank L. Lyman.

A resolution of loyalty and support was offered by the Rev. Dr. Henry Harrison Hadley and passed unanimously by a rising vote.

#### CHICAGO

PROGRESS and a distinct spiritual tone marked the eighty-first annual convention, which met at the Cathedral of St. Peter and St. Paul on Tuesday, May 28th. At the usual Holy Eucharist, the Bishop, celebrant, was assisted by the Rev. J. H. Edwards and the Rev. Charles H. Young. The Suffragan Bishop made an address, markedly devotional, which was prefaced by the *Veni Creator*. The preacher urged his hearers to make their Father's business their chief concern, doing everything primarily for the glory of God, and then for the good of men. The immediate concern of the convention, the Bishop said, was how best to make the Church ready for her work.

The business meeting began at 12:15 p. m., the Bishop presiding, with sixty-six clergy, and deputies from forty-two parishes and missions. The Rev. E. H. Merriman, unanimously reelected secretary, chose the Rev. H. A. Lepper as his assistant. Mr. F. F. Ainsworth was unanimously reelected treasurer of the diocese. The Bishop appointed a nominating committee, of which the Rev. J. H. Edwards was chairman, to nominate for all offices except those of the Standing Committee, and delegates to the Provincial Synod.

St. Margaret's Church, Windsor Park (Rev. H. J. Spencer, rector), applied for admission as a parish, and later was admitted. Notice was given of the mission of the Holy Communion, Maywood (Rev. W. C. Way, priest in charge), qualifying as a parish.

The Bishop's address was given after luncheon. The war and the exceptionally cold winter, he said, had stimulated the larger parishes and depressed the smaller ones. He commended the clergy for their loyalty and hard work, and for their sanity in conduct and utterance. The going of many clergy on war work, and their constant shifting about, had caused a serious number of vacancies, aggregating thirty-eight for a period of five months. He urged vestries to consider diocesan clergy first for promotion, and, other things being equal,

not to go outside for candidates to fill vacant parishes.

The Bishop pleaded for a larger sense of diocesan unity, and for a better coördination. He asked for greater efficiency in our vestries, for an emphasis on spiritual work rather than on the financial problems, and conducted a most interesting and novel vestry meeting before the convention. He appealed especially to the younger clergy for loyalty to their Bishops, and for a due recognition of their "godly admonition" of their bishop as required in the ordination service. The Bishop spoke of the inadequateness of many of the clergy's salaries, and said those well paid might have to share with their less paid brethren, the strong helping the weak. The list of clergy who had died during the year was read, and the Bishop also made an appreciative reference to the death of Mr. William R. Stirling.

The consideration of Article 16, section 3, dealing with the election of a bishop, which has been amended and came up for final adoption, was made a special order. As this canon in its present form does not state clearly who shall nominate candidates for election to the office of bishop, the Rev. Dr. Hopkins feared that the right of the clergy exclusively to nominate was being set aside. The old question cropped up of the relative rights and privileges in elections of the clergy and the laity. The Rev. Dr. Stone, chairman of the committee on legislation, contended that nothing is said as to who shall nominate, and that the present form of the article is therefore ambiguous. On his motion the matter was laid on the table.

The report of the Church War Commission, read by Dr. Stone, showed a total of \$12,237 collected within the diocese. St. Luke's, Evanston, has assumed the responsibility for paying the salary of \$225 a month to the Rev. B. I. Bell, the chaplain at Great Lakes Station. Hundreds of men from our parishes and missions have gone into the service. An appeal is to be made in the fall for an extra \$10,000 for the local War fund.

The matter of the time and date of the next diocesan convention, because of the change in the fiscal year, aroused considerable discussion, and finally the fourth Tuesday in January was decided upon. The change will come up for final adoption next year.

On Wednesday nearly the whole morning was taken up with reports, and with the amending of articles and canons. An amendment introduced at the last convention by the deputies of Christ Church, Joliet, came up for action. The suggested amendment makes women communicants eligible for election as wardens and vestrymen. The question was considered of such importance that it was referred to a special committee to report at next convention.

The Rev. Frank E. Wilson, diocesan chaplain at Camp Grant, made an address on his work there since last fall. Mr. Wilson, who has the rank of First Lieutenant, said that the average age of the men at the camp, 26 to 28 years, made his a man's problem rather than a boys' problem like that of Dean Bell's at Great Lakes, where the average age is much lower. All at Camp Grant were drafted men, unlike those at Great Lakes, who are volunteers. The work was complex and difficult for many reasons. For example, many of the men cannot speak English, and the Camp contained all kinds and classes of soldiers. It had been impossible to take a religious census, and the names of the 500 members of the Church there had been obtained by personal con-

tact. Mr. Wilson and his associates have three celebrations of the Holy Communion each Sunday. This service, he said, had been steadily growing in favor with the men. Open air services and "good night" services, which are really informal prayer meetings, in which the men take part, were also held. Much of Mr. Wilson's time is spent in visiting and in correspondence for the men. He has been appointed head of a school for chaplains, to coördinate the chaplains' work. Mr. Wilson and Dean Bell (who gave a splendid talk at the Church Club dinner the evening before) were on motion cordially thanked by the convention.

A resolution of civic importance, introduced by the Rev. Dr. McLaughlan and unanimously carried, made emphatic protest against any action by the city council which would abolish or weaken moral safeguards enjoyed under the existing ordinance governing moving picture shows. The action of the council threatens to nullify the excellent censorship done by Major Funkhouser, who has been dismissed by the deputy Chief of Police. The faithful and tireless labors of Major Funkhouser were commended. His summary dismissal, which disclosed the methods of the City Hall gang, has brought forth the protests of many decent citizens and leaders.

Another resolution of national import, made by the Rev. E. J. Randall, was unanimously carried, that the President of the United States be asked to prohibit the manufacture of beer during the period of the war.

A question of special diocesan interest was introduced in a motion by the Rev. J. H. Edwards, that the Bishop and Standing Committee be requested in all places containing more than one parish or mission to determine the limits of parochial responsibility for each parish or mission. In the Northeastern deanery the matter of parish boundaries has been freely discussed during the past year, and a map of the city indicating tentative boundaries, outlined by the Bishop and a missionary committee, was displayed at the convention. There was little objection to this motion, which was carried.

The election of the members of the Standing Committee was keenly contested, as was the election of delegates to the Provincial Synod. The members of the Standing Committee were all reelected.

The delegates to the Provincial Synod are: The Very Rev. W. C. De Witt, D.D., the Rev. H. W. Prince, the Rev. Dr. Wolcott, and the Rev. L. F. Potter; Lay, Messrs C. A. Seeley, W. R. Townley, A. F. Crosby, and T. I. Stacey

The Bishop appointed a special committee on finance, under the canon of General Convention.

The Rev. T. B. Foster was reappointed registrar of the diocese.

The report on the State of the Church, read by the Rev. L. F. Potter, commended the spirit of patriotism shown generally by the clergy and laity of the diocese; the progress made in Religious Education; the good work of the two new missions; stated the need of more active leaders to raise funds for missions, and suggested the appointment of an archdeacon to stimulate giving and to organize and promulgate new work.

The report of the *Diocese of Chicago* was read by the editor, the Rev. H. B. Gwyn, showing all bills paid, and the paper in good financial condition.

The Bishop's charge, forcibly given as always, and full of kindness and sound advice, was ordered printed for general distribution, as well as in the Journal of the Convention.



The convention adjourned after the Bishop had exhorted the clergy and delegates to think seriously of their responsibilities to State and Church, so many and insistent because of the war, and had given his blessing.

#### EAST CAROLINA

MEETINGS of the thirty-fifth annual council, held at St. John's Church Wilmington (Rev. R. E. Gribben, rector, Rev. J. H. Taylor minister in charge), on the 21st and 22nd of May, were characterized by a harmonious spirit and gratifying reports.

The council was preceded by a preliminary meeting in the interest of religious education on Monday evening. The speaker, the Rev. L. N. Caley of Philadelphia, addressed a large and interested congregation.

The council was organized the next morning, following the Holy Communion with the Bishop as celebrant. The charge to clergy and people was most helpful and inspiring.

Tuesday evening there were interesting addresses by Mr. John G. Bragaw, Jr., of Washington, N. C., the Rev. A. R. Parshley, who has been on the Y. M. C. A. staff at Camp MacClellan, Anniston, Ala., but expects to enlist as a private.

One of the unforgettable addresses was delivered by the Rev. W. H. Milton, D.D., of Wilmington, during the business session Wednesday afternoon, when he urged the importance of an optimistic outlook for the Church. The service Wednesday evening was a splendid conclusion. The preacher, the Rev. Robert W. Patton, D.D., secretary of the Board of Missions in the Province of Sewanee, placed the success of the Church's mission in the world as one of the fundamental things at issue in the war.

Coincident with the meetings of council, the Woman's Auxiliary and Parochial Society of the diocese held their annual conventions in the parish hall. One of the speakers was the Rev. L. A. Peatross, returned missionary from Kyoto, Japan.

#### KANSAS

SUPPLEMENTING the report printed last week, comes the following excellent summary of things accomplished during the sessions. The convention—

Made plans for a diocese-wide educational campaign and every-member canvass to be undertaken in the fall in the four deaneries under the leadership of the Deans.

Voted to increase the Bishop's salary \$1,000 in token of appreciation for his leadership.

Voted to change the entire method of assessment for diocesan missions.

Voted to have the honor roll of men and women who have entered the nation's service printed in the Journal.

Unanimously agreed to support the Bishop in his plans for Church extension through the formation of associate mission centers.

Took steps to make constitutional changes for the centralization of funds in the hands of the trustees of the diocesan convention, electing to these offices the same membership as composes the trustees of Church property in the diocese.

#### LEXINGTON

THE TWENTY-THIRD diocesan council met at Ashland in Calvary Church (Rev. Geo. H. Harrison, rector), on May 28th. Organization followed on the morning of the 29th, after the Holy Communion, with the election of the Rev. J. Howard Gibbons as secretary, and the appointment of the Rev. Henry P. Manning as assistant.

Routine business was interspersed with the Bishop's annual address, the special evening services with addresses upon the demands and effects of the war upon the Church, The Call of the Times for Church Extension, Religious Education, and Church Unity—and the special service of intercession on May 30th, for which the council adjourned that morning. Bishop Burton conducted the service, having set forth a special form, in which place was given for the reading of the proclamation.

Amongst the recommendations of the Bishop were those looking toward a larger episcopal endowment fund, the preparation of an abstract of diocesan and general canons relative to the duties of vestries and church committees, improved requirements concerning the ministry, the regulating of communicant lists, and larger support for missionaries.

Bishop Burton announced the work among the deaf mutes of the diocese at a standstill, owing to the recent provincial organization; the mission at Somerset revived; and the approaching appointment to the office of general missionary of Mr. W. B. Dern, soon to be graduated from the Virginia Seminary.

Interesting reports were received from the diocesan Social Service Commission, St. Andrew's Colored Kindergarten, St. John's School at Corbin, and Margaret College at Versailles, all showing great progress.

Resolutions were adopted upon the death of Mr. Geo. S. Bartlett, the diocesan commissioner of insurance; and upon the absence of the Very Rev. R. K. Massie and the Rev. W. G. McCready, D.D., who were unable to attend.

The Rev. C. L. Pardee, D.D., addressed the council upon the work of the American Church Building Fund Commission, and offered its aid.

A special meeting of the council will be called in the fall to consider certain important matters which cannot wait.

#### MISSOURI

BISHOP DANIEL SYLVESTER TUTTLE, to use a newspaper phrase, was the outstanding feature of the seventy-ninth annual convention of the diocese, held at Christ Church Cathedral, St. Louis, from May 28th to 30th.

Of course, many things with various degrees of importance were done, though consideration of other things like the admission of deaconesses to the privileges of the convention on the same basis as clergymen was deferred until the next convention. But if nothing else was done other than the inspiring and statesman-like address of the venerable Bishop, the convention was superlatively worth while.

To start with, the Bishop is two years older than the convention, but that fact was scarcely obvious, for the Bishop apparently was enjoying rugged health and buoyant spirits. And then the Bishop has been active in the episcopacy fifty-one years, and he was making his thirty-second annual address as the Bishop of Missouri. All of which gave his address of May 28th a rare interest indeed.

On the all-absorbing world-war the Bishop said:

"This has been for the nation a year of war. Or, rather, a year of busy preparation for war. And now the real activities of war are pressing themselves upon us. We take no high stomaching pride in the war. We make no boast of bravery for going into it. We have not gone into it to seize land or to get spoil or to make gain. Nor to vent spite or to appease anger or satisfy hate. No blot of selfishness or stain of sordidness defaces our flag uplifted on the battlefield.

"It is a war for the rights of humanity, for the sacredness of promises, for the supremacy of honesty and truth. We could not stand aside. We would not count ourselves out, whatever be the cost and hurt. The God of might and right will guide the issue and ensure the end . . . .

"The war! Horrors! Ay, ghastly horrors! Belching thunders, poisonous suffocations, hideous battlefields, mutilated bodies, dripped limbs, blindnesses and deaths on land and sea and in the unsubstantial air; homes darkened and loneliness deepened and hearts pierced, and dismay and despair thrust into warm human life—yes, indeed, horrors and ghastly horrors!

"But, it's the way we look at it. Looking again, we can see in it nobility and goodness and greatness and divineness. It is striking for liberty. It is laying cornerstones for righteousness. It is upholding the sacredness of oaths and promissings. It is protecting the weak. It is enthroning fair play. It is saving souls, as King Albert claimed Belgium's soul was saved when she would not bow to the monstrous crime of letting Germany go through to strike France dead.

"Five of our bishops and five of our own Missouri clergymen are in it, sounding the depths of its greatness and goodness. And the thought strikes home, everlastingly true as certified by the blessed Divine lips while on earth, "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it."

Coming from a man who has passed through three of the wars of the United States, since his 24th year, from one who might well be called the Bishop of Three Wars, the optimism of this portion of the address is strikingly that of a far-seeing prophet. At any rate, so it struck many who heard the hopeful words uttered from the Cathedral chancel.

The Bishop reported 449 confirmations, as against 612 the previous year, and exhorted Church homes and Sunday schools to "throw renewed care and zeal" into the task of bringing next year's figures up to a more normal basis, which he said ought not to be less than ten per cent. of the communicant lists, or 800 in 1919.

On the operation of the Church Pension Fund as affecting resigned or retired clergymen of record on March 1, 1917, who apparently are denied benefit from the Fund, the Bishop said:

"The trustees say that by the law of the trust a clergyman to be eligible to benefits from this last names liabilities fund must be one whose name stood upon the canonical roll of this church on March 1, 1917. Therefore, all old clergymen who were resigned clergymen or retired clergymen on that date are ineligible to the benefits of the accrued liabilities sum. Equity would seem to claim that such aged men should have not only a claim but even a primary claim upon the benevolences of the Church. Can the claim of the official law of the trust and the claim of the strong feeling of equity be harmonized? If yes, how?

