

The State Historical Society

# The Living Church

VOL. LVII MILWAUKEE, WISCONSIN.—JUNE 16, 1917 NO. 7

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A VISITOR, staying with the poet Tennyson, at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden, when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul."—*Selected.*



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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 16, 1917

NO. 7

## EDITORIALS AND COMMENTS

### Coadjutors and Suffragans

**A** BISHOP is a bishop whatever limiting term is added to the designation; but yet the distinction between coadjutors and suffragans is proving a matter of some perplexity in several parts of the Church.

Of the several shades of reasons for which suffragan bishops have been chosen, it may be said that the purpose of giving supplementary episcopal services in the metropolitan cities has been thoroughly vindicated by its results. In the dioceses of New York, Pennsylvania, Massachusetts, and Chicago the several suffragans have not only acquitted themselves admirably—as have all the suffragans—but the system has fitted in perfectly with the needs of those dioceses. Chicago lost her first suffragan bishop by death and proceeded shortly after to elect another, thus showing that the system was deemed satisfactory.

But in a second group of dioceses, partly urban and partly rural, and in a third group having no large cities, it cannot be said that there has been a like unanimous verdict. Of the second group we may instance Connecticut and Minnesota. These have large cities but yet are not one-city dioceses. Connecticut was far from unanimous in adopting the system, but we hear little criticism of it now. Whether the suffragan system is there a success or not, it is certain that the suffragan, at least, is. In Minnesota the system was adopted owing to the enthusiasm of the late Bishop Edsall, one of its leading champions. It was reported that the diocese generally would have preferred the election of a coadjutor and only yielded to their Bishop's wishes because of his enthusiastic advocacy. When Bishop McElwain was elected it was with the freely expressed expectation that he would ultimately succeed his diocesan, and on the recent death of the latter the election of the suffragan to succeed him was a foregone conclusion. Minnesota was the first diocese to lose its bishop while a suffragan was in office, and the precedent set whereby the latter was chosen to succeed the former was due to local circumstances rather than to any feeling that such a result must be generally anticipated. As a matter of fact it ought not to be.

But in the dioceses of Newark and Iowa also the feeling that it was a mistake to choose a suffragan rather than a coadjutor has become so generally accepted that both these have lately voted to change the status of their respective suffragans to coadjutors. Newark accomplished this in strict accordance with the canons. The Bishop of the diocese asked for the election of a coadjutor on the ground of advanced age, making no reference whatever to the suffragan. So generally was it understood, however, that the promotion of the latter was desired both by the Bishop and by the diocese that Bishop Stearly, the suffragan, was chosen coadjutor by an unanimous vote in both orders. The confirmation of that election by the standing committees and bishops of the Church is a foregone conclusion. After a short experi-

ment with the suffragan system Newark has abandoned it.

In Iowa the attempt to make the change was less fortunate. The diocese asked and obtained leave from the national Church to enter upon the election of a coadjutor for the alternative cause of "extent of diocesan work". But instead of giving opportunity to the diocese for a free election, such as was given to the diocese of Newark, the Bishop made the remarkable stipulation: "It must be distinctly understood that it is not my wish or desire that the diocese should elect a Bishop Coadjutor other than Bishop Longley. . . . The sole purpose of the election, if one is held, is to change the status of Bishop Longley and make him Bishop Coadjutor instead of Suffragan Bishop." He made a like reservation in signifying his canonical assent to the election; and, in place of a formal ballot in which the constitutional electors should exercise their inalienable right to choose their coadjutor, a ballot was taken on the question of changing the status of the suffragan to that of coadjutor, the electors voting, not for a person, but "yes" or "no" to that question.

It does not need the careful argument of Judge Henry, chancellor of the diocese, which we have printed on another page, to indicate that an "election" of this nature must be esteemed canonically null and void. A bishop may not select his coadjutor and successor. It has always been deemed unfitting that he should even take a very active part in the selection of such an official. To declare that the diocese must elect *A. B.* or no one at all is so wholly foreign to the spirit and the letter of the constitutional law of the Church as to carry the implication of nullity on its surface. The fact that the *A. B.* desired was the Suffragan Bishop, whose status it was desired to change, does not improve the matter in the least. The Suffragan Bishop had no greater right to the coadjutorship or to succeed ultimately to the bishopric of the diocese than any other priest or suffragan or missionary bishop in the Church. The Bishop had no more right to select him as coadjutor and successor than to select any other priest. The whole process was amazingly irregular.

If the Bishop had found that there was a very general desire in the diocese that the suffragan might become coadjutor he might well have taken the course followed in the diocese of Newark. He could have trusted the electors to do that which must certainly have seemed to them eminently fitting. Any election has in it an element of doubt. The Bishop could not have certainly *known* that the choice would have been made. If the doubt had seemed too great to justify the risk he might well have let well enough alone. But to institute proceedings that involved an election only on the condition that the candidate of his choice were elected was to secure, not the assurance of success which he anticipated, but the certain frustration of that purpose.

For we have no doubt that the election is absolutely null and void. The action taken did not, even in form, fol-

low the lines of a free election. If it is submitted to the standing committees and bishops as being an election we respectfully submit that these are bound to withhold confirmation. Their function is twofold: it is to pass upon the regularity of the election and upon the qualifications of the candidate, both for the purpose of protecting the interests of the national Church. There is no question as to the qualifications of the candidate; we feel that there is hardly less question of the nullity of the election.

We make this suggestion, not from a wish to hamper the change of status but from a desire to promote it. To vacate the irregular proceedings and enable the diocese to enter upon an election whose validity will not be challenged, it is necessary that consent to the change as now proposed be withheld by those who will pass upon the question of confirmation. Consent being refused, the diocese will be free to enter upon the election of a coadjutor, and we deem it quite certain that the present suffragan would be chosen. That there is a canonical method of escape from the mistake, if it were one, is shown by the action of the diocese of Newark. That action was as possible in the one diocese as in the other. And if the Bishop was unwilling to assume the risk that a free election would result in another choice than that of the suffragan, he was bound to leave the matter as it stood.

But although Newark and Iowa are seeking escape from the suffragan system into which they plunged with some haste, and Minnesota has chosen her suffragan to be diocesan, at the same time Arkansas and Southern Virginia have proceeded to elect suffragans, the former choosing both a white priest as suffragan bishop for work among white people and a negro priest for work among negroes. Southern Virginia, having already both a bishop and a coadjutor, now proceeds to add a third bishop, in choosing a suffragan, the reason given being the infirmity of the diocesan from advanced age with the illness of the coadjutor.

DO THESE VARYING and apparently contradictory experiences and hopes enable us to establish any conclusions as to the relative value of the coadjutorship and the suffraganate where added episcopal assistance is desired in any diocese? We believe they do.

The metropolitan dioceses have a permanent condition wherein more episcopal ministrations are needed than can be given by one bishop. Division of these dioceses would not greatly affect the condition unless cities were themselves divided into two or more dioceses; an expedient that has sometimes been tried, as in London and in Tokyo, and which has prevailed in New York since Brooklyn, in the diocese of Long Island, was annexed politically to the greater city. But it is a plan that is not to be commended and is not likely to be further extended in the American Church. If the bishop of any of these dioceses is an elderly man—past seventy, we will say—a coadjutor may conceivably be desired. But the coadjutorship is a temporary expedient. The coadjutor will naturally be much younger than the diocesan. Their relation will be that of father and son in God. The coadjutor will anticipate succession to the full oversight of the diocese. But when he does thus succeed the diocese will still need two bishops. It is not desirable that a bishop and his coadjutor should be nearly of the same age. That relationship cannot be successful except where the disparity in age is very considerable. Whatever temporary advantage, therefore, may, under some conditions, be secured by the election of a coadjutor, the permanent solution must be by the choice of a suffragan. Pennsylvania, which chose a bishop and a suffragan, of substantially the same age, in the same convention, is a notable example: relationship of bishop and coadjutor under like circumstances would be unthinkable.

But if Minnesota, as an example of a diocese of other conditions, has permanent need of episcopal supervision beyond what one bishop can give, the obvious step is to divide the diocese. A condition in which there were an aged bishop who needed assistance in his old age, as Bishop Whipple did, is one thing; a permanent condition requiring two bishops is another. It is perfectly feasible for a diocesan bishop located in St. Paul to care for one half the present diocese and for another diocesan bishop located in Minneapolis to care for the other half. It is not for one outside

the diocese to say whether, or when, the diocese should be divided; but it is quite feasible to say that if Minnesota permanently needs two bishops, division, rather than the suffragan system, is the natural cure for the condition. So also Iowa may well discuss the question whether the need for two bishops is temporary or permanent. If the former, the election of a coadjutor is eminently wise. If the latter, division of the diocese would be the natural expedient; but if, for local reasons, that be inexpedient, than the suffragan system, as already in operation, would seem the better alternative. Iowa has exceptionally difficult conditions. The total population of the state has been slowly declining for several years; and, with it, the communicant roll of the Church has declined. It is not easy, or pleasant, to work under those conditions, but it is necessary. To present candidates repeatedly for confirmation who will shortly be added to the rolls of parishes in Chicago or Minnesota or Oregon is discouraging; and it counts more in the records compiled in heaven than in those of General Convention. Our own feeling, therefore, is that the coadjutor system is better adapted to present conditions than is the more permanent suffragan system; but obviously, the diocese having first decided upon the latter, a change can be brought about only by due conformity to the law of the Church.

So let us conclude with this observation. Metropolitan dioceses undoubtedly need suffragan bishops. Other dioceses requiring episcopal assistance for temporary reasons based on the age or health of the bishop should choose coadjutors. Where a diocese, with a fairly young and reasonably active bishop permanently needs further episcopal supervision, preference should be given to division of the diocese; as an alternative, if this is not feasible, a suffragan is admissible.

It is beyond the scope of this article to treat of the suffragan system as an expedient in work among colored people. We are glad that it is to be tried out in the Southwest.

**P**RESIDENT WILSON'S note to Russia adds one more to the long list of creditable war papers which have proceeded from Washington. To say that there shall be no war indemnities would be equivalent to saying that the huge sums taken by German authority from Belgian cities need not be restored, and that no one need pay for the wanton destruction in northern France and for the atrocities in the far East. So, also, to say that there shall be no shifting of territory would mean that former wrongs to whole peoples would not be redressed and that a repetition of the present hideous turmoil should sometime follow the restoration of the *status quo ante*. Notwithstanding these necessary reservations, the United States is neither fighting for indemnities nor for territory, as the whole world knows.