"There is a much disturbed public opinion throughout the Church touching the equities, and the law in the matter of the accrued liabilities sum in the hands of the Church Pension Fund. In order to help us to think clearly and to judge righteously about it, as well as to guide us wisely concerning the question of what to do with our own diocesan fund, I recommend that a committee be appointed to take up and consider the whole subject."

No action was taken on shortening the convention. However, the convention did decide on changing the fiscal year to meet the direction of General Convention, making it coterminous with the calendar year.

The Bishop Coadjutor made his sixth annual report, which covered his acts in the rural field of the diocese with the addition of some missions within and around St. Louis. His report showed definite progress. He urged the clergy to think very seriously indeed before deciding to do war-work in France. He maintained there was very definite need of war-work at home in ministering to the families of soldiers, especially in the hours of sorrow.

The convention approved the proposed amendment to the diocesan constitution admitting women to the floor of the convention as voting members, but another year is necessary for final ratification, of which there seemed but little doubt indeed. The proposition to amend the constitution so as to consider deaconesses as clergy for the purposes of participating in the convention, was deferred until next year, the essential opposition being over the wording of the proposition rather than the movement to permit deaconesses to have a voice in the convention. There are now four deaconesses in the diocese, and Dean Carroll M. Davis ably championed the movement to receive them as voting members.

The convention voted "its unqualified disapproval of the proposed changes in the postal rates as affecting scientific, sociological, and religious publications", and by resolution approved the *Christian Nurture Series*, also commending the organization of teachers' training classes in every parish of the diocese.

Diocesan assessments were raised from \$10,800 of last year to \$11,400, and the apportionment for diocesan missions was increased from \$12,925 to \$13,625.

The Rev. Claude E. Remick was re-elected secretary of the convention, and re-appointed registrar of the diocese.

The Bishop announced that he had appointed George C. Hitchcock chancellor, succeeding the late Mr. Francis J. McMaster.

The Standing Committee remains the same. There were relatively few changes in the personnel of the other committees appointed by the Bishop.

## OREGON

THE CONVENTION at the Pro-Cathedral of St. Stephen the Martyr, Portland, May 28th and 29th, not only accomplished much that was satisfactory and constructive, but it was also honored by the presence of two distinguished visiting bishops—the Rt. Rev. Adam Urias De Pencier, Bishop of New Westminster, and the Rt. Rev. William Ford Nichols, D.D., Bishop of California and president of the Province of the Pacific.

Bishop Nichols preached a masterly sermon at the opening service, depicting the welcome signs of a new spiritual awakening evidenced by the general interpretations of the principles and events of the war and stressed by authorities in science and philosophy. Employing the analogy of the depth bomb, Bishop Nichols made a plea that will long be remembered that the kaiserism of selfishness and duplicity be bombed by sacrifice and truth dropped deep into the soul of the individual and the life of the nation from the height of spiritual superiority.

In his annual address Bishop Sumner called attention to the alarming decrease of candidates for holy orders and the necessity for a fund to assist candidates who might be forthcoming in this diocese. In response to his request, a canon was adopted providing that the offerings at the times of his visitations be forwarded to him for a fund designated for candidates for holy orders. The Bishop also called for the coöperation of

parishes and missions in a drive to secure five hundred new members for the Woman's Auxiliary, five hundred additional Sunday school scholars, and an offering of \$1,500 from the Sunday schools for General Missions during the next Lenten season.

An important meeting was held in the interest of Religious Education. The report presented by the chairman of the diocesan board, the Rev. Thomas Jenkins, showed that the *Christian Nurture Series* had been adopted by most of the schools of the diocese and the work of religious education has been strengthened in every way. Bishop De Pencier, who is a brigade chaplain in the Canadian army and is home on a furlough, explained the system of "bombing schools for padres" in France, in which the chaplains are given instructions in the practical work. Bishop Nichols declared that Christian Education is both educating and Christianizing, but that "unless we wake up mothers to bring up their children in the fear and admonition of the Lord in the home we will multiply machinery without effect."

At a missionary mass meeting a fund of \$2,000 for war work, principally among the soldiers in the spruce camps within the confines of the diocese, was initiated. This fund will be supplemented by offerings and pledges taken in every parish and mission on Sunday, June 9th. It is planned to establish a volunteer chaplain at Newport and one at Seaside, to work from these centers among thousands of enlisted men in the camps. Interest in the plan was greatly stimulated by addresses by Bishop Nichols, Bishop De Pencier, and the Rev. Robert S. Gill. The address by the Bishop of New Westminster had been looked forward to with eager anticipation, and, in his officer's uniform, he was a commanding figure throughout the whole of the convention.

One of the most important items of business was the proposed canon to establish a House of Churchwomen. The matter was discussed at length. The convention was fortunate in having Bishop Nichols present; for he was able to give it the benefits of his own experience in California. He explained the system in detail, throwing a flood of light upon a proposition concerning which much confusion existed in the minds of the delegates. The final action of the convention was the adoption of a resolution giving the women of the diocese the opportunity of deciding next year whether or not they desire a House of Churchwomen.

Much other business of importance was transacted. It was resolved to send to the President an assurance of the prayers and undivided support of the people of Oregon and an expression of the hope that no terms of peace will be entertained by our government which do not mean complete victory over militarism and the securing of an enduring peace. The General Convention was memorialized to provide that the canon on Marriage and Divorce or a synopsis of the same be printed on the blank pages at the end of the Prayer Book. The chair was authorized to appoint a committee to consider the advisability of simplifying the Book of Common Prayer, submitting their findings to the next convention for possible transmission to the next General Convention.

The honorary title of Dean was conferred by convention upon the Rev. Wm. Horsfall of Bandon, the senior presbyter of the diocese, recently retired from active work. It was a well-deserved honor, as Dean Horsfall has spent many years in the mission field of Coos Bay country, doing a great work, and is one of the most beloved men in the mission field of the West.

The Rev. John D. Rice was re-elected secretary of the diocese, and the Rev. T. F. Bowen assistant secretary.

Standing Committee: The Rev. Messrs. J. E. H. Simpson, Thos. Jenkins, the Very Rev. E. H. McCollister. Lay—C. N. Huggins, Dr. S. E. Josephi, R. L. Glisan.

Delegates to the Synod of the Province of the Pacific: The Rev. Messrs. E. T. Simpson, Robert S. Gill, F. G. Jennings, the Ven. H. D. Chambers. Lay—Wm. Henderson, Frank Spittle, E. W. Matthews, A. C. Newill.

The Rev. John D. Rice, Clarence D. Porter, and George Walker were appointed a committee to represent the diocese in the work of the Provincial War Commission.

## SOUTHERN VIRGINIA

IN ST. PAUL'S CHURCH, Lynchburg, Tuesday, May 28th, the annual council began with Morning Prayer. At 10 A. M. there was an impressive memorial service for Bishop Randolph. Fifty of the diocesan clergy, vested, and led by a large choir, proceeded up the centre aisle, singing "Ten Thousand Times Ten Thousand". After the ante-Communion, Bishop Tucker, the Rev. C. B. Bryan, D.D., and Judge Leigh R. Watts, made addresses on the life, ministry, and influence of Bishop Randolph.

Bishop Tucker's words were most touching, as he spoke of the noble life and ministry of sixty years. He was counted, as men look upon a man's life, as a successful man. Not only was he a minister, who "like a true shepherd loved and watched over his flocks, but a hospitable, chivalrous Virginia gentleman, a true servant of the great things of God—faith, love, and charity, which were the embodiment of his whole life."

The Rev. C. B. Bryan, D.D., of Petersburg, and Judge Leigh R. Watts of Portsmouth gave an outline of the boyhood days of Bishop Randolph, and spoke of his gift as an orator, which led General R. E. Lee to predict for him an enviable career.

The Bishop called the council to order for organization and business, at one o'clock. A full attendance of clergy and for these strenuous days a fair number of the laity answered to the roll call. The secretary read the Bishop's request to the congregations of the diocese that they observe the President's proclamation of May 30th as a day of fasting and prayer, and for the invocation of God's guidance and help. Arrangements had been made to adjourn the council, so that clergy and delegates might return to their homes in time for observance of this day.

A memorial came up from the convocation of Southwest Virginia, asking that a committee be appointed to consider the advisability of dividing the diocese.

Bishop Tucker appointed a committee of nine to consider the matter. He also appointed a committee to consider that part of the Bishop's address in which he referred to a bishop coadjutor. The committee on division will report at the next annual council. The second committee reported, and the council voted to petition for permission to have this election at the next annual council.

The Bishop Coadjutor of the diocese of Virginia honored the council with his presence; and Tuesday afternoon made an earnest, strong appeal for Stuart Hall, the Church School for Girls, Staunton, Va. Bishop Tucker had also given this matter prominent place in his report.

The Rev. M. P. Porter spoke for the American Bible Society, and this object was ordered placed on the list of those for which offerings would be taken.

The question of the change of time of meeting of the annual council, referred from the last council, was taken up and warmly discussed. Many were in favor of the present time in May, but the majority voted

to change the time to the third Tuesday in January. This is to be confirmed at the meeting in May, 1919.

The Rev. George Floyd Rogers, of the Industrial School and Farm for Homeless Boys at Covington, gave a report of that work. He said that 1,000 boys for the last year had asked admittance. He made a strong appeal for finances to furnish the new cottages, which, he said, would accommodate two hundred more boys. A resolution was adopted of appreciation and confidence in the management of the Home.

The Rev. E. P. Dandridge for the Social Service committee reported much valuable work being done, especially in relation to army camps and cities connected therewith. A resolution of thanks and appreciation, and hearty endorsement, for the men doing work in the camps was adopted; also a resolution that the council "request the Bishop to appoint a War Work Commission of five, to hold office for the duration of the war, whose duty it shall be, to devise and recommend to the Bishop, clergy, and laity of the diocese, ways and means, by which this Church can move effectively, do its duty, to the men of the army and navy, and to communities affected by war conditions."

Mr. J. P. Knapp given the privilege of the floor, spoke of the work of the Brotherhood of St. Andrew in the camps. Dr. Steinmetz spoke of the splendid work being done among sailors at the naval base hospital.

The Rev. E. R. Carter, in a report from the diocesan board of religious education, stated that the churches, Sunday schools, and colleges had been greatly affected by the war. The women, he said, have to fill the places of the men and are therefore unable to do Sunday school work. Great emphasis was laid upon the need of the Lynchburg Summer school (June 17th to 21st), and also for the institutes and other aids.

The report of the committee on constitution and canons suggested that the diocesan Board of Missions be the Central Missionary Committee, auxiliary to the General Board of Missions, cooperating with the men's missionary committee in the general parishes and congregations, with the provincial secretary, and the provincial standing committee on missions. In each parish, a men's missionary committee shall be appointed annually by the rector, or the wardens, and there shall be a similar committee, in each mission station, appointed by the minister in charge. It shall be the duty of these committees to cooperate with the central missionary committee of the diocese.

A resolution was adopted that hereafter the Deans of the convocations be requested to present reports of work in the several convocations to the annual council.

By standing vote the council adopted an expression of continued and sustained confidence in the wisdom and lofty purposes of the nation in the great struggle to emphasize the worth of the individual, and establish the liberty of every man. "Believing that patriotism is ever in danger of becoming a ruthless thing, unless it cherishes a redemptive purpose for the race, in the midst of its desire to be true to its own ideals, we thank God, and take courage in the knowledge that America is pledged to share its priceless possession of liberty with all men of good will."

This was ordered sent to the President.

Elections:

Secretary of council: The Rev. William A. Brown, D.D.

Treasurer of the diocese: Mr. W. W. Old, Jr.

Chancellor: Mr. Thomas H. Willcox.

Historiographer: The Rev. Corbin B. Bryan, D. D.

Standing Committee: Clerical—Rev. J. Cleveland Hall, Rev. Joseph B. Dunn, Rev. C. F. Smith. Lay—Messrs. W. C. N. Randolph, D. A. Payne, H. D. Tyler.

Deputies to the Synod: Clerical—Rev. D. W. Howard, D.D., Rev. J. C. Hall, Rev. E. P. Dandridge, Rev. R. C. Jett, D.D. Lay—Messrs. T. S. Davant C. S. Hutter, W. W. Old, Jr., F. W. Darling.

#### WEST TEXAS

A PREPARATORY service of intercession for the nation was held on Tuesday evening, May 21st, before the opening of the fourteenth annual council at Cuero, Texas (Rev. A. J. Gayner Banks, rector). Addresses of a patriotic nature were made and the Bishop outlined the responsibilities of the Church in the present crisis. The Rev. W. Bertrand Stevens, Ph.D., gave an account of Church work among soldiers in the diocese. The Rev. U. B. Bowden made earnest appeal for hearty response to the call of opportunities before the Church. And the Rt. Rev. James S. Johnston, D.D., reviewed the religious aspects of the war as indicated by the attitudes of the opposed nations toward Christ.

The opening service was the Holy Eucharist, the Bishop celebrant, Bishop Johnston gospeler, the Rev. U. B. Bowden epistoler, and the Rev. A. J. G. Banks clerk. Bishop Capers preached on The Will of Christ. Because the Church is the Body of Christ, he said, it is treasonable and faithless for Christians to question its power and ability under any conditions of life. He enumerated the means of grace ordained by Christ, interpreting them in terms of present day living. In closing, he made a powerful appeal for conformity to the will of Christ by unquestioning loyalty to the Church.

The council was then organized by the election of the Rev. U. B. Bowden as secretary, the introduction of ten new clerical members, and the appointment of committees. The business sessions moved with rapidity and reports gave abundant reason for encouragement.

Among important matters introduced and acted upon were resolutions proposing amendments to the constitutions and canons which would admit women to membership in the council and on vestries. The adverse report of the committee was accepted.

The salary of the Bishop was raised to \$3,600. An invitation from St. Mark's parish, San Antonio, for the next meeting of the council was accepted, and by resolution the time was fixed for April 30 and May 1, 1919. The programme will provide for fitting commemoration of the Bishop's fifth anniversary.

The council voted payment of the quota asked by the G. B. R. E. and the Joint Social Service Commission.

A "Council of the Church Women of the Diocese of West Texas" was authorized to meet simultaneously with the annual council, to consist of representatives from all organizations for women and girls.

The diocesan School Board was instructed to separate the properties and accounts of the schools of the diocese; and it was recommended that the Bishop and Standing Committee and the School Board take immediate steps to dispose of such properties of the diocese as are necessary to the liquidation of the debt upon the whole.

The apportionment for diocesan missions was increased to provide for the Pension Fund assessments. Plans were outlined for the promotion of an aggressive campaign of Church extension. The Committee on Constitution and Canons was authorized to make a thorough revision of the laws of the dio-

cese and present the same at the next council.

Article 8 of the Constitution was amended to read: "A parish, for the purpose of this constitution, shall be a congregation of at least twenty communicants, having among them not less than five male communicants, and contributing \$600 or more annually for the support of the rector or clergyman in charge."

In several instances the apportionments for General and Diocesan Missions were voluntarily increased. Resolutions of congratulation to the principals of the diocesan schools upon the completion of the past highly successful year were passed.

Treasurer: Mr. William Kendall.

Chancellor: Mr. Ed H. Wicks.

Treasurer for General Missions: The Ven. Lee W. Heaton.

Standing Committee: The Rev. Messrs. W. Bertrand Stevens, Ph.D., Leonard B. Richards, U. B. Bowden; Messrs. Samuel G. Tayloe, Oliver J. Woodhull, Arthur W. Seeligson.

Delegates to the Provincial Synod: The Rev. Messrs. John W. Sykes, L. B. Richards, W. Bertrand Stevens, Benjamin Dennis, and Lee W. Heaton. Messrs. Roy Miller, E. Galbraith, George C. Walker, John Sutherland, Tony Ross.

On Thursday afternoon the council, in joint session with delegates assembled to organize a diocesan branch of the Girls' Friendly Society, was addressed by Miss May Case Marsh, field secretary of the G. F. S., and others.

The meetings, both of the Woman's Auxiliary and of the council, were the most largely attended that have ever been held in the diocese.

The council closed with a missionary mass meeting on Thursday, at which the speakers were Mr. Walter MacPherson, field secretary of the Brotherhood, the Rev. Leonard B. Richards, Archdeacon Lee W. Heaton, and the venerable Bishop Johnston, who, in a few final words, spoke in high praise of the work of Bishop Capers, and entreated the diocese to further the efforts of the present beloved Diocesan.

#### EASTERN OKLAHOMA

CONVOCATION was held in Grace Church, Muskogee, on Trinity Sunday and two days following. At the forenoon service on Sunday, the preacher was the Rev. Dr. Harry P. Nichols, rector of Holy Trinity, New York. In the evening Dr. Nichols spoke again, and addresses were made also by the Archdeacon, the Ven. C. Spencer-Mounsey, and the Rev. H. J. Llwyd, rector of the Church. On Monday morning the convocation met for business and to hear the annual address of Bishop Thurston. The Rt. Rev. Francis K. Brooke, D.D., and the Rev. Dr. Nichols were accorded seats of honor.

Bishop Thurston brought forward several important subjects. The endowment of All Saints' Hospital at McAlester includes the "Bishop Brooke" fund and amounts to nearly \$13,000. Gifts have come from many diocesan and district Auxiliaries, including that of New York. The Bishop spoke of the close affiliation between two districts of Oklahoma, as evidenced in interest taken by each in the hospital, and King Hall at Norman, a home for Church girls studying at the University.

His several months' service at Camp Doniphan, he said, was a wonderful experience, for which he was deeply grateful.

The district is well represented in war service, as shown by service flags all over the district; and two clergymen, the Rev. George C. Gibbs and the Rev. John Day, are now in France.

The Bishop spoke highly of the work of the Woman's Auxiliary, which was holding its session at the same time. He stated that the apportionment for Eastern Oklahoma was raised to \$1,750 by its own request. He strongly recommended the duplex envelope and every-member canvass. Lay readers, he said, can be of special usefulness in these war-times. He spoke of the unexampled opportunity awaiting the Church at the end of the War, because of the orderliness, discipline, and authority which are its foremost characteristics.

During the sessions a conference on Missions was led by the Rev. Allen Jacobs; and another, on Religious Education, was in charge of the Rev. Philip K. Edwards. The Rev. Dr. Nichols spoke on Preparation for the Ministry. It was announced that the banner awarded by the Bishop for the largest per capita mite box offering is won by St. Luke's Sunday school at Ada, in the charge of the Rev. Franklin Davis.

Delegates to the Provincial Synod: The Rev. Messrs. H. J. Llwyd, C. V. Kling, P. K. Edwards, John Grainger, and Allen Jacobs; Judge Clapp, Messrs H. K. Reese, T. B. Blake, J. B. Campbell, and J. G. Lindsey.

The Bishop appointed as examining chaplains the Rev. C. V. Kling, the Rev. Allen Jacobs, and the Rev. Franklin Davis.

The social side of the convocation took form in a reception at the Bishop's house; the Bishop and his mother, Mrs. Mary Thurston, receiving, and the special guests, including Bishop and Mrs. Brooke and the Rev. Dr. Nichols, assisting.

#### OKLAHOMA

CONVOCATION met at Christ Church, El Reno, on May 6th, 7th, and 8th. At the opening service, the Bishop of Kansas delivered a stirring address on Religious Education, illustrating his theme by a large chart which showed the interrelations of parish activities.

This was to have been the basis of a discussion on the following morning which, to the regret of all, the unexpected departure of the Bishop prevented. On Tuesday morning, therefore, after the celebration of the Holy Communion at which Bishop Brooke delivered his annual address, the convocation immediately organized for business.

The Woman's Auxiliary held separate

sessions on the mornings of Tuesday and Wednesday, uniting during the afternoons with the delegates of convocation in joint sessions. At these sessions and at the night services addresses were made by the Bishop of Eastern Oklahoma, the Rev. C. L. Pardee, D.D., of the Church Building Fund Commission, and the Rev. T. R. Ludlow, of Wuchang, China. Bishop Thurston spoke of his work at Camp Doniphan and Fort Sill. Dr. Pardee explained the purposes and scope of the Church Building Fund Commission. Mr. Ludlow painted vivid word pictures of what the Church is doing and desires to do in China. These addresses were all inspirational in unusual degree.

The Bishop's annual address was retrospective and historical. Surveying his twenty-five years' episcopate, he contrasted conditions at the beginning with those that obtain now, illustrating by statistics. He dwelt upon the varying nature of the difficulties that beset the Church's progress.

At luncheon on Tuesday, Bishop Thurston on behalf of the bishops of the Seventh Province announced a gift to Bishop Brooke of a new church plant at Lawton to minister certificates as there are years in the Bishop's life; and he presented a purse of \$250 to Mrs. Brooke. He spoke also of pledges of cash and materials towards the erection of a new church plant at Lawton to minister to the soldiers in the neighboring camp and fort. Work is to be started as soon as the plans can be obtained.

The principal business, other than routine and local matters, was a resolution approving the plan to turn over to the new Suffragan Bishop of Arkansas, after his consecration, the work among the colored race in the district. Another resolution, to communicate to the Church Pension Fund Commission the convocation's desire to compute the assessments upon the clergy's salaries on the amounts paid annually, as shown in reports to convocation, rather than upon the monthly reports, was passed.

#### Elections:

The secretary, the treasurer, the council of advice, the trustees of Church property, and the chancellor were reelected and reappointed.

Delegates to Synod: The Very Rev. F. J. Bate, the Rev. Messrs. John Caughey, V. C. Griffith, Frederick W. Golden-Howes, Albert B. Nicholas. Lay: Messrs. R. E. Montgomery, A. W. Anderton, M. D. Fuller, J. P. Adams, C. J. Shepard.

One familiar with Church life in the diocese confidently believes that the projected campaign will be the greatest forward movement since the great Advent Mission of thirty years ago.

#### MEMORIAL DAY

Pursuant to the President's proclamation Memorial Day was observed this year in Church circles with more than the usual solemnities. The sky had a sombre aspect throughout the day, quite befitting a "day of public humiliation, prayer, and fasting."

The streets down-town in the business sections were almost deserted. Yet there was a very large congregation in Old Trinity for the special service at noon for business people. Prayers suitable for the day, three hymns sung with great fervor by the congregation, and an eloquent address by the rector, the Rev. Dr. Manning, were inspiring and comforting.

#### GENERAL THEOLOGICAL SEMINARY

Commencement Week at the General Theological Seminary began on Monday evening, May 27th, when the Rt. Rev. Dr. Wilson Reiff Stearly, Bishop Coadjutor of Newark, preached the baccalaureate sermon.

Tuesday was alumni day. The annual meeting of the associate alumni was held in Sherred Hall, the Rev. Dr. St. Clair Hester presiding. A message of fraternal remembrance and good wishes was ordered sent to every alumnus now in national service. All retiring officers were reelected. The Rev. G. Ashton Oldham was elected a vice-president. The Rev. Cameron J. Davis was elected essayist for 1919 and the Rev. Charles L. Gomph, substitute. Dean Fosbroke addressed the meeting on the present and future strength of the student body. Subscriptions were taken to assist the missionary society of students in supporting a missionary in Alaska.

At noon the alumni proceeded to the chapel, where an essay entitled The Preacher's Vision and Task was read by the Rev. C. Malcolm Douglas. The necrologist's report was read by the Rev. Dr. Randall C. Hall. Commendatory prayers for the departed alumni were read by the Rev. Dr. Hester, president of the associate alumni. After luncheon in Hoffman Hall a number of classes held reunions.

The trustees of the Seminary met at two o'clock in Sherred Hall, the Bishop of Newark presiding. Dean Fosbroke read his annual report and the secretary, the Rev. Dr. Lawrence T. Cole, read other reports.

The trustees awarded the degree of Doctor in Divinity to Bishop Fiske, Bishop Coadjutor of Central New York, and to the Rev. Edwin A. White, D.C.L., rector of Christ Church, Bloomfield, N. J. The Rev. Dr. Francis J. Hall after serving five years as Professor of Dogmatic Theology, was reelected to the same chair, during the pleasure of the board. Provision was made for a course of lectures in practical sociology. The resignation of Miss Louise S. Hopper, matron for a number of years, was finally accepted. The Standing Committee was empowered to arrange for the tender of any unoccupied buildings of the Seminary for war service.

Commencement exercises were held in the Chapel of the Good Shepherd on Wednesday morning. Essays were read by three members of the graduating class.

The degree of Bachelor in Divinity was conferred upon the Rev. Messrs. John Porter Briggs, Ray Everett Carr, Charles Cuthbert Canterbury Corbin, David Ransom Covell, Dwight Worden Graham, Philip Wheeler Mosher, Alfred Quintin Plank, Albert Glenn Richards, Henry Sears Sizer.

The senior class luncheon in Hoffmann

## NEW YORK PLANS DIOCESAN MISSIONARY CAMPAIGN

Proposed in Diocesan Convention—  
Memorial Day—Commencement  
at General Seminary — Confraternity of the Blessed Sacrament

New York Office of The Living Church }  
11 West 45th Street }  
New York, June 3, 1918 }

AT the recent convention the Bishop was asked to appoint a special committee to cooperate with the diocesan Missionary Committee in furthering "a missionary campaign and every-member canvass in this diocese under the authority and direction of the Bishop as soon as practicable".

About seventy-five persons attended a luncheon at the Down Town Association on Friday, May 31st, to organize and take definite action. A set of ten acceptable and ample rules and regulations was placed before the meeting.

The name of the organization is The General Committee on the Diocesan Missionary Campaign, Diocese of New York. The purpose of this committee "shall be to develop in each individual parish by educational and scientific methods the realization of its full responsibility as an integral part of the Church."

The Bishop is honorary chairman of the committee, and the Suffragan Bishop is the honorary chairman of the executive committee. The elected include: William Felowes Morgan, chairman; Haley Fiske, first vice-chairman; William Walker Orr, second vice-chairman; Alvin W. Krech, treasurer; Samuel Thorne, jr., secretary; and Frank H. Merrill, general secretary.

Bishop Greer, Bishop Burch, Bishop Lloyd, the Rev. Dr. Milo H. Gates, Mr. Thorne, and Mr. George Zabriskie made addresses.

The Dean of the Cathedral was appointed secretary of the advisory committee.

Hall was the closing event of the academic year.

C. B. S. KEEPS ANNIVERSARY

The annual festival of the Confraternity of the Blessed Sacrament was appropriately observed in the Church of St. Mary the Virgin on Corpus Christi Day. To comply with the President's proclamation the Litany was sung in procession, and later, in its proper place, Gounod's setting of the Domine Salvam (Messe Solennelle) was sung with much devotional expression. The words were:

"O Lord, save our Holy Church; O Lord, save our rulers; O Lord, save our nation and hear us in the day in which we call upon Thee." The music of the festival service was Gounod's *Messe de Pâques* with hymns appropriate. Dean Vernon preached an interesting historical sermon.

In the evening a large company of Confraternity members and friends assembled in St. Joseph's Hall, which was completely filled, as the church had been in the morning.

Mr. Haley Fiske presided and made an address telling of the work and progress of the organization.

Dr. Ralph Adams Cram of Boston and Professor Tinker of Yale also made instructive and very practical addresses. It is understood that both these will be printed in the *American Church Monthly*.

Before dispersing, all the people proceeded to the church for silent devotions before the high altar.

CONSECRATION OF CHURCH AT MT. VERNON

Great crowds attended the consecration services at the Church of the Ascension, Mount Vernon, on Thursday morning, May 30th. The Rev. Dr. S. DeLancey Townsend preached the sermon. The visiting clergy (about forty) and the vestry were entertained at luncheon. This parish has greatly prospered of late, and the rector, the Rev. Melford L. Brown, was cordially congratulated on his successful work. There are now more than eight hundred communicants.

RED CROSS DRIVE AT ST. PAUL'S CHAPEL

Meetings were held on the Broadway porch of the chapel at noon each week-day from May 20th to 27th. Thousands halted in front of the chapel, and the police permitted the crowd to stand, leaving only room for street cars to move. A wide space was thronged daily, and through this crowd the collectors—Red Cross workers, army nurses, policemen, soldiers, and sailors—moved, soliciting contributions. The amount raised was almost \$700.

From a stand erected on the porch in front of the chapel next to the fence, various speakers addressed the crowds. There were Hon. George W. Wickersham, ex-Attorney General; Hon. Byron R. Newton, Collector of the Port of New York; Ex-U. S. Senator Theodore E. Burton of Ohio; Judge Peter Schmuck of the Supreme Court of New York; Mr. Robert Frothingham; Governor Charles S. Whitman; Judge Clarence J. Sheehan.

A large number of musicians and singers took part at each meeting.

The practice has been begun at St. Paul's Chapel of ringing the tower-bell during the passage of "selected" men on the way to camp. On more than one occasion the vicar has taken occasion to speak a few words to these men, cheering them on their way, and informing them that the bell was being rung in their honor.

ST. HILDA GUILD

At a conference at the home of Miss Harriet Philips Bronson, arrangements were made to incorporate St. Hilda Guild, which for years has been making beautiful vest-

ments for the Anglican and Roman Catholic communions. Its membership is drawn from both communions.

The Rt. Rev. Charles Sumner Burch, D.D., presided and Ralph Adams Cram, Esq., made an address emphasizing the need of the preservation and cultivation of art as an important factor in reconstruction after this war.

ARCHDEACONRY MEETING

The archdeaconry of Orange met in Kingston on Monday afternoon and evening, May 27th. There was an early celebration in Holy Cross Mission Church. The business session was in the afternoon with good attendance of clergy and laymen. The dinner was held at the Hotel Stuyvesant. Bishop Burch spoke on The War and the Diocese; the Rev. Richard T. Henshaw made an address describing the work of chaplains in the war service; the Rev. Dr. W. C. Rodgers had for his subject The War and the Colleges.