It is to be hoped that this new American state paper will be a factor in bringing Russian opinion to a state of equilibrium. The anxiety lest Russian chaos should continue to the end of the war, and so remove the benefit of Russian assistance to the Allies, is a real one. And, happily, Russia appears more highly to value President Wilson's views than those of any of her nearer neighbors.

May not America, then, perform a greater service to Russia than any that has thus far been attempted? The American commission is already in Petrograd. What would be the effect of a proposal that the *United States should take over and administer the government of Russia for a term of, perhaps, five years*? The United States would have only the most generous purpose of promoting domestic tranquility, producing military efficiency, and starting the newest of republics on safe and sane lines.

The suggestion is revolutionary. Yes, and so is every part that the United States is playing in the present war. The American people are responding to the call: Speak unto the children of Israel that they go forward!

Now, in Russia's greatest need, is the time for the United States to act as nearest friend.

**D**R. MANNING'S election to be Bishop of Western New York is a well-deserved tribute to one who may be described as first among American presbyters, and is a

happy augury of a strong yet liberal administration of a diocese that needs a combination of both qualities. The responsibilities of the rectorship of a parish so great as Trinity Church, radiating, as those responsibilities do, into so many forms of religious and social activity, are at least as great, no doubt, as those of a bishopric.

It has been Dr. Manning's privilege while serving in this office to show to the world that one man can, in true balance, stand unequivocally both for religious and for social service. So often these two forms of service are separated, and so seldom is one man equally efficient and interested in both, that the combination of qualities in one man may well become a matter for note. Whether Dr. Manning has been most useful in standing, as a theologian and constructive Churchman, for the highest ideals of staunch Churchmanship; or, as an ardent advocate of Christian unity, for the most exalted charity among Christians and comprehensive paving of the way for ultimate unity; or, as executive of the largest endowment of lands, houses, and money held in the world for parochial purposes, for the highest social standards in the administration of that trust, is an academic inquiry. Few men have combined these qualities in such perfect balance as he. Few men could receive the verdict of such successful administration as he has given in each field. He will be a great loss, indeed, to the Church in the national metropolis.

It is not for us to suggest whether the balance of duty would seem to call the rector to Buffalo or to hold him in New York. But if Dr. Manning should feel able to accept his election it will be a happy day for the diocese of Western New York. In any event the Church is assured of his continued and most efficient services.

**D**URING the coming week there will be instituted throughout the country the canvass for the largest voluntary fund that has ever been raised. The hundred million dollars asked for by the American Red Cross means two things: the most ample protection that can be given to American soldiers in the war, and the attempt to rehabilitate Europe. Even the vast fund indicated can only inadequately begin to supply the latter need, and all the resources and all the statesmanship that America and the world can supply must ultimately be thrown into the task. Official Germanism stands to-day for world destruction; America stands for world construction. And her task is the hugest that ever a nation attempted.

The week's campaign of the Red Cross should touch every man, woman, and child in this country. Many people, however, especially those residing outside the cities, may not be directly reached by any of the local committees. THE LIVING CHURCH offers its good offices to any of these, and will gladly receive and transmit any contributions for the purpose.

The request is made by the war finance committee that on Sunday, June 17th, the clergy will everywhere speak of this subject to their congregations, and that on the following Sunday there will be offerings taken in churches everywhere for the purpose. We well know the difficulties attending requests of this nature, and each rector must plan for himself how best to give his coöperation. But all the forces of American idealism combined are insufficient for the present purpose. Let the Church do her part thoroughly and well; and let every one of us, clergy and laity, realize the necessity of doing our particular part.

**I**NQUIRIES have been received concerning a recent statement in these columns that contributions for relief in Belgium would be unnecessary after June 1st. Some have misunderstood the scope of that observation.

We meant that the American Commission for Relief in Belgium no longer asks for voluntary offerings, the government loan having superseded the fund raised in the former manner. This does not mean that there is no further need for contributions such as are sent through THE LIVING

CHURCH FUND to the rector at Paris for relief work in France and such parts of Belgium as are reached from Paris. The latter need increases rather than decreases, and the necessity for THE LIVING CHURCH WAR RELIEF FUND is greater than ever. We earnestly hope, therefore, that our statement in regard to the discontinuance of the voluntary fund for Belgian relief will not be misconstrued.

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 11th.