Bishop Burch also made an address the same evening at a dinner of Red Cross workers which was attended by nearly six hundred persons.

SPECIAL CONFIRMATION

The Cathedral of St. John the Divine was crowded on Trinity Sunday evening at a special Confirmation service which was attended by the clergy and classes from eight parishes and missions and their friends. About 165 persons were confirmed. Bishop Burch assisted Bishop Greer, who also made an address. The full choir was present, and an elaborate programme of music was beautifully rendered. The occasion demonstrated the success of the Church's work among the colored people of this vicinity.

WHITSUNTIDE PAGEANT

On Whitsunday afternoon a pageant was given by St. Michael's Church school. Written by Miss Dorothy M. Blondel, the head-worker, it dealt with the struggle of the selfish wants of the body with the higher guidance of the spirit toward the way of the Cross. The Church, appearing during a representation of the first Whitsunday, told how, when she "grew proud, and thought of worldly things", Mohammedanism conquered her. The first episode illustrated this, Islam finally going off with the countries of North Africa, captive, and Europe was left free. The second episode dealt with the war. The allied nations came to tell how they were freely giving of self for the good of all, and how, by giving, they grew. The pageant was a product of week-day work at the school.

THE GUILD OF ST. BARNABAS FOR NURSES

In connection with the annual meeting of the National Guild services will be held at St. Stephen's Church, 69th street, east of Broadway. On Sunday, June 9th at 8 P. M., there will be a special service of the New York branch for the admission of members and associates. Several brief addresses will be given. On St. Barnabas' Day, June 11th, there will be Holy Communion at 8 and 11 A. M. On Wednesday, June 12th, after Holy Communion, two business meetings will be held at 10 A. M. and 2 P. M.

All nurses are cordially invited to attend these services and members and associates are earnestly requested to be present at the business meetings, also.

## BISHOP LAWRENCE PREACHES AT MEMORIAL DAY SERVICES

### On Spiritual Power in National Defense — Clubs Assume Church Work—Theological School

The Living Church News Bureau }  
Boston, June 3, 1918 }

MEMORIAL DAY was made more solemn by the news from the great battle on the soil of France. In the churches of Boston many thousands of worshippers gathered for services, knowing that while they prayed American soldiers were fighting across the seas.

At the Cathedral Church of St. Paul Bishop Lawrence preached before a gathering which included many distinguished military and naval officers. The church was completely filled and many were turned away.

The service itself centered in "a confession of our shortcomings as a nation" and prayers of "solemn penitence", as well as petitions in behalf of the nation, President Wilson, others in authority, the army, the navy, for victory, for those who have given their lives in the cause of liberty and justice, and for the spirit of sacrifice.

Bishop Lawrence, preaching on The Real Meaning of the President's Proclamation, showed "the work of spiritual power in the defense of the nation.

"The time has gone by," he said, "when a man can say that physical, material force, is the vital force. The spiritual forces, faith, loyalty, freedom, justice, humanity, all these are powers which stand ready to respond to all those who call them in meditation and prayer.

"God had opened our eyes and allowed the nations to see the heavens full of spiritual powers gathered for the service of the peoples of the soldiers, that they may weld them into material forces. God is with us, our armies are with God, the heavens are full of spiritual powers, and all we have to do is to go about our duties, undertake what is laid upon us, and in perfect confidence move forward praying for victory, with the determination that victory shall come."

At Trinity Church the memorial service was held with potential prayers, Litany, and special lessons. Dr. Mann preached on The Individual Force of Christian Character.

Among the treasures of the Old North Church on Salem street is an ancient English Prayer Book, presented to the parish by King George II in 1733.

This was the Prayer Book used in public services up to the time of the Revolution; then the prayers for the king and the royal family were pasted over and the wording changed to "President and Congress of the United States." Out of this old book, in this old church were "prayers for our present rulers first read in the Province of New England" — as far as the Episcopal Church is concerned; and a letter written by Bishop Parker in 1781, only recently unearthed, justifies this claim.

This old book has not been used for many years, but last Thursday, in obedience to President Wilson's proclamation, the prayer was read from this same book.

CLUBS ASSUME CHURCH WORK FOR SAILORS

Mr. Stanton H. King has sent a significant letter to the Churches in and near Boston, which have been assisting him at the well-

known Sailor's Haven, Charlestown. Is the tendency in this time for the Church to hand over its social work to the various clubs? Part of Mr. King's letter follows:

"This past winter we realized how interested all people, the women as well as the men, are in the sailors, and took advantage of the psychological time to make an appeal to the Women's Federated Clubs in and around Boston to take the concerts and treats for the next season of 1918 and 1919. We are glad to report that all the Thursday night concerts for the next season are now booked. The Women's Club of Milton is booked to give the opening concert and treat on Thursday night October 10, 1918, and the Professional Women's Club of Boston the closing concert May 1, 1919.

"We send this word to you, not only to thank you for what you have done in the past, but also that you and your people who have so loyally stood by the Haven may not feel slighted when not called on to help in this way next season. However, should any of these women fail us we know you will readily bend your back to an oar and help to pull the old ship off a lee shore. This arrangement will bring fully one thousand strange women, and men also, to the Haven and will let them see the great work we are doing for seamen."

#### EPISCOPAL THEOLOGICAL SCHOOL

The programme for the commencement exercises of the Episcopal Theological School is announced. On June 12th the

alumni meet in the afternoon. Bishop Jones will preach at the 5 o'clock service. June 13th is commencement day. The trustees meet at 9:30 A. M., and the Very Rev. H. E. W. Fosbroke, D.D., preaches at the 11 o'clock service, when degrees will be conferred.

#### THE CATHEDRAL SERVICE CLUB

The Naval Service Club at 11 Beacon street has added more beds and been obliged to suspend for the present the social hospitality work carried on there. The Cathedral Service Club at 53 Bromfield street has accordingly increased its usefulness by keeping its rooms open seven days in the week. At a recent conference to discuss matters of policy over forty were present, and several committees were appointed to carry on plans for enlargement of the work.

The Navy, recognizing the value of social visiting at the hospitals, has appointed a Red Cross officer to direct this branch of social service. Our hospital committee, under the leadership of Dr. Page, will cooperate in this movement.

#### AN ANNIVERSARY

The tenth anniversary of the rectorate of the Rev. Allen Greene at St. Paul's Church, Peabody, was appropriately observed Whit-sunday. Following the morning service the senior warden, in behalf of the parishioners, presented the rector with ten gold coins in appreciation of his ten years' labors.

RALPH M. HARPER.

## OPEN AIR SERVICES ON NEW PHILADELPHIA CATHEDRAL SITE

### Bishop Rhinelander Preaches Opening Sermon — "Neighborhood Missioners" — Convocations — Memorial Day

The Living Church News Bureau }  
Philadelphia, June 3, 1918 }

OPEN-AIR services on the site of the proposed Cathedral on the Parkway, the new boulevard connecting Fairmount Park with the center of the city, and a part of the new "city beautiful" plan, were inaugurated for the summer on Sunday afternoon, May 26th. A vested choir of nearly one hundred voices, directed by the organist of St. James' Church, Mr. S. Wesley Sears, and including members of the choirs of St. Mark's, St. James', St. Clement's, St. Mary's, St. Peter's, the Church of the Messiah, and others, led the singing. With the Cross and an American flag the choirs marched to the open-air pulpit singing "Onward Christian Soldiers." The Bishop was the preacher.

"It is our purpose, God willing and in God's own time, to build here a cathedral church," he said. "May God bless that to which we have set our hand." In his address before the diocesan convention the Bishop had stated that he hoped the building of the cathedral might come as a thank-offering for victory. The preachers for the first Sunday afternoons in June have been announced as the Rev. Floyd W. Tomkins, D.D., the Rev. John Mockridge, D.D., the Rt. Rev. Thomas J. Garland, D.D., and the Rev. L. N. Caley, D.D. Similar services were held last summer with much success.

#### "NEIGHBORHOOD MISSIONERS"

A group of parishioners known as "the Neighborhood Missioners" has been formed

in the Church of St. Matthias (Rev. T. Leslie Gossling, rector), as the logical outcome of the Mission Study classes held in the parish during the winter and spring, the text-book being *The Gospel of the Kingdom* by Bishop Rhinelander.

"The idea was conceived by the leader of one of the classes at its closing session," writes the rector, "as a way, perhaps the best way, of applying the teaching of the Gospel of the Kingdom to our own time and situation—in other words, to express that teaching practically.

"After several preliminary meetings and consultations with the rector the society was organized.

"Each candidate signs the following pledge: 'I desire to become a Neighborhood Missioner and promise to the best of my ability to render assistance to the poor and needy, to visit the sick and lonely, and to lend a helping hand to those who are in want.'

"There are no other rules or regulations and no dues—the work is supported by voluntary contributions once a month and there is no lack of funds, the work having greatly appealed to all the members of the parish.

"The sick, at home and in hospitals, have been visited and comforted and provided with the little needs which make their condition a little more bearable; cases of distress have been investigated and relieved; and, in more than one instance, the visit of a Missioner has been the one bright spot in the otherwise dull, drab existence of an invalid shut off from companionship in a lonely chamber."

#### CONVOCATIONS

The convocation of Germantown met in the House of Prayer, Branchtown (Rev. H. G. G. Vincent, rector), on May 21st. At the Holy Communion the Dean, the Rev. Jacob

LeRoy, was the celebrant. The Rev. G. William Lincoln was the preacher. In the afternoon the regular business session was held at which reports from missionaries were received.

The work at Bristol was considered. This town has now become a shipbuilding center and a munition factory will be established, adding together over twenty thousand to the present population. Already \$5,000 has been received towards inaugurating work.

The convocation of Chester met in St. Paul's Church, whose rector, the Rev. F. M. Taitt, is also the Dean. At the Holy Communion the Dean and the Rev. Messrs. Hoyt and Matos officiated, keeping also the twentieth anniversary of their connection with the convocation. At the business session Mr. John R. Wirgman was elected secretary. Committees were appointed on the work at Chadd's Ford, and on the possibilities of the Church in Essington, now a munition center. A committee was also appointed to cooperate with efforts to relieve the housing situation in Chester and neighboring centers of war industries.

The convocation of South Philadelphia met for business session only at the Church House on May 27th. Appropriations for the ensuing year were made and reports received of the missionary work.

#### MEMORIAL DAY

Memorial Day, as requested by President Wilson and also by the Bishop in a letter to every clergyman of the diocese, was observed in practically all churches. In different parishes the war was closely and sadly brought home by the fact that some were to be commemorated who have already given their lives for their country. Among others Calvary Church, Germantown (Rev. F. S. Moore, rector), and St. John's Church, Cynwyd (Rev. H. A. F. Hoyt, rector), commemorated recent losses. Lieutenant Paul Kurtz of the former and Lieutenant Kuen of the latter both made the supreme sacrifice within the past two weeks. Both were members of the Aviation Corps. Lieut. Kurtz was killed in France and Lieut. Kuen in Texas. At Calvary Church the form of service was an adaptation of the burial office, with the Rev. J. DeWolf Perry, D.D., as the preacher. Lieut. Kuen was buried from St. John's on May 31st.

Bishop Rhinelander was the preacher at a very impressive service at St. Luke's Church, Germantown, and in the afternoon many veterans attended a service at the Church of St. Luke and the Epiphany.

At eleven o'clock all traffic was stopped in the city for two minutes and the tolling of the church and other bells reminded all to pray not only for those of past wars but also those of our boys and of our allies "over there".

#### COMMENCEMENT

The annual commencement exercises of the Church Training and Deaconess House were held on Tuesday morning, May 28th, at Christ Church (Rev. Louis C. Washburn, D.D., rector.) The Rev. Henry Martyn Medary acted as master of ceremonies. Morning Prayer was said by the Rev. Lucien M. Robinson, D.D., chaplain of the school, the Rev. W. Herbert Burk reading the lessons.

The preacher was the Rev. George J. Walenta, who delivered a forceful address on the wonderful opportunities for service open to consecrated women at this time.

The Bishop of Pennsylvania awarded the diploma of the school to seven young women, the Rev. J. DeWolf Perry, D.D., Warden, presenting the candidates.

EDWIN S. LANE.

## CHICAGO CHURCH CLUB HOLDS ANNUAL CONVENTION DINNER

With Reports and Addresses —  
Clergyman Dead at the Front —  
Woman's Auxiliary — Death of  
Prominent Churchman.

The Living Church News Bureau }  
Chicago, June 3, 1918 }

THE Church Club held its annual convention dinner on Tuesday evening, May 28th, at Stevens' Restaurant, Mr. Angus S. Hibbard presiding. The Bishops, many of the clergy and delegates, and a number of guests were present. The annual meeting was held during the evening, when the following were elected as officers for the coming year: President, Mr. Angus S. Hibbard; vice-president, Mr. Frederick T. West; secretary, Mr. W. N. Murray; treasurer, Mr. Ernest Reckitt.

The spirit of the war was of course reflected in all the addresses and reports. Mr. Hibbard, under whose leadership the club has been exceptionally active in diocesan work and in war activities, gave a brief review of accomplishments for the past year. He referred to the Pension Fund campaign of the year before, made under the club's auspices of which all Church people were justly proud. During the past year the club undertook to raise \$50,000 for the endowment fund of the Western Theological Seminary, of which \$30,000 had been obtained. The club rooms have been freely given over to the use of the Red Cross on certain days. Over \$1,700 has been spent for war work. The total of 341 members includes 55 new members. The daily noonday Lenten services were held, as formerly, under the auspices of the club.

Mr. George R. Folds read the report of "the honor roll" of the club, on which there are 1,152 men's names and 28 women's. There are also the names of seven who have been killed. This roll is to record the names of all Churchmen and Churchwomen who are in the country's service. The clergy are depended upon to send the names of those on their parish lists.

Miss Grace Lindley, the first speaker, made a short, stirring address on Missions and the War. Miss Lindley announced the Advent Call, and asked for the cooperation of women and the leadership of the clergy in this plan of the Woman's Auxiliary.

Miss Littell, full of enthusiasm for missions in China, especially for the Church's work at the hospital in Wuchang, gave a most convincing statement of conditions there, and told of the tremendous scope for the practice of medicine among people whose methods are still those of thousands of years ago. Twenty thousand dollars is being asked from the Church in the West, and \$142,000 from the East, for the Hospital Fund for equipment and rehabilitation. Chicago Church people are being asked for \$6,500 for the nurses' hospital at Wuchang.

The Rev. B. I. Bell, chaplain at Great Lakes Station, made a splendid address on the Church's work there. Men are coming and going at the rate of 500 to 800 a day, most of them from the small towns and country districts of the Southwest. Already 62,000 trained men have been sent out from the station. The average age of the jackies there is about 21 years, making it a "boy problem". All were volunteers. The speaker spoke highly of the moral and religious standing of the boys, 98 per cent. of whom were connected with some church.

The problem is not to convert them, but to keep them in the way they have already chosen. The boys want to come to church, and ask for Testaments. Only 2 per cent. of the boys are Churchmen. The Methodists have the largest number, aggregating 25 per cent.; the Roman Catholics come next with 20 per cent., followed by the Lutherans and the Presbyterians. Referring to the Church's work, Dean Bell first commended most emphatically the help given him by Mr. Lawrence Choate, a Brotherhood man from St. Paul's, Kenwood. The special section assigned to the Dean is the Detention Camp, where 6,000 men are housed each three weeks. A careful registration is being made of all these boys, of whom 38 have been baptized and 115 presented for Confirmation, since Dean Bell took charge. Four celebrations of the Holy Communion are held each Sunday, and an average of sixty men communicate. Frequent individual conferences with the men have good results. The speaker said his work might be classed under the heads, Superintendent of Registration; Instructor in Morals; and Minister of Sunday Services. The Dean gave a graphic account of the Sunday open air service in the amphitheater made by the jackies in a ravine on the Lake Shore, where 4,300 are present at a time.

Dean Bell's speech was most impressive, and at the annual Convention he was cordially thanked for what he had done.

### CHICAGO PRIEST LAYS DOWN LIFE AT THE FRONT

The Rev. Hedley Heber Cooper, priest of the Church, and attached to this diocese, gave his life ministering to the wounded on Thursday, May 30th, in the great battle now being fought on the French front. He is the first priest of this diocese to die in active service for his country, and so far as we know he is the first priest of the American Church to fall in action.

Mr. Cooper was the son of the Rev. R. O. Cooper and Mrs. Cooper of Riverside. The father is a Canadian and has been rector of St. Paul's Church, Riverside, for some years. The son, a graduate of the General Theological Seminary, began his ministry in this diocese at St. Christopher's Mission, Oak Park, coming in August, 1914. In April, 1917, just after the declaration of war by this country, Mr. Cooper volunteered as chaplain in the government forces. Later he enlisted in the Y. M. C. A. service and was sent to France. While on duty in the Y. M. C. A. hut near the American front line trenches where he was ministering to the wounded with another American minister, he met his death. He remained at his post under a heavy German shell and gas attack, and the gas was the cause of his death. An item in the *Diocese of Chicago* telling of Mr. Cooper's volunteering is significant as we read it now. It says: "The Sunday before Mr. Cooper left his parish he was presented with a beautifully engraved Communion service, specially designed for convenient carriage among the troops at the front, should it be his good fortune to get there."

### MAY MEETING OF THE WOMAN'S AUXILIARY.

The annual meeting of the diocesan Woman's Auxiliary was held last January, instead of in May as heretofore. Convention week would seem incomplete without a meeting of the Auxiliary, and there was a corporate Communion at St. Peter's Church, Lake View, on Wednesday, when the United

Offering of \$2,560.13 was made, \$400 more than last year's offering. Nearly three hundred women were at the service, when the rector, the Rev. F. G. Budlong, was the celebrant, assisted by three other of the clergy. Miss Grace Lindley came from New York to give a special message on the war plans of the Woman's Auxiliary, and on the United Offering. The tone of the meeting was exceptionally happy.

### DEATH OF PROMINENT CHURCHMAN

The Church in Chicago has suffered another great loss in the death of William deLatre Cameron Street, junior warden of St. Chrysostom's Church. Mr. Street, who had served faithfully and continuously for the past twenty-five years at St. Chrysostom's as treasurer, vestryman, and junior warden, was prominent in financial circles, having been manager of the Chicago Clearing House for twenty-eight years. He was ill but a few days, having suffered an attack of pneumonia.

### AT ST. LUKE'S, EVANSTON

A memorial altar cross of heroic dimensions and exquisite workmanship has just been presented to St. Luke's Church and was blessed on Sunday morning, June 2nd. It has been executed in the Evanston workshop of Mulholland Bros., who are communicants of St. Luke's parish. This cross represents on their part not only artistry and skilled workmanship, but such devotion as the craftsmen of the ancient guilds were wont to put into their work.

Every bit of the cross is done by hand, built up of bronze and ornamented with silver bosses, medallions, and statues. The shaft itself rises from a hexagonal base ornamented with Gothic tracery to a great knob which is quaintly fashioned into six niches, each with an ornamented baldachino. Within five of the niches are exquisitely wrought figures of saints executed in solid silver. These figures were modeled by John Paulding of Chicago, and represent the following saints of the English Church: St. Alban, St. Dunstan, St. Hugh of Lincoln, St. Hilda, and King Charles the First, Martyr.

Above these with towers and cruciform finials the hexagonal shaft is buttressed into the cross itself, which is so deftly and beautifully ornamented with silver that it sends to the remotest end of the church a message of light and cheer. Each arm of the cross bears at its extremity the proper symbol of one of the four Evangelists. Radiant beams of silver spring from the center, which is a wonderfully beautiful *Agnus Dei* fashioned out of a solid mass of chased silver. Around the circle runs the Latin inscription: "*Agnus Dei qui tolles peccata mundi, miserere nobis.*"

Around the base is boldly inscribed in silver letters this inscription which interprets with striking emphasis the relation of Christianity to the world situation of to-day:

"The World Turns  
The Cross Stands."

The altar candlesticks will ultimately be of bronze in harmonious design. The present ones are being altered so as to increase their size and are also being toned to a bronze finish.

America and the War is the subject of six patriotic addresses being delivered at St. Luke's Church, Evanston (Rev. George Craig Stewart, D.D., rector). The speakers are the Rev. John Henry Hopkins, D.D., the Rev. Bernard I. Bell, Prof. Leicester C. Lewis, the Rev. Paul Micou, the Rev. George Atwater, and Bishop Weller.

The Men's Club of St. Luke's Church held their annual meeting at the parish

house on May 29th, when a war dinner (\$.83) was served. The speaker was Captain Bevington of the "Princess Pat" Regiment, who has been in charge of the tank on exhibition in Chicago. Special guests were Bishop Griswold and Dean Bell. A new silk service flag made by Mrs. Arthur Bowen, and bearing 112 stars, was presented for use in the church by St. Margaret's Guild, and was blessed by Bishop Griswold. The rector presided and acted as toastmaster.

#### MISSIONS AT ST. CHRYSOSTOM'S

Messages like this, which is taken from the monthly paper of St. Chrysostom's Church, are unusual and stimulating when the chilly hand of parochialism still freezes the hearts of too many:

"On the first of May, I completed nine years of service as rector of St. Chrysostom's Church. As one looks back over the years, he often wonders what has been accomplished. It is not for me to say what has been done. It may be pertinent for me to remind you of a certain emphasis put upon Missions at the outset. That emphasis I have constantly reiterated and worked ardently to make an accomplished fact. Year by year the parish has accepted a larger missionary budget. In 1909 we gave \$87.02 to General Missions (outside the diocese), the next year \$125, the next year \$50, the next \$101.27, in 1917 we reached \$1,500.

"This year I am ambitious to reach \$2,000 as a thanksgiving for my ten years of an exceedingly happy rectorship. I want to mark the anniversary in no other way than by a splendid offering to General and diocesan Missions. I suggest the 'One Day's Income Plan' to accomplish this. This extra offering may be made at any time before Christmas. Special envelopes will be sent to each member of the congregation, and the result, we hope, will be a real expression of our gratefulness for blessings given us."

#### QUIET DAY FOR BUSINESS WOMEN

The third annual quiet day for business women was held by Bishop Griswold at the Cathedral on Thursday, May 30th. The day began with the Holy Communion. The Bishop gave five helpful addresses, closing with evensong.

H. B. GWYN.

#### PRESIDENT SIGNS CHAPLAINS BILL

PRESIDENT WILSON signed on May 25th the bill to increase the number of chaplains in the army. The General Committee on Army and Navy Chaplains has already presented to the War Department the names of enough men to meet a large part of the quota required by the bill, but reports that the names of unusually well qualified candidates are desired in anticipation of the increasing size of the army.

#### SEMI-CENTENNIAL OF ST. MARY'S, KNOXVILLE

ST. MARY'S SCHOOL, Knoxville, Ill., is celebrating its semi-centennial this week in connection with the graduation of the class of 1918. The chief celebration of the anniversary was held on Tuesday evening. Bishop Fawcett gave an address of welcome, Mrs. George W. Kretzinger, President of Associate Alumnae, read a poem, the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, gave an address; there were several musical numbers and the rector, Dr. Leffingwell, who is also the founder of the school, gave an historical address entitled Fifty Years at St. Mary's.

Dr. Leffingwell spoke of the founding of

the school in 1868, when he was called to that work by Bishop Whitehouse. Illinois was then one diocese and St. Mary's was established as the diocesan school for girls. Subsequently it became the provincial school when the informal provincial arrangement between the three dioceses of Illinois was made. The school was opened on Monday in Easter week in 1868 in the building of the old "Female Ewing University," which was given to the diocese of Illinois by the city of Knoxville, and the school was conducted under the special charter of that "university" for several years. In 1882 it was reorganized as St. Mary's School. At the inception of the work there were four boarding pupils and sixteen day pupils. Mrs. Leffingwell was matron, Miss Nancy Meneely Hitchcock was principal, and Miss Osborne was teacher of music. Mrs. Leffingwell continued as domestic manager for forty years; Miss Hitchcock as principal for twenty-five years. Miss



REV. C. W. LEFFINGWELL, D.D.

Osborne married the Hon. Horatio King, Postmaster General of the United States. The first student engaged for St. Mary's was Luella Hobson, of Chicago, now Mrs. Edward L. Haff, residing in Los Angeles. It was recently Dr. Leffingwell's privilege to baptize a grandchild of Mrs. Haff. The successor of Miss Hitchcock is Miss Emma Pease Howard. In 1893, after serving a year as instructor, she became principal, and in 1908 undertook also the management of the business and domestic affairs of the school.

The first class was graduated in 1870 and consisted of three students, one of whom, the valedictorian of the class, was present at the semi-centennial. Dr. Leffingwell enumerated the steps in the building up of the school. James Knox was one of the early benefactors, Mrs. Bradford, of Cleveland, who contributed the first \$1,000 for the building of the chapel, continued her interest during the years following. The various bishops of the Illinois dioceses were cordial friends. A fire swept away the material results of fifteen years in 1883, except the unfinished chapel. Then began a new and even more prosperous period from the rebuilding. Dr. Leffingwell states that the cost of the present St. Mary's, with its beautiful grounds and buildings, including the chapel, recreation hall, and permanent fixtures for heating, lighting, plumbing, etc., has been about \$150,000, which is in addition to his own contribution from his private property of the furnishing, apparatus, library, and observatory, with the surrounding lands, buildings, farms, and equipment, at a cost of nearly \$100,000. St. Martha's School for young children was opened in 1911 and is conducted by Miss Howard in connection with St. Mary's. It has been successful from the first.

Dr. Leffingwell recognized that the out-

look for our Church schools at the present time is full of anxiety. "The Conference of Church Schools reports that fifteen of our Church schools have closed their doors during the past year, and I hear of several others which may close." St. Mary's was needed in the Church and in the nation and he was confident that it would continue its good work. Dr. Leffingwell concluded with the following poem:

"Men come and go; it matters not  
Their names are written on the sand,  
If but the works they planned and wrought  
Upon the One Foundation stand.

"On me the years have left their mark  
Of age advancing, sober truth;  
But dear St. Mary's ever seems  
A fountain of perpetual youth.

"The happy girls that joy to-day,  
To see the first June roses blow,  
As young and beautiful appear  
As half a century ago!

"And years have lightly laid their hand  
On those who teach and guard and rule;  
All hearts keep young, of those who dwell  
In sunshine of St. Mary's School.

"On all who lend the helping hand  
Of faithful service, true and tried,  
On those who teach and those who toil,  
I pray for blessings multiplied;

"On students and alumnae dear  
Who work and wait, where duty calls;  
God bless the school, and all who dwell  
Within its vine-clad, sheltering walls.

"God bless the benefactors, friends,  
And patrons, by whose generous aid  
This work was done, these walls were reared,  
These strong foundations firmly laid.

"St. Mary's, ever dear thy name!  
Forever bright thy record be!  
My children's children share thy love;  
Our love till death is pledged to thee!"

#### AMERICAN CHURCH BUILDING FUND COMMISSION

AT ITS meeting on May 16th at the Church Missions House, loans, gifts, and grants amounting to \$27,900 were voted to various parishes and missions.

The corresponding secretary of the commission is as usual at this time of the year visiting diocesan conventions, councils, and convocations, explaining the work of the Commission and expressing its willingness and desire to assist in the construction of churches, rectories, and parish houses. A tour of the Southwest has been accomplished, and another to the Northwest will shortly be undertaken.

#### RACINE SUMMER CONFERENCE

PLANS CONTINUE to be made for making the Summer Conference for Church Workers of the Province of the Mid-West to be held at Racine College, July 17th to 25th, of value to all Church workers. The programme already arranged is such as to give the best educational advantages in the Church to those who participate in the class work and listen to the lectures. Thus, the class in Personal Religion will be conducted by Bishop Reese. Dean Lutkin of Northwestern University will give training in singing. Classes in The Spirit and Method of Missionary Work will be led by such well-known workers as Miss Frances H. Withers, Miss Emily C. Tillotson, both from the Church Missions House, and Miss Mary Smith, educational secretary of the Woman's Auxiliary, diocese of Minnesota. There will be classes in Religious Education, especially for the purpose of explaining the *Christian Nurture Series*, led by experts in the various courses. There will be



formal lectures by Professor St. George of Nashotah House, by Dean Bell of Fond du Lac, by the Rev. David L. Ferris of Rochester, N. Y., and by Miss Vera Noyes of Gary, Ind. There will be sectional conferences in the afternoons relating to many phases of Church work. On the intervening Sunday the sermon will be preached by Bishop Tuttle. There will be daily services, including the sunset services, which will be in charge of the Bishop of Fond du Lac as chaplain of the conference. Public meetings in the evenings will be addressed by such speakers as Bishop Lloyd, Bishop Wise, Rev. John Mitchel Page of the University of Illinois, Rev. Frank E. Wilson, chaplain at Camp Grant, Rev. Dr. George Craig Stewart, and others. The registrations are rapidly coming in. They should be sent to Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, Wis.

FROM THE CHAPLAIN WHO RECEIVED THE WAR CROSS

"BISHOP ISRAEL is a wonder. He went up under fire to help me bring out our dead. He is a great power for good."

So writes the Rev. Walton S. Danker, chaplain of the 104th Infantry, now in France. Mr. Danker mentions with pride that the flag of that regiment has been decorated with the *Croix de Guerre* by the corps commander. He forgets to add—what THE LIVING CHURCH has already published—that he was also personally decorated with the cross for bravery at the same time, the first American chaplain thus to be honored.