M. F.	\$ 2.00
Mrs. H. E. Rixstine, Colwyn, Pa.	1.00
St. Michael's Church, Litchfield, Conn.	8.45
All Saints' Church, Springfield, Mass.	2.00
A. M., St. Helena's Church, Boerne, Tex.	2.00
Araby for June	1.10
Anon., Leavenworth, Kans.*	1.00
Second Junior Class, St. Paul's S. S., Hickman, Ky.*	5.00
Anon., Niles, Ohio*	2.50
St. Paul's S. S., Evanston, Wyo.*	3.75
St. James S. S., Greenville, Miss.†	4.84
Mrs. H. Howard, Brookeville, Md.†	3.00
Trinity Church, Vineland, N. J.†	5.00
Rev. C. E. Beach, Fay, Okla.†	2.00
W. L. P., Manila, P. I.†	5.00
S. S. Auxillary, Church of the Ascension, Rhinecliff, N. Y.†	2.00
Joseph G. and Mary Watson Halsey, Swedesboro, N. J.†	20.00
Chapel of the Cross, Chapel Hill, N. C.†	9.15
Miss M. E. Runney, Germantown, Pa.†	5.00
"Marina," New Haven, Conn.**	10.00
Total for the week	\$ 94.79
Previously acknowledged	48,217.99
	<b>\$48,312.78</b>

- \* For relief of French war orphans.
- † For Belgian relief, especially children.
- ‡ For French relief.
- § For relief of blind French soldiers.
- \*\* For relief work in Italy.

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

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

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

195. In memory of Mary M. Gillen (five children)	\$ 365.00
196. In memory of H. Mitchell Webster	36.50
197. J. H. Brannum, Racine, Wis.	36.50
198. St. John's Branch Girls' Friendly Society, Norristown, Pa.	36.50
199. S. C. Johnson, Racine, Wis.	36.50
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore.	3.00
100. "H", Mishawaka, Ind.	54.75
105. St. Ann's S. S., Richford, Vt.	9.15
113. "H. H."	3.00
115. Children of Mercy, Gardiner, Maine	3.00
178. Mrs. A. P. Knapp, Roland Park, Md.	36.50
Total for the week	\$ 623.40
Previously acknowledged	9,077.23
	<b>\$9,700.63</b>

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

**ARMENIAN AND SYRIAN RELIEF FUND**

A Communicant of St. Luke's Church, Cleveland, Ohio	\$ 10.00
"Felicitas"	2.00
Church of the Good Shepherd, Norwood, Ohio	8.85
Mrs. Eldridge Thomas, Morristown, N. J.	10.00
Mrs. O. Applegate, Morristown, N. J.	5.00
Rev. Thornton F. Turner, Bennington, Vt.	25.00
Rev. E. H. Ingle, Washington, D. C.	5.00
A Communicant of the Church of the Redeemer, Chicago, Ill.	7.50
Mrs. Sara Hunt, Concord, N. H.	1.00
Rev. Dr. John S. Littell, Keene, N. H.	5.00
Mrs. Thornton F. Turner, N. Bennington, Vt.	15.00
Trinity Parish, Natchez, Miss.	9.03
St. John's S. S., Newport, R. I.*	3.00
Mrs. H. P. Barrett's S. S. Class, 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
	<b>\$110.38</b>

\* For relief work among children.

**POLISH RELIEF FUND**

Rev. N. D. Stanley, Sheboygan Falls, Wis.	\$5.00
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**SERBIAN RELIEF FUND**

"Felicitas"	\$ 1.00
Mrs. O. Applegate, Morristown, N. J.	10.00
	<b>\$11.00</b>

WE ARE NOT put here just to enjoy ourselves and do only what pleases us. God wants us to forget our own selves; that is, not to think first and foremost of ourselves, but to be busy thinking what we can do for others, to help them, or to make them happy. And the Bible tells us, you know, that "Christ pleased not Himself." He never thought what would make Him happiest or most comfortable, but what He could do for some one else.—*Kate S. Gates.*

## THE SECOND SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

## SPIRITUAL DEVELOPMENTS

**T**HERE is no such thing as finality in religion. We enter into the Christian life, but that is not the end. All through this Sunday's teaching the thought is kept clearly before us that development is expected. The process is often slow, but it is certain if there is submission to it and loyal fidelity to our Lord's supreme power. Even in sympathy with the sufferings of others there is opportunity for vast self-improvement.

The collect for the day speaks of the never failing grace and mercy of God; and in it we are taught to pray that we may be kept under the protection of His good providence, and thus enabled to live continually in His steadfast fear and love.

Not that we are to live in a slavish state of fear, for perfect love casteth all such out; but that we are to yield ourselves absolutely unto our Lord's care and keeping and pray for His grace, that we may continue there unto our life's end. This kind of spiritual discipline gives constantly increasing strength to our Christian life.

The epistle gives us the tests to put to ourselves and lays down rules—infallible ones—for our self-examination.

Here we are told that hatred is of the world, and that love is of God; that the Decalogue is the Rule of Love, and as it has been fulfilled in our Lord, and He is incarnate Love, it is for us to practise in all things this most Christian grace of charity.

But the grace of charity is not to be disassociated from faith in God. "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

Thus we see that faith and love are united, and that unless we love one another we love not God—"for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

In other words, if we are living in malice or enmity with those around us, if we are living in selfishness or in neglect of the sufferings and wants of others, we are not loving God.

In thinking, therefore, of our religious duties, we need to appeal to the best that is within us in unconstrained action. This would seem to be the thought of the gospel for the day, which is the Parable of the Great Feast.

The invitation to accept the Gospel of our Lord is extended to all, but many reject it. Then, as now, those invited to the Feast present excuses of every imaginable kind, and expect, as it would seem, to be thereby justified.

The latest command was to go out into the highways and hedges and compel the wayfarers to come in, since the dread sentence had gone forth that "none of those men which were bidden shall taste of My supper".