Chaplain Danker urges the necessity for more chaplains in the army and asks the aid of THE LIVING CHURCH in arousing the American people to the necessity for providing them. As the needed increase is practically assured by recent legislation, the added appointments are likely to be made without much more delay. "I am the only U. S. Government chaplain in a regiment three times the size of the old ones," he says. "The Roman Catholic boys are favored in having all churches open to them in this Catholic country. The K. of C. send a priest to each regiment. The non-Romans are neglected. We have our services in shacks and caves. I have been nearly fourteen months in service, seven in France. I have been in the trenches and pretty well around."

Do heroes, face to face with the enemy, think of things other than war? Well, the burden of Chaplain Danker's letter is that THE LIVING CHURCH has not come to him for a month. "It has been a great comfort to me," he writes. "Start it again."

DIOCESE OF BETHLEHEM LOSES CHURCH BY FIRE

DURING AN unusually severe storm on Monday evening, May 27th, St. Thomas' Church, Morgantown, Pa., was struck by lightning and burned down. Nearly all the furnishings were saved. Twice it was thought that the fire had been extinguished, but a tin roof laid over shingles greatly hampered the work of the fire-fighters. St. Thomas' is one of the old parishes of the diocese, having been admitted into union with the convention in 1825. The Rev. William DuHamel is in charge, and while he was in telephonic communication from his rectory at Douglassville the storm made it impossible for him to reach Morgantown until after the destruction of the church.

MEMORIALS AND GIFTS

A PARTICULARLY beautiful processional cross has been presented to St. Andrew's Church, Louisville, Ky., commemorative of the fifty years of devoted love and service

of William A. Robinson. The cross was dedicated by Bishop Woodcock and presented by Mrs. Robinson and her daughter Mrs. Eliza Robinson Coleman.

IN LOVING memory of the Rev. Alfred J. Derbyshire, a beautiful bronze tablet has been placed in Grace Church, West Farms, N. Y. At the service of dedication on May 17th Bishop Tyler of North Dakota officiated, and addresses were made by the Rev. Dr. George R. Van De Water and Archdeacon Pott. Mr. Derbyshire was rector of this parish for thirty-two years, and for many years was the devoted chaplain of the near-by Home for Incurables.

THE BEAUTIFUL doors recently placed in Grace Church, Charleston, S. C. (Rev. Wm. Way, rector), are a memorial to the late Col. C. S. Gadsden and Mrs. Gadsden. Col.



GADSDEN MEMORIAL DOORS  
Grace Church, Charleston

Gadsden, the vice-president of the Atlantic Coast Line Railroad, was for many years senior warden of Grace Church and a deputy to General Convention from South Carolina. The doors, which were designed and made by the Gorham Co. of Providence, R. I., are of solid mahogany, and hand-carved, with panels of leaded glass. The elegance and simplicity of the Gothic design harmonize with the beautiful surroundings of this edifice. The escutcheons, hinges, and door plates are of bronze.

IN REVOLUTIONARY CHINA

THE REV. WALWORTH TYNG, of Changsha, China, returned to his station after furlough in this country to find a serious conflict between the troops of the North and South Provinces raging in the neighborhood of Changsha. The Southern troops, he says, have never been satisfied with the results of the first revolution. The conservative North, which is also poorer and less populous, has always managed to keep the military ascendancy as one of the survivors of the Manchu rule. The army quartered in the Southern Provinces has been mainly a northern army. The result has been the development in the South of a feeling very similar to that underlying the Boston Tea Party of Revolutionary fame. This has produced a series of revolts since 1911, to secure the reality of the results aimed at in the revolution of that year.

"All the mission compounds, including ours, are a mass of humanity, mostly women and children. There are only a few of our men to manage affairs. These Chinese workers of ours are doing the job very

well. We must have at least three hundred or four hundred women and children from outside. The floor of the church even is covered at night with sleepers, besides schools, verandas, and all other sheltered spaces.

"We have a month's supplies of food and fuel in our boys' boarding school, and have arrangements for feeding the people. There is something very pathetic in their fears. We had to disappoint them in one respect: in refusing to allow valuables to be stored on the premises (so as not to tempt the looters in and jeopardize lives).

"The city has hardly a vestige of 'business as usual'. It is like a Sunday morning in some of the 'down-town' districts at home, with an unwonted and oppressive hush, but here with the added tension of many possible dangers, such as fires and looting. We could see the smoke of one of the barracks going up this morning, just outside the East wall.

"There are a good many new buildings here in the last nine months. The American Consulate is in good new quarters on the river front. The fine new Yale hospital is finished and in operation. My own house not being open I spent my first night there as a guest of Dr. Hume in one of the private rooms for foreign patients. The Presbyterians keep on building, the latest being a boys' boarding school, a native pastor's house, a foreign residence (the third) and the big new church, besides a start on a large new school building for the girls' high school. They have only been here for four years (to our sixteen) and have nowhere near the opportunities of our wonderful location; but they have put in about four times the plant we have and keep about double our staff. This is going on, war or no war, and is a possible basis for some comparisons not pleasant to realize."

While in this country last winter, Mr. Tyng, with the approval of the Board of Missions, asked for \$18,000 for land and buildings in Changsha. Towards this gifts and pledges total approximately \$9,000. At its meeting on May 8th, the Board appropriated \$4,500 for Changsha. It will gladly receive and add to the Changsha building fund any gifts on account of the \$5,000 still needed.

FIFTIETH ANNIVERSARY OF ST. AUGUSTINE'S SCHOOL

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., a normal school and collegiate institute for the colored youth, celebrated its fiftieth anniversary the week of the 23rd of May. Commencement feature began with the closing exercises of the primary school. On the 24th, a full house witnessed the annual oratorical contest. Archdeacon Delany, Suffragan Bishop-elect, preached a jubilee sermon. On Monday, May 27th, at the closing exercises of the literary societies, Dr. Charles Victor Roman was the speaker.

The musical programme on May 28th was creditably rendered, due to Miss Julia Delany's faithful work. A Pageant showing the growth and development of the school during its fifty years was held on the campus Tuesday afternoon. On Wednesday morning, Dr. A. B. Hunter, honorary principal, delivered the graduating address. He said the school was founded by a spiritual impulse to provide ministers and teachers for the negro race. Six graduates received their diplomas. Pleading for that pride of race whose absence has so deterred the progress of the negro, Robert R. Moton, principal of Tuskegee Institute, spoke on Wednesday night at the city auditorium. Bishop Darst, a member of the board of trustees, made a short address telling the students

something of their responsibility to the less educated members of their race. The programme closed with the benediction by the Rt. Rev. Joseph B. Cheshire, D.D. The school this year has had a total enrollment of 473.

#### WILL VISIT AMERICAN CAMPS

AT THE REQUEST of the Secretary of War, the Rev. Dr. James E. Freeman, rector of St. Mark's Church, Minneapolis, expects to begin shortly a tour of the camps and cantonments in this country in which men are under training for overseas service. Dr. Freeman is in receipt of a letter from Secretary Baker in which the latter commends him for putting before the public the results of his observations in camps which he has visited for the purpose of addressing the men in training. Secretary Baker also requests that Dr. Freeman give his impressions of the camps and their administration to the people living in the large American cities. It is probable his tour of the camps will continue throughout the summer.

#### NASHOTAH COMMENCEMENT

USUALLY, the fact of its being commencement week at Nashotah is in itself a guarantee of good weather. This year, however, it rained also at Nashotah. But this in no way marred the smoothness for which Nashotah commencements have from early days been so well known. The alumni turned up in goodly numbers and their annual banquet brought them to a well-served meal and several well thought out speeches. The various groups of particular friends among the alumni, after the banquet was over retired to their old studies and talked into the wee small hours. St. Michael, booming out in the morning, took the alumni off to their annual requiem celebration, said by the Bishop of Fond du Lac in the old chapel.

The commencement service was the usual solemn high celebration, with Dr. Larrabee as celebrant. Bishop Webb pontificating, Bishop Weller also being in the sanctuary. Only those who have attended Nashotah commencements can appreciate the quiet dignity of this service, with its devotional ceremonial and utter absence of fuss or amateurishness. Eight students were graduated in course.

In common with all the seminaries, war conditions will largely shut off the supply of candidates at Nashotah. Fortunately, however, Nashotah will have a goodly number of students in residence next year, and the work of the house will go on as usual.

#### ALBANY

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

#### Flag Dedicated—Churchman's League

A SPECIAL SERVICE of dedication for the handsome silk processional flag given the parish by Saratoga Chapter of the Daughters of the American Revolution, was held in Bethesda Church, Saratoga Springs (Rev. Irving G. Rouillard, priest in charge), Sunday afternoon, April 28th.

THE CHURCHMAN'S League of Troy and vicinity, held its regular spring meeting in the guild house of St. Paul's Church, Troy (Rev. E. A. Enos, D.D., rector), Tuesday evening, May 21st. The attendance registered ninety-six, all of the parishes in the league being represented save one. A short intercessory service was conducted by the Rev. Dr. Enos, after which President Crandall, introduced the speaker of the evening, Mr. E. Harold Cluett. Mr. Cluett's address

was on the work of the Red Cross Society. On motion of Mr. Robert P. Dodds, a generous sum was donated from the treasury to the Red Cross drive. At the business meeting which followed, the league was invited to meet with the Men's Chapter of St. Mark's Church, Green Island, in the autumn.

#### CENTRAL NEW YORK

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

#### Spring Convocation

THE SPRING convocation of the first district was held in St. John's Church, Cape Vincent (Rev. J. de Lancey Scovil, rector), on May 14th and 15th. The clericus met in the morning with paper by the rector on Some Historical Interpretations of the War, and the Church school convention in the afternoon.

Archdeacon Hegeman spoke at night on the Condition and Prospects of our Missions. The Rev. C. J. Lambert reported exceptional awakening of interest in Pierrepont Manor. The Rev. E. C. Tuthill spoke on Democracy at the Woman's Auxiliary service, Wednesday morning.

THE EASTER mystery play, *The Power of the Resurrection*, by the Rev. Carroll Lund Bates, was presented in St. Mark's Church, Syracuse, at 8 P. M. on May 27th. An hour later, in Trinity Church, the same author's Trinity pageant, *The Faith of the Church*, was presented. These plays were given by children of the Church schools during the diocesan Sunday school convention, and were used to demonstrate the possibilities of appeal to the dramatic instinct in religious education.

#### CONNECTICUT

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

A Deaconess — Memorial Day — The Gary System—Girls' Friendly Society

ON SUNDAY, March 10th, in St. John's Church, Waterbury (Rev. John N. Lewis, Jr., rector), Miss Mary Robins Romaine was set apart as a deaconess by Bishop Brewster. Miss Romaine is a daughter of Mr. Samuel B. Romaine and of Clara Robins of New York. Since September, 1914, she has been the consecrated and efficient parish visitor of St. John's Church, Waterbury, where she will now continue.

MEMORIAL DAY was generally observed throughout the diocese with special services, some of a union nature, but the majority being celebrations of the Holy Communion with forms of intercessory prayer.

IN TRINITY CHURCH, Hartford, an innovation has recently been made of serving on the first Sunday in the month a simple breakfast for the younger communicants who are members of the Sunday school.

THE RECTORY at Groton has recently been thoroughly renovated and with the new priest in charge there are evidences already of a distinct forward movement.

DUE TO the active coöperation in no small measure of the rector of St. James' Church, Danbury, it is proposed by the school authorities of that city to put in operation in the fall the Gary system of religious instruction.

THE SEMI-ANNUAL meeting of the diocesan branch of the Girls' Friendly Society was held in Christ Church parish house, Hartford, May 11th. The society has been very active the past winter and report for the year closing May 1st a total membership of 3,137 with 58 active branches. The society has taken an active part in the

third Liberty Loan campaign. It has invested \$1,000 of the endowment fund of the Vacation House in a liberty bond, and a \$50 bond has been purchased by contributions from the branches.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

#### The Church at Claymont

THE CHURCH OF THE ASCENSION, Claymont (Rev. T. Gibson Gantt, rector), is rapidly changing from a quiet suburban church into an important center for a large industrial population. This church has been lately enriched by a large Haskell organ, given in memory of Mrs. Emma Lodge, by her children. Another member, in memory of her husband, wired the church and furnished many beautiful fixtures; and another gave the chancel walls and ceiling a new decoration. The rector has turned over to the Red Cross the lecture rooms which are crowded with the workers of the Claymont branch organized one year ago.

#### EASTERN OREGON

ROBERT L. PADDOCK, D.D., Miss. Bp.

#### Clergy Give Pledge to Bishop Paddock

AT A CONFERENCE of the clergy of the district a resolution was adopted pledging to the Bishop, about to depart for France to engage in work amongst our soldiers in the war zone, endorsement and unswerving loyalty. "We commend him to the care of Almighty God to protect him in all his ways, to prosper his endeavors, and to bring him back to us safe and sound."

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

#### At Stevens Point

ON MEMORIAL DAY the Rev. E. Croft Gear, vicar of the Church of the Intercession, Stevens Point, dedicated a service flag with twenty-four stars. On June 2nd he preached the baccalaureate sermon for the high school for the third time in five years.

#### HARRISBURG

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

#### Archdeaconry

THE ARCHDEACONRY of Harrisburg met in St. Mary's Church Waynesboro, on May 23rd, after having dined together through the courtesy of the congregation. At the service fifteen adults were confirmed. In place of the sermon by the Bishop which usually follows the confirmation each of the clergy spoke briefly congratulating the congregation upon the completion of the new church building and the payment of all indebtedness. On the following morning the church building was consecrated. Mr. Carl F. Myers handed the Bishop the certificate that all indebtedness was paid, and read the instrument of donation. The Bishop's certificate of consecration was read by Archdeacon Dorwart. The sermon was by the Rev. George I. Browne. In the Communion service the Bishop was assisted by the Rev. Leroy F. Baker, the Rev. H. B. Pulsifer, and Rev. Robert B. Galt. In the afternoon of the same day the members of the archdeaconry, the choir, and many of the congregation went in automobiles to Emmanuel Chapel, Mont Alto, where the Bishop blessed a portrait bust of Bishop Henry C. Potter, who acted as lay reader in this chapel by appointment of his father, Bishop Alonzo Potter. The bust was presented to the chapel by Alonzo B. Potter, Esq., son of Bishop Potter. The formal presentation was by the Rev. Allan P. Wil-

son, minister in charge, and it was accepted by Bishop Darlington. Directly afterward the party proceeded to the Mont Alto Sanatorium, four miles up the mountain, and at the invitation of the state board of health inspected the tuberculosis camp, the chapel given by Mrs. Dixon, wife of the late Health Commissioner of the state, the new house for our chaplain, and other buildings.

ON JUNE 9TH Bishop Darlington is to open formally a place of worship in Knoxville in the northern part of the diocese where a room has been secured and properly fitted up for worship. This work is to be under the charge of the Rev. Guy F. Caruthers, now rector at Westfield, and will be known as the chapel of the Holy Spirit.