The lesson is good. Respectability is not godliness. Worldliness declines our Lord's invitation. And yet, both respectability and worldliness should look to the place to which the providence of God has called them.

In a word, if we refuse His invitation, we injure only ourselves. A great multitude will glorify His grace, but we shall not be of the number.

Too long already have we cried out our excuses about the truth of religion, and the lack of time, and our own innate goodness, and many other things.

Now is the time of Gospel blessings. Let us "come unto Mount Zion, and unto the city of the living God".

"Come to the feast of love: come, ever knowing  
Earth has no sorrow but heaven can remove."

## THE CLERGY AND MILITARY SERVICE

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF MISSOURI]

PROPHECIES FORETELL that the mission of the Master here on earth was to be a mission including "some form of compulsive and explosive activity". There surely was resistance when He said to one of the officers of the high priest: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" There was more than resistance, there was aggressive battle, when He overturned the tables of the money-changers in the Temple. When Jesus says to His disciples: "If the son of peace be there, your peace shall rest upon" the house, "if not, it shall turn to you again", the inference is that there may be situations which the peace programme cannot be made to fit without dishonor. Jesus, when He came, recognized His mission as that of a great stone which should grind to powder the individual, despotic king or nation which substitutes its own selfish interests for humanity and refuses to "let the ape and tiger die". He who said: "They that take the sword shall perish by the sword", was He who said: "I came not to send peace but a sword."

I conclude from all this that peace is the ideal to be prayed for and struggled for. But I also conclude that there may be times when a nation or a man may insist upon going to war, and give as his justification doing so, "Because I follow Christ." And I venture to affirm that one such time and occasion is now.

I am persuaded that President Hibben of Princeton University spoke profoundly when he said the other day: "Yes, I believe in peace at any price. And the price of peace now is war!" And yet I have said to the clergy who have asked me to advise them in the matter that I think, at the present stage of the war, they ought not to go except it be as chaplains. Let them go to chaplaincies if they desire them, and are appointed thereto, but let them not at present shoulder arms.

In the Church Catechism we learned it, and we are teaching it to our children still, that we should do our

Christian duty in that state of life to which God's providence hath called us. By whatever mere chance farmers may have drifted into their life's work, however by chance doctors and lawyers find themselves in their honorable professions, and bankers in their honorable business, men in the ministry believe that they are where they are by virtue of a very special call. Of what prospective doctor or lawyer or banker was an answer ever demanded "in the Name of God", by one who had been authorized to "demand" it, to the question, "Do you think in your heart that you are called according to the will of our Lord Jesus Christ?" I am not speaking now of chaplaincies. I am speaking to the question, Shall a man who finds himself at the outbreak of this war a commissioned officer in the "mighty army" which is the "Church of God", strip himself of his uniform as such and shoulder arms and fight? The voice of Paul, the great missionary Bishop, sounds in my ears: "Let every man wherein he is called therein abide with God." This is but another way of saying: "Stick to your last." I think we have a right to say that God needs now that the man "called" to the ministry should stick to that job. And since no worthy or abiding character is ever formed or can be formed without a basis of belief, he does a patriot's work who stays in the pulpit and at the altar, and both by Word and Sacrament builds up and strengthens character upon the sure foundations of the Christian Faith. For let us not forget that "the great force of a people at war is not so much in munitions as in character".

THE PEOPLE who always are suspiciously watching lest some one infringe upon their rights are very likely to overlook the greatest right of all—the right to be generous and kind. Watching people as probable enemies is an attitude which makes it almost impossible to treat them as friends. As someone has said, the best thing about our rights is that, being ours, we can do as we please with them. We can fence in our property, watch our privileges, and jealously guard every jot and tittle that belongs to us, but we never can live a happy life in that way. We are protecting our so-called rights at the expense of wasting our blessings, and are missing our share of the love and the usefulness that make up life's happiness.—*Northwestern Christian Advocate.*

## THE SECOND SUNDAY AFTER TRINITY

O God! who never failest, we are taught,  
To help and govern those whom Thou hast brought  
Up in the steadfast love and fear of Thee,  
Protect and keep us that we still may be  
Of Thy good providence in constant care,  
And grant that in our bosoms we may bear  
A fear perpetual, yet with love sincere  
Thy holy name obediently revere.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By *Presbyter Ignatius*

HERE is a Roman Catholic paper in New York called *Truth*, which, when it comes to matters of controversy, does its best not to live up to its title. In the April number, it devotes a page and a half to a virulent attack on Bishop Tuttle, for having said that the ancient British

Church had no dependence on Rome, and that at the Reformation the Church of England regained its independence. With a delicious ingenuousness the editor affirms that "St. Paul was a great Roman Catholic missionary"! He goes on to declare that the early British Christians acknowledged obedience to Rome; and adds that the primitive efforts for the conversion of Britain were unsuccessful, and that nothing which counted was accomplished until St. Augustine came in 597. It would indeed be interesting to learn what authority the editor has for declaring that British Christians acknowledged Rome. I have read all of St. Patrick's writings, for example, and do not find the word "Rome" mentioned, though I do find many things which indicate a condition entirely different from that which exists in the Roman obedience to-day. The differences between the primitive British Church and the Church of England of our own time are far less, in number and in importance, than the differences between the primitive British Church and that communion whose present status dates from the declaration of papal infallibility in 1870. Meantime, I go back to the first phrase, and laugh again as I read of St. Paul being a Roman Catholic. What a pity he never knew it!

IN A LOVELY TOWN of western New York this advertisement has just helped the good citizens to vote the place "dry". Its figures would need some changes for other communities, though the proportion would be the same. At any rate they are worth studying.

**"READ THESE FACTS**

**"HELP REDUCE THE HIGH COST OF LIVING IN DANSVILLE**

"Approximately \$150,000 a year is spent for liquor in Dansville. If no liquor was sold in this place, this amount would buy:

50 homes at \$1,500 each.....	\$ 75,000
\$150 in furniture in each of these homes...	7,500
Place 3 tons of coal in each cellar at \$8 a ton .....	1,200
Place \$50 worth of groceries in each pantry	2,500
Furnish a \$500 automobile for each family..	25,000
A \$150 garage for each automobile.....	7,500
Would place a \$200 piano in 50 homes.....	10,000
Would furnish \$150 worth of boots, shoes, millinery, and clothing in 50 homes....	7,500
Also \$40 could be expended in each of these 50 homes for books, periodicals, etc. ...	2,000
And furnish 50 bank accounts of \$200 each	10,000
Leaving a surplus for amusements of.....	1,800

**\$150,000**

"According to the population of our town this amounts to over \$35 for each man, woman, and child spent for liquor.

"Men, think it over and vote NO on all four propositions March 13th and help the high cost of living in Dansville.

**"WOMAN'S CHRISTIAN TEMPERANCE UNION,  
PUBLICITY COMMITTEE."**

SOMEONE SENDS ME, from Binghamton, N. Y., two cuttings from a daily paper of the same week, both illustrated. One describes a minstrel show given on Shrove Tuesday evening by the young ladies of a parish of our own. The other tells how the Slovak children of the parochial schools of a Roman Catholic Uniat Church observed Washington's Birthday by patriotic exercises. There is a contrast: I leave you to say in whose favor.

THE RECTOR OF ST. CHARLES THE MARTYR's blessed a statue of a saint the other day, a memorial to a young soldier, set up in a screen. He came smiling into my study shortly afterwards, with this anonymous letter to show me, written in a quivering hand, unaccustomed to anonymity, I am sure. It was postmarked from a remote New England village, where Puritanism survives.

"Dear Sir:

"From a recent Boston paper, I cut the accompanying. I was minded to ask you if you had read and considered the passages found in Matt. 12: 25, etc., Deut. 4: 15-20, Ex. 20: 4; Luke 11: 17, etc., 21: 20, Matt. 24: 15, etc., Mark 13: 14.

"My prayer to our Heavenly Father is to open your eyes to see the enormity of this transgression of the Law and the Gospel.

"SINCERELY YOUR FRIEND."

Pathetic, isn't it? And yet doubtless the dear old thing cherishes a photograph album of the '60's as her most precious possession.

IT IS NOT EASY, in hours like these, to be always fair to people on the wrong side: so I acknowledge that I am not entirely unprejudiced when it is a question of "pacifists". But, in my bitterest moments, I never said anything so condemnatory of them and their whole philosophy as two prominent pacifists said recently at a public luncheon in New York.

Mrs. Henry Villard, in answer to the question whether she would defend her country if it were invaded by a foreign army, said indignantly, "I certainly would not. America is no more to me than any other country."

Dr. John Haynes Holmes, when asked to consider the fact that the money-changers were scourged from the temple, replied, "Christ did wrong in doing that."

What have Christians to do with such a system?

READING OVER THE OFFICIAL RECORD of a Congressional hearing upon a bill to bar anti-Roman Catholic publications from the mails, I find that the chairman, the Hon. John A. Moon, commenting upon the testimony of one of our clergy, said: "I did not know the Episcopal Church used the word 'priest' with reference to her ministry." That Moon shines palely, by reflected light. But part of the blame attaches to some of our own priests, who seem timid about using the title conferred upon them at their ordination. I know a few who, signing marriage licenses, are bidden to choose whether to call themselves priests, ministers of the Gospel, or rabbis, and choose the second description as if they had no right to the first!

A RHODE ISLAND PRIEST sends me this poem of Katherine Tynan, from *The Holy War*, as a pendant to the "Crocuses at Nottingham" I printed here recently. Why can't the pacifists see that the soldiers in a righteous war are martyrs, not murderers?

**"HIGH SUMMER**

"Pinks and syringa in the garden closes,  
And the sweet privet hedge and golden roses,  
The pines hot in the sun, the drone of the bee;  
They die in Flanders to keep these for me.

"The long sunny days and the still weather,  
The cuckoo and the blackbird shouting together,  
The lambs calling their mothers out on the lea;  
They die in Flanders to keep these for me.

"The doors and windows open: south wind blowing  
Warm through the clean, sweet rooms, on tip-toe going,  
Where many sanctities, dear and delightful be—  
They die in Flanders to keep these for me.

"Daisies leaping in foam on the green grasses,  
The dappled sky and the stream that sings as it passes—  
These are bought with a price, a bitter fee—  
They die in Flanders to keep these for me."