**MAINE**

BENJAMIN BRIDWATER, D.D., Bishop

**Woman's Auxiliary—Service Flags**

THE ANNUAL meeting of the Maine branch of the Woman's Auxiliary was held at Bangor on May 16th, following, as usual, after the diocesan convention. There was a corporate celebration with the Bishop as celebrant. The meetings were attended by eleven officers and fifty-two delegates, representing twenty-three branches. Practically all the officers of the preceding year were retained. After noontide prayers by the Bishop, Miss Grace Lindley, addressed the meeting, and dwelt especially on the war-work of the organization. At the afternoon session, Dr. William C. Sturgis gave one of his stirring addresses on winning the world to Christ.

THE REV. A. T. STRAY of St. Michael's Church, Auburn, recently blessed a parish service flag with fifteen stars, and the Rev. George B. Wood of Christ Church, Biddeford, one of nine stars.

THE VESTRY of St. John's Church, Bangor, has voted a \$300 increase of salary to the rector, the Rev. J. Edward Hand.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**Memorial Day**

THE 30TH OF MAY was observed at St. Luke's Church, Baltimore, both as Corpus Christi and as a day of prayer appointed by the President. The two early celebrations were Corpus Christi celebrations and then there was a solemn requiem. The rector, the Rev. Edward Deering Evans, celebrated, his two curates acting as deacon and sub-deacon. The church was filled. A short but eloquent sermon was preached from the centre of the chancel. In the afternoon there was a meeting of the Prayer League and in the evening a reception to the newly confirmed.

**MILWAUKEE**

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

**Missionary Stipends — Girls' Friendly Society Solicits Red Cross Funds**

THE CHURCH EXTENSION BOARD having, at its last meeting, determined that salaries of many of the missionaries must be increased to cope with the present cost of living, a committee of clergy and laymen was appointed to arrange for financing that increase. In a letter that they have sent to the clergy they ask that as the next diocesan council will not meet till January, and as, therefore, it will be impossible for the allotment upon parishes to be formally increased, every parish willing to do so will voluntarily increase the year's allotment by

10 per cent. The statement is made in regard to the missionary clergy that "thirteen of these are at present receiving a stipend from all Church sources of an average of \$728 per year, or less than \$2 per day; only five of these have a house to live in. The balance receive an average salary of \$1,000 a year, or less than \$3 per day, some of them without houses—a wage less than that received by a common laborer." Little argument is needed to show the necessity for increasing these stipends, but yet the increase can be made only if the Church in the diocese places the necessary amount for the purpose at the disposal of the Church Extension Board.

THE GIRLS' FRIENDLY SOCIETY in Milwaukee was active in soliciting for the Red Cross War Fund and obtained about \$1,600, of which about \$800 was obtained by the Cathedral branch and \$600 by that at St. James'.

**MINNESOTA**

FRANK A. McELWAIN, D.D., Bishop

**Figures from St. Mark's, Minneapolis**

COMPARING, in his parish paper, the present statistics of St. Mark's Church, Minneapolis, with those of five years ago the rector, Dr. Freeman, says: "The total income in 1912 was \$35,069.71, and in the past year \$49,778.17, or an increase of \$14,708.46. Properly to accent some of the outstanding items showing decided increase, we would like to indicate the offering for General Missions, which was, in 1912, \$570.30 and in 1917, \$1,552. The income for diocesan missions shows practically the same ratio of increase. The Easter offering this year was in excess of 1912. This year the extra amounts, as above indicated, for the War Commission, \$1,976.82; Base Hospital Fund, \$454; \$6,500 for Wells Memorial, and other offerings, have demonstrated the fine giving spirit of the people of our parish. The figures showing the increase of numbers, both of families and individuals, we also find very interesting indeed. In 1912 there were 508 families, as compared with 897 during the past year; in 1912, 1,200 baptisms, and in 1917, approximately 2,200; number of persons confirmed in 1912, 1,000, and in 1917, 1,400."

**NEWARK**

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

**Patriotic Service**

A PATRIOTIC service in the Church of the Holy Innocents, Hoboken, on the morning of Memorial Day, was a solemn requiem for those who have died during the present war. The celebrant was the rector, the Rev. George Ernest Magill, and the preacher the Bishop Coadjutor. Clergy and choristers from St. Paul's and Trinity, Hoboken; Grace and Ascension, Jersey City; St. John's, West Hoboken; Grace, Town of Union; and Trinity, Grantwood, shared in the service. At the conclusion of the requiem the clergy and choristers went in procession to the church lawn for the blessing and raising of the national colors. A flag pole standing forty-five feet high had been erected to carry a flag fifteen by ten feet. The instrumental music for this service was furnished by the Third Regiment Band of the Junior Order of American Mechanics. Bishop Stearly said prayers for the army, the navy, and the fallen men. *America* was then sung; and the flag was blessed by the rector. It was raised by Miss Dorothy Stevens of Castle Point, the granddaughter of Mrs. Martha Bayard Stevens, the founder and benefactress of the parish. The cere-

mony concluded with the *Star-Spangled Banner*.

**NEW HAMPSHIRE**

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

**Union Memorial Service at Concord—Mortgage Burned—St. Paul's School, Concord**

AT THE REQUEST of the ministers' conference, of Concord the Rev. W. Stanley Emery, vice-rector of St. Paul's Church, Concord, arranged a community service of humiliation and prayer as suggested in the President's proclamation for Memorial Day. The church was filled with a most representative congregation, ministers and leading citizens acting as ushers and ministers sharing in the service. Mr. Emery said the Litany and the Penitential Office and the congregation joined in the singing of hymns, the lessons being read by a Baptist minister and the President's Proclamation, Lincoln's Gettysburg address and Concord's list of wounded, prisoners, and those who have died in the service was read by another Baptist minister. The address was by the Rev. Archibald Black, pastor of the South Congregational Church. The remarkable record of St. Paul's parish in the war was evidenced by its service flag with one hundred stars, three of them testifying to the giving of a life in the country's service. The Bishop gave the benediction.

THE BISHOP at his recent visitation at the Church of Our Saviour, Milford, dedicated a service flag of eight stars and witnessed the burning of the mortgage which is the recognition of a long struggle crowned with success.

ST. PAUL'S SCHOOL, Concord has a fine record in the war, fourteen of its large number of men in the service having already given their lives to their country. Memorial Day was recognized by a memorial service attended by boys and alumni and friends.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**Dedication of Service Flag**

A SERVICE FLAG with three stars was dedicated at St. Mary's-by-the-Sea, Point Pleasant (Rev. John T. Matthews, rector), on Trinity Sunday. The three young men represented are all former servers at the altar.

**OLYMPIA**

FREDERICK W. KEATOR, D.D., Bishop

**Woman's Auxiliary**

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in St. Mark's Church, Seattle, on Whitsun-Tuesday. Bishop Keator, celebrant, was assisted by the Rev. Cameron S. Morrison and Archdeacon Hilton. The Rev. W. H. Bliss, preached the sermon.

After luncheon the Auxiliary assembled for their business meeting. Mrs. F. W. Keator was elected honorary president; Mrs. Kidd, president; and Mrs. Maynard, corresponding secretary.

**PITTSBURGH**

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

**Deaths—Observance of Memorial Day**

DURING THE WEEK following Trinity Sunday, Trinity Church, Pittsburgh, lost two of its prominent lay members, Mrs. Harry Darlington and Mr. Edward T. Dravo. Mrs. Darlington was prominent in Church, civic, and patriotic work. Her son and only child is serving in the United States army

in France. Mr. Dravo was senior warden of the parish, vice-president of the board of trustees for the diocese, and held many positions of trust in financial and philanthropic institutions. He was in his eighty-third year, and was able to attend to business up to within a week or two of his demise. His funeral took place at Trinity Church on Memorial Day.

FOLLOWING the proclamation of President Wilson and a pastoral letter by Bishop Whitehead, services were held in most of the churches in Pittsburgh and throughout the diocese on Memorial Day. Many of them took the form of Celebration of the Holy Communion, while others were services of Intercession, at various times in the day.

### QUINCY

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

Anniversary of Swedish Church—Memorial Day Service

ST. JOHN'S (Swedish) Church, Galesburg, observed its twenty-fifth anniversary Trinity Sunday. The Rev. Carl O. Nybladh, rector of St. Ansgarius' Church, Chicago, the founder of St. John's, celebrated the Holy Eucharist and preached an anniversary sermon in the morning. In the evening at a choral service with the Rev. L. B. Hastings as preacher, choirs from Grace Church, Galesburg, and from St. Alban's School, Knoxville, assisted. Mr. Carl O. Nybladh, candidate for orders, and son of the Rev. Carl A. Nybladh, is in charge of St. John's Church.

ON MEMORIAL DAY requiem celebrations and services of intercession were held in several parishes of the diocese, the congregations generally being quite large and deeply reverent.

### RHODE ISLAND

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

Girls' Friendly Society—Choir Guild—Patriotic Services

MANY OF OUR churches were honored by the presence of the Grand Army of the Republic and other patriotic societies on Sunday, May 26th. At Woonsocket the G. A. R. post, the Camp of Sons of Veterans, Women's Relief Corps, Circle of Ladies of the G. A. R., and the local Camp of Spanish War Veterans attended St. James' Church and listened to a sermon by the rector. At Pawtucket the G. A. R., Woman's Relief Corps, Sons of Veterans, and the parish Troop of Boy Scouts attended the evening service at St. Paul's Church. The rector preached the sermon. At the Church of the Ascension in Auburn several military and patriotic societies from Providence attended the morning service at 11 o'clock and the Rev. Charles A. Meader preached a sermon appropriate. The services at St. Luke's, Pawtucket (Rev. Arthur J. Watson, rector), were of a patriotic nature although not attended by the G. A. R. During the service the congregation was called upon to pledge its loyalty in a declaration prepared by the rector, which was afterwards sent to President Wilson.

The day also marked the 11th anniversary of the rector's ordination to the priesthood. St. Mark's Church in East Providence held a patriotic service at which intercession for the army and navy were offered and patriotic songs were sung. In the absence of the rector, who is still an invalid, the Rev. Emery H. Porter, D.D., officiated. Most of our churches in the diocese held services on Memorial Day at hours varying from 8 to 10 o'clock.

THE GIRLS' Friendly Society of Rhode Island entertained the Girls' Friendly association of the New England Province at Providence the latter part of May. The candidates held their annual service on Saturday, May 18th, at St. John's Church, Providence (Rev. J. F. Scott, rector). There were between four and five hundred little girls in the grand procession, banners being carried by each delegation. The Rev. Anson B. Howard preached the sermon. Refreshments were served after the service in the parish house. The programme for the New England conference began with a business meeting of associates at the Bishop McVicker House on Friday, May 24th, in the morning, and a conference and reception at All Saints' parish house in the afternoon.

The annual service of the society was held Friday evening at Grace Church, the speaker being the Rev. Percy G. Kammerer. The corporate Communion was held Saturday morning in Grace Church, Bishop Perry celebrating. A conference followed and a social time in the afternoon included a garden party.

THE CHOIR GUILD has begun its annual series of services and is giving some splendid music fully as well rendered as last year. The first division gave the service at All Saints' Memorial Church, Providence, on Tuesday May 21st, with Mr. George H. Pickering, conducting and Mr. Howard Hagan at the organ. Seven choirs participated. The second division gave the service at St. Paul's Church, Pawtucket, on Thursday evening, May 23rd, when five choirs were represented. Before the first festival an organ recital was given by Mr. Harold B. Simonds, organist of Trinity Church, Newport, and at the second festival Miss Ruth Searl of Trinity Church in that city gave the recital. The third division, composed of the mixed choirs of Providence and vicinity, sang the festival service at St. Martin's, Providence, on Tuesday, May 28th.

### SACRAMENTO

W. H. MORELAND, D.D., Bishop

Bishop Lectures for the Red Cross

BISHOP MORELAND, at the request of many local Red Cross chapters, is lecturing on the Moral Issues of the Great War. On May 5th fully five hundred people crowded the theatre at Ukiah. At Cloverdale, where the Red Cross chapter had secured the Congregational church, every one of its three hundred seats was occupied. The speaker warned the American people against an evil "early peace" which would place the United States and the Entente at the mercy of Germany, as are the deluded Russians. Whenever a collection was taken it was given by the Bishop, who has a son in Flanders, to the local Red Cross.

### SOUTH CAROLINA

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

A History of Memorial Day

THE NAVY YARD Training Camp at Charleston was the scene of a patriotic and devotional service on Memorial Day. A chapel had been improvised at the edge of the woods. Ministers of several denominations took part. In his address the Rev. William Way, rector of Grace Church, attractively summarized the history of the day:

"The history of Decoration Day, as it was first called, or Memorial Day, as it is now called, is most interesting. The facts in the case seem to be as follows: In the year 1867 the following paragraph appeared in

the New York *Tribune*: 'The women of Columbus, Miss., have shown themselves impartial in their offerings made to the memory of the dead; they have strewed flowers alike on the graves of the Confederate and of the national soldiers.' This incident was the inspiration of the well-known poem, *The Blue and the Grey*, by Francis Miles Finch. Chauncey M. Depew has given the South credit for the Northern Memorial Day. These are his exact words, taken from one of his notable addresses: 'When the war was over in the South, where under warmer skies and more poetic temperaments symbols and emblems are better understood than in the practical North, the widows and children of the Confederate dead went out and strewed their graves with flowers. At many places the women scattered them impartially also over the unknown and unmarked resting places of the Union soldiers. As the news of this touching tribute flashed over the North it roused, as nothing else could have done, national amity and love, and allayed sectional animosity and passion. Thus, out of the sorrows common alike to North and South, came this beautiful custom.'

"Fifty years ago to-day the first Decoration Day was observed in accordance with an order issued by Commander John A. Logan, of the Grand Army of the Republic. This action was taken after consultation with Adj. Gen. N. P. Chipman. As the years passed the word 'Decoration' was changed to 'Memorial'.

### SOUTHERN OHIO

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

Memorial Day—Nurses Graduated—Woman's Auxiliary—New Parish House

ST. PAUL'S CATHEDRAL, Cincinnati, was the scene of a remarkable memorial service with united local choirs, congregations, and clergy under the leadership of Bishop Vincent, by whom a special order of service had been drawn up, and who made an address arraiging our national sins and urging repentance and return to God. The vested choirs represented, besides that of the Cathedral, were the Church of the Advent, Walnut Hills, Resurrection, Fern Bank, Redeemer, Hyde Park, St. James', Westwood, Nativity, Price Hill. Making a chorus of nearly one hundred voices. The clergy in the chancel were Bishop Vincent, Dean Purves, Archdeacon Reade, the Rev. Messrs. Kennedy, Herron, Dunlop, Flockhart, Ross, Fielding, and Long.

A SPECIAL Memorial Day Holy Communion with a brief address was celebrated at St. Luke's Church, Cincinnati, in the early morning, Archdeacon Reade officiating.

AT THE Children's Hospital of the Episcopal Church, Mount Auburn, Cincinnati, a class of six trained nurses was graduated with interesting exercises at which Bishop Vincent presided and made an address. Dr. Allan Ramsey, chief of staff, presented the diplomas and the class was presented by Miss Mary Moore Jones, superintendent, and Miss Mabel McCullough, supervisor of nurses. The hospital, though sadly handicapped by prevailing high costs, has had a remarkable year of useful work. The graduates are entitled to be registered having not only training in nursing for children but also, by cooperation with other hospitals, a thorough equipment in other branches.