## REVISION OF THE ENGLISH CHURCH CALENDAR

### Lower House of Canterbury Debates Restoration of Certain Festivals

SEMI-CENTENNIAL OF REV. E. F. RUSSELL

The Living Church News Bureau }  
London, May 14, 1917 }

THE Lower House of the convocation of Canterbury, which is traditionally more ecclesiastical in spirit than the Upper House, was largely occupied, at the recent spring session of the southern convocation, not with Church and War problems and other public questions, as was the House of Bishops, but with the somewhat time-worn matter of Prayer Book revision. This subject must also be getting rather tiresome to many Church people because of such a hodge-podge and welter of proposals, and the unreality of it all.

In the Lower House the Calendar was under considerable discussion, and there were interesting debates on the Commemoration of All Souls and of King Charles the Martyr, with noteworthy results. The joint committee had deleted All Souls' Day and the name of King Charles, although the Lower House had by large majorities (in the latter case twice) voted for the restoration of both. The House now again manifested its Catholic spirit and holy charity toward the faithful departed, and voted for their commemoration on November 2nd, the traditional day in the West, by a majority of thirty-two. The reinsertion in the Calendar of King Charles' Day was moved by the Dean of Canterbury and seconded by the Archdeacon of Coventry. So honored a name to the Church as that of King Charles the Martyr had been, by a mere printer's error, struck out in 1859, as was recalled by the Dean. But what was now proposed by the joint committee was that the Church should officially turn out of her martyrology the King who had died for her. The Dean also spoke of the debt we owe to another son and martyr of the Church in the Puritan Reign of Terror, Archbishop Laud. Canon Maclean, of Salisbury, a divine of solid historical erudition, in support of the resolution, said that posterity would look back with astonishment to their synod if it now deliberately removed this commemoration. Was it so common for the Church of England to find Kings to abandon life for her principles? Political controversy had gathered round the name of King Charles the First; but there was no controversy as to his pious life and martyr death.

The completion of the fifty years' sacerdotal ministry of the Rev. E. F. Russell, at St. Alban's, Holborn, who has now retired from his assistant curacy, was recently celebrated by a notable gathering in Holborn Hall, when an address, composed in all probability by Professor Scott Holland, of Oxford University, was presented to him, and with a cheque for twelve hundred guineas, a gift from many hundreds of subscribers.

There was a crowded attendance. Viscount Halifax, who presided, after some fitting remarks, read out a long list of names of prominent Church people, clerical and lay, who were desirous to be associated with the proceedings on this occasion, though unable to be present in person. The Bishop of London, who presented the address and cheque, referred to Fr. Russell's remarkable influence among the cultivated men and women of London, to many of whom he had been a greater Christian witness than they had ever met before. What an evidence such a life was to those who spoke of the worldliness of the Church! Here at least was a man (like his old colleague, Fr. Stanton, he might have added) "who for fifty years, without fee or reward, had lived a life of service which would not be forgotten while the Catholic Church remained." The Bishop also spoke of his influence among the nurses of the Guild of St. Barnabas who, in all parts of the world, looked up to him not only as the founder of the guild but also their father and friend. The Archdeacon of London and the Bishop of Stepney followed with their own warm tributes.

Fr. Russell, on rising to reply, said that he did not recognize himself at all in the descriptions he had heard. Nothing could be more gracious than the words that had been so charmingly said, but he dared not take them to himself, nor could he think that they would have been said if all the truth had been known. He was indeed but one, the last and least, of the late group of clergy at St. Alban's, Holborn, whom they had come there to honor; he stood only in association with them. He then went on to relate some interesting impressions vivid in his memory of different stages in his life, and said that he would like to lay the small

residue of praise which belonged to himself at the feet of those to whom whatever there might be of good in him or of success in his work was under God so largely due.

There had been so very many factors contributing to his happiness that he hardly knew which to choose among them, but he would "put my next flower from the garland of praise at the feet of the children of St. Alban's," among whom he had worked from the very first. After the children and their teachers, he owed much to the medical profession. He could not find words to thank all his friends in connection with this presentation. He should like, indeed, to thank Lord Halifax for coming and taking the chair. Lord Halifax had been to the Church of England what Montalembert had been to the Church of France. He recalled, in conclusion, one other influence for good that he would never forget, and that was the Universities' Mission to Central Africa, for which for nearly forty years he had been privileged to work in an humble way.

The recent annual meeting of the Free and Open Church Association gave the Bishop of Birmingham and Father Paul Bull, C.R., who were the speakers, an opportunity for a vigorous onslaught against the system of pew-rented and shut-up churches.

The Bishop did not know of a single argument in favor of the renting of seats in church. The parish church was built for the parish, not for people who could afford to pay for seats. The pew-system was the negation of Christian equality. His Lordship was even more denunciatory of unopened churches. Our soldiers loved going to the churches in France, which were open and free to all. They would expect the same homeliness and friendliness at home when they returned; and he wanted the freeing and opening of the churches to be done quickly. He believed it was more important to open the churches than to close the public houses. He was going to insist upon all churches in his diocese being cleared of pew rents. Father Bull rejoiced to speak on behalf of the Association, because its objects were of supreme importance in the work of the National Mission. There was the argument about the family worshipping together in church. His reply was that the place for family worship was the home, in family prayer. It was essential to realize that God's house was the home of God's family—of all the baptized. Could they do anything better for our soldiers when they returned home than to let them find the churches of this land free and open and a welcome there for all?