A LARGE number of engineers, chiefly from Minnesota, are being trained at the University of Cincinnati. The Cincinnati clergy would be grateful to Minnesota clergy if they would send them the names of any Churchmen among these recruits. Such

information might be sent to Archdeacon Reade, St. Paul's Cathedral House, Cincinnati.

THE ANNUAL meeting of the Woman's Auxiliary held at Christ Church, Glendale, was attended by fully three hundred women. The Rev. George Craig Stewart, D.D., and Miss Francis H. Withers were the principle speakers. Besides helping to raise the apportionment the Auxiliary gave about \$5,000 for other objects. In addition to the usual exhibits of missionary and educational material were some interesting specimens of work by German prisoners of war in England exhibited by the Rev. G. P. Symons, just returned from a year's work among these men under the auspices of the Y. M. C. A.

ELECTRIC LIGHTING, refrescoing the walls, and the extension of the sanctuary are improvements soon to be commenced in the Church of the Resurrection, Fern Bank, Rev. Robt. S. Flockhart, rector.

THE PARISH house for Grace Church, College Hill (Rev. George M. Clickner, rector), is rapidly reaching completion and will soon be occupied by the congregation. Meantime services are being held in the chapel of the Ohio Military Institute. The old church had to be pulled down and the new one will not be commenced until after the war.

WASHINGTON

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

Convention Addendum—War-Time Prayers—Memorial Day

AT THE RECENT convention a resolution was offered by the Rev. Enoch M. Thompson "that the month of February, 1919, is a most appropriate and opportune time to hold parochial missions and intensive evangelistic services in the churches of Washington." The matter was referred to a committee to be appointed by the Bishop and to cooperate with him if in their opinion it seemed desirable.

TWO WAR-TIME PRAYERS written by H. R. H. Princess Louise of England have been introduced into this country at the request of the Princess through the cooperation of a Washington Churchwoman. They were used for the first time on Decoration Day at the special services in Washington Cathedral. Copies may be obtained from the Cathedral Librarian, Mt. St. Alban, Washington.

IN ACCORDANCE with the President's proclamation special services of penitence and intercession were held in many of the Washington churches on Decoration Day. The Cathedral service consisted of the Litany, special prayers, and sermon. The Bishop preached, taking as his theme words from the Proclamation.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

A War Service—Memorial Day

AN IMPRESSIVE ceremonial was held recently in St. Peter's Church, Niagara Falls (Rev. Philip W. Mosher, rector), when the Women's Motor Canteen Service Corps was sworn into service and a stand of colors was presented by Col. Brady G. Ruttencutter, commandant at Fort Niagara. The choir sang the national hymns, the mayor of the city administered the oath of allegiance, and the Rev. Mr. Mosher said the prayers and pronounced the benediction.

IN RESPONSE to the President's proclamation a Memorial Day service was held in St. Paul's Church, Buffalo, to which the other city parishes were invited. A full

choir of sixty voices led the singing of the national hymns, and was augmented by the kettle drums and organ. Bishop Courtney of New York, Archdeacon Cody of Toronto and about twenty of the clergy were in the chancel. Archdeacon Cody made a most stirring address on the need of prayer and humiliation before God, not before our enemies, in order to win this war. Over one thousand people thronged the church.

CANADA

New Buildings—Few Divinity Students—War Notes

Diocese of Huron

THE NEW parish buildings of Grace Church, Brantford, are to be commenced at once. The buildings now in use are quite inadequate, and were built over sixty years ago. The new buildings, which will cost about \$35,000, will contain all equipment for parish activities, kitchen, club rooms, gymnasium, etc., and a fine assembly hall with class rooms for the Sunday school.—A new rectory has been purchased for Trinity parish, Mitchell.

Diocese of New Westminster

AT THE recent convocation of St. Mark's College and Latimer Hall, Vancouver, only five students were graduated. It was explained that not one student left was eligible for military service. All had gone to the war. Archbishop DuVernet, of Caledonia, presented the diplomas. Bishop de Pencier, lately returned from the front, Bishop Schofield, and Bishop Doull were

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also present.—CANON D' EASUM, at one time rector of Holy Trinity, New Westminster, who was wounded and gassed at Passchendaele last autumn, is going back to his work as chaplain in France. It was thought at one time that he would never be sufficiently recovered to do so, but happily he is now ready again for service.

#### Diocese of Niagara

THE FIRE at Ridley College, May 8th, did damage to the amount of \$12,000. The skating rink and some outbuildings were entirely destroyed. Only the fine work of the firemen saved the college itself.

#### Diocese of Nova Scotia

REPAIR WORK on St. George's Church, Halifax, which suffered so much in the catastrophe of last autumn, has been going on rapidly. The organ was so badly injured that putting it into proper state will be a costly matter. The congregation of Trinity Church, which suffered so much, still meets for service in the hall.

#### Diocese of Ottawa

A WELL-KNOWN Churchman, W. A. Hunter, passed away lately, in his 83rd year. He had been a member of Holy Trinity Church, Pembroke, for over fifty years, and a power for good in town and parish. His funeral was one of the most largely attended ever seen in Pembroke.

#### Diocese of Toronto

A WINDOW in the Church of St. Michael and All Angels, Toronto, was unveiled on Ascension Day in memory of Private W. Thomas, killed in action at Passchendaele. He was confirmed in the Church on Ascension Day seven years ago.—AT THE annual meeting of the diocesan board of the Woman's Auxiliary, ending May 10th, Bishop Reeve gave an address on the missionary districts within the diocese. There are 46 mission stations, with 114 congregations. The business sessions were held in St. Anne's parish house, Toronto. The sessions of the senior branches closed with a quiet hour conducted by the Rev. W. W. Craig.

#### Diocese of Yukon

BISHOP STRINGER'S health has not been good. His last year's trip to the Arctic coast, with the diet and privations it entailed, will account for his illness.—ARCH-DEACON WHITTAKER expected to begin his work as incumbent at Christ Church, White Horse, in the beginning of May.

### THE WOMAN SPOKE

The Woman spoke to the Dove of Peace,  
And "Your wings are white," she cried;  
Yet the battle grounds show a crimson stain  
And No-Man's land is dyed  
With a scarlet dye, and the sun is red  
On the broken fields of grain!"

The Woman spoke to the Dove of Peace,  
And "Your wings are white," she said;  
"White as snow on the trampled fields  
Where a shattered host lies dead;  
White as the face of the frozen fate  
That a ghastly harvest yields!"

Then the Dove of Peace looked up and spoke,  
And "My wings are white!" he thrilled;  
"White as the roses that will blow  
Where a million men were killed!  
White as the grain that will spring once more  
In the garden spot by each cottage door;  
White as the love that will fragrant grow  
In the hearts that God had led—"  
Ah, the Dove of Peace looked up and spoke,  
And "My wings are white!" he said.  
—MARGARET E. SANGSTER,  
in *The Christian Herald*.

## Educational

CLOSING EXERCISES of St. John's Military Academy, Delafield, Wis., were held on June 7th, 8th, and 9th, being field day, military day, and commencement day.

THIS YEAR marks the sixtieth anniversary of the Seabury Divinity School and this determined to a considerable degree the character of the exercises. The alumni dinner was held on Monday evening, May 20th. Many alumni were present, mostly from nearby towns. The Rev. E. W. Couper was welcomed back after an absence of several years on the Pacific coast. The retiring president of the association, the Rev. E. N. Schmuck, was celebrant at the corporate Communion on Tuesday. Commencement exercises took place in the oratory at two o'clock. The Rev. George C. Tanner, D.D., spoke of the circumstances attending the founding of the school in 1858, giving a vivid picture of the life of the early days in Minnesota. The Rt. Rev. F. A. McElwain, D.D., conferred diplomas upon seven men. The Degree of B.D. was conferred upon five clergymen. The Bishop Whipple Missionary Prize was awarded to the Rev. D. F. Bolles, the Edward Bill preaching prize to the Rev. H. F. Selcer, and the Greek prize to Mr. Greig Taber of the middle class.

THE TWENTY-SEVENTH year of St. Alban's School, Knoxville, Illinois, came on June 1st. The rector, the Rev. Lewellyn B. Hastings, was celebrant at the Holy Communion. At ten a short intercessory service was held in the chapel, special prayers being said for the sixty boys who have enlisted. The Rev. J. M. D. Davidson, D.D., gave a short patriotic address. The rector presented each one of the three boys finishing their work with a pocket Prayer Book and gave them the Blessing of the Church as they left on the following Tuesday for Great Lakes Station. The more formal exercises took place in the gymnasium when Dr. Leffingwell presented diplomas and certificates to the members of the graduating class. The rector presented the prizes and the headmaster, Mr. Harry N. Russell presented certificates to the members of the graduating class of St. Columba, the lower school. This class numbered eleven. The Rev. Harold L. Bowen addressed the school and representatives from Knox and Lombard Colleges were present to present their medals for Latin and Spanish. The next year will begin on September 16th. The great increase in living costs compels a twenty per cent. increase in rates for the duration of the war.

THE THIRTIETH annual closing exercises of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, which began Sunday, May 19th, with the baccalaureate sermon by the Rev. Junius L. Taylor, and closed Wednesday, May 22nd, with the graduating exercises, were among the most enthusiastic and successful in the history of the school. The celebration this year was also the thirtieth anniversary of the school. The gathering was honored by the presence of Bishop Lloyd, Bishop Tucker of Southern Virginia, and Suffragan Bishop

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Thomson of the same diocese. The graduating exercises took place in the basement of the Memorial Chapel at 3:00 p. m. Bishop Thomson opened the exercises. The alumni address, by the Rev. Junius L. Taylor, attracted special attention on account of the unusual circumstances of his career. He came to St. Paul's a full-grown man unable either to read or write. So illiterate was he that no class could be found for him. He stayed at the school, however, worked his way through by learning the shoemaker's trade, finished his academic course, and went to the Bishop Payne Divinity School for his theological training, graduating with honor in 1904. He has been in the sacred ministry ever since. During his ministerial career he has presented 425 persons for Confirmation. He attributed all that he had become to the school, which made it possible for him to get training and education. Of him Bishop Greer of New York said: "If St. Paul's had done no more than turn out Taylor, it had richly repaid every cent spent for its maintenance." Bishop Tucker presented Bishop Lloyd, who delivered the commencement address. Bishop Lloyd's address was wonderfully inspiring and helpful. Just returned from Liberia, he said: "I have seen the only spot on God's green earth where Africans are working out their destiny in their own way without let or hindrance or help from any one; pure blooded Africans working out for themselves the destinies and problems that make full citizens." Bishop Tucker presented diplomas and trade certificates to twenty-five young men and women, taking occasion to deliver a helpful address on the duties and responsibilities they were about to undertake. One of the events of commencement was the unveiling of the service flag of the school, with 110 stars, one being of gold. The principal's report laid stress on the large enrollment and the financial condition of the school.

**GOD KNOWS BEST**

THERE WAS once an aged hermit, in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water, he prayed to God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for frost, and hoar-frost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew his olive tree and—it died.

Some little while after the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands; for He knew what it wanted better than I."—*American Messenger.*

**The Magazines**

THE APRIL and May numbers of the *American Church Monthly* maintain the high level attained under the new editor. In the issue for April there are interesting discussions, contributed by Bishop Hall and Father Barry, of recent thought-provoking books. The former treats of Reunion and takes up for examination the views set forth by Father Lacey in *Unity and Schism*, by Dr. Orchard in the widely read *Outlook for Religion*, by Bishop Anderson in the Hale Memorial Sermon, and others. Father Barry makes some interesting criticisms of the book on Immortality lately edited and partly written by Canon Streeter. "An American Priest in France" deals with his spiritual experiences as a Y. M. C. A. worker. The "religion of service" for which the Y. M. C. A. stands—the religion which "starts with the man, and follows the man by serving his immediate and remote needs"—he had formerly underestimated in his own conception of religion as a system to which men are to be drawn. But the war has taught him the antithesis is a false one: the two ideals must be merged. Each needs the other. "Without a system big enough—that is, a system revealed, and not the product of any age or time—this religion of service is too shallow in its breadth. Without a love big enough the religion of the ages grows too narrow and self-centred to win men." By means of uniting the two ideals "we are to realize not only the breadth, not only the depth, but the height and length and breadth and depth of the mystery of His will—to sum up all things in Christ." Writing on the Russian Church, Mr. Richardson Wright, recently a newspaper correspondent in that country, points out that unfortunately, before the Revolu-

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tion, the official Church had been identified with corruption and autocracy. With the change came "a general cleaning up of the Church, on its own volition", but the Bolsheviks, themselves for the most part Jews, have attacked and spoiled it. In spite of this temporary set-back, however, Mr. Wright declares the Russian Church to be "the strongest, steadiest, most promising element in the Russian chaos to-day. Not because it is wealthy for it is not . . . but because it is the vessel of the faith of the people." Various problems of modern social life are treated in the May number. Pacifism is discussed by Mr. Charles Marshall, of the New York bar. The war has been brought about, he points out (and his opinion is quoted with approval in the editorial notes), chiefly by the competitive and materialistic social order that has hitherto prevailed. "We have participated in the civilization common to the nations involved in this catastrophe. We have shared with them in the aim of material aggrandizement and in the impossible attempt to unite this with Christianity. The end has come. There is a call to arms. The plea of pacifism, and most of all Christian pacifism, is found to be without justification. It is too late. We must and we will see it through." The Church and Society is the topic chosen by the Rev. Albert M. Farr. Certain great movements are going on among men: for example, Socialism and Equal Suffrage. In the discussion of these questions should not the Church take a leading part? "The Council of Macon wisely decreed in the fifteenth century by a majority of one that woman had a soul; is it not time that in our diocesan and General Conventions we decreed that woman is in mind, body, and spirit, worthy to be placed by the side of men, not Jewish-wise in the galleries, looking down?" In the radical enterprise of socialism, too — so often left to agnostics — there is need of Christian leadership. However crude the movement may be, it is inspired with the enthusiasm for human brotherhood in industry: the class struggle is a struggle not against individuals but against "such classes and divisions as make fellowship impossible and a mockery." Some acute comments upon this article are contained in the editorial notes, which indeed provide the most interesting reading of all that is readable here. "Our Attitude towards other Christians" is another subject there discussed, with this conclusion: "The truth is that there are valuable elements in every presentation of the Christian religion . . . there are also human elements of error and injustice in every Christian system. The Catholic religion is the true religion, but unfortunately it is not found in its purity and completeness, without some admixture of human error, in any part of the Church. . . . On the other hand there are many precious fragments of the divinely revealed Catholic faith to be found in every form of Protestantism . . . It behooves us therefore gratefully to acknowledge the work of the Holy Spirit wherever we may find it."

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