In the Rev. Henry Barclay Swete, D.D., F.B.A., Emeritus and formerly Regius Professor of Divinity at Cambridge,

who has now departed this life, aged 82, the English Church loses from her sight, as the *Times* well says, "one of the most learned, acute, and assiduous of her divines".

If ever there were a natural-born scholar as well as a made scholar, surely Dr. Swete was such an one. He was born in a suburb of Bristol in 1835, the son of an unbeneficed cleric, long resident there, the Rev. John Swete, D.D., a graduate of Trinity College, Dublin; and he received his academic education at Cambridge, where he was a pensioner at Gonville and Caius College. He won prizes in his undergraduate course and was graduated with distinction and was elected fellow of his college. He was ordained priest in 1859; and after some parochial experience as an assistant curate he accepted a tutorship at his college, which he exchanged in 1875 for the lectureship in Divinity. From 1877 until 1890 he held the college benefice of Ashdon in Essex, and during these years his first published works on the subject of the Holy Spirit, with special reference to early Church controversies and the history of the Catholic doctrine of the Procession of the Holy Spirit, won him widespread reputation as a great and sound Christian scholar. In 1890 he was appointed to succeed Dr. Westcott in the Regius Professorship of Divinity at Cambridge, which post he occupied and adorned for a quarter of a century, having retired two years ago.

J. G. HALL.

### MY GIFT

Oh, I had given Thee a cup—a crust—  
And paused; then, uncontent,  
I gave Thee cloak—and bed—and tithing just,  
And paused again, unspent.  
I added friends—and home—and, haltingly,  
My will; and yet no loss!  
For, at each gift, Thou hadst smiled down on me,  
And Thou wert on a Cross.

J. F. S.

## The Canonical Question Presented by the Election of a Bishop Coadjutor in Iowa

By GEORGE F. HENRY, Chancellor of the Diocese of Iowa

THE recent diocesan convention in Iowa elected the Rt. Rev. Harry Sherman Longley, D.D., now Suffragan Bishop, to be Bishop Coadjutor. The ground of such election and the procedure resulting in the election present questions which are of interest to the entire Church.

The diocesan constitution provides that no election of a Bishop Coadjutor shall take place at an annual convention unless notice of such election shall have been given in a printed form to all who are entitled to representation in the convention, at least thirty days in advance of the time appointed for its assembling. Accordingly, the Bishop of the diocese gave timely notice that a resolution would be presented at the recent convention for the election of a Bishop Coadjutor. In that notice he said that there had developed a desire to change the status of Bishop Longley and to elect him the Bishop Coadjutor of the diocese, "but I cannot arbitrarily decide a matter which affects the whole diocese or anticipate the action of the body which is canonically charged with the responsibility of deciding whether the status of the Suffragan Bishop shall be changed to that of Bishop Coadjutor. The diocesan convention must by resolution decide that question. It should be distinctly understood, however, that it is not my wish or desire that the diocese should elect a Bishop Coadjutor other than Bishop Longley, for the diocese does not need a Bishop Coadjutor in addition to a Suffragan Bishop. The sole purpose of the election, if one is held, is to change the status of Bishop Longley and make him Bishop Coadjutor instead of Suffragan Bishop."

When the convention met there were offered certain preambles followed by two resolutions. In one of such preambles the foregoing matter was quoted from the notice referred to, and it then proceeded as follows:

"Whereas, this Diocese, now having a Suffragan Bishop, does not want a Bishop Coadjutor in addition to such Suffragan Bishop, but the purpose of this convention is to change the status of Bishop Longley and make him Bishop Coadjutor, instead of Suffragan Bishop, for fear that he may at some future time accept an election which would take him from this Diocese to some other Diocese; there being no present purpose to change in any material respect the work as now being carried on by the two Bishops;

*"Now, Therefore, Be It Resolved:*

"First. The Convention hereby asks the Bishop of the Diocese to read or cause to be read to the Convention his written consent to the election of a Bishop Coadjutor for the Diocese.

"Second. That, after such written consent shall have been read, the Convention proceed to a vote by orders upon the question of the election of the Rt. Rev. Harry Sherman Longley, D.D., to be Bishop Coadjutor of the Diocese of Iowa, such election being by ballot, those in favor of such election voting "yes"; and those opposed to such election voting "no", the voting being by orders, and a majority of each order being required to bring about such election."

When the first of such resolutions was declared adopted, the Bishop read his consent therein referred to. In that consent he stated as follows:

"But it seems to me that the Church at large, before voting to confirm the election of the person so elected, ought to know the facts, viz., that, while the canon was technically complied with, the real reason for the election was to change the status of the present Suffragan Bishop to that of Bishop Coadjutor, and that it is distinctly understood that neither I nor the Convention desire the election of a Bishop Coadjutor in addition to a Suffragan Bishop, as would be the result if any other person than Bishop Longley were elected Bishop Coadjutor.

"If a majority of the Bishops and a majority of the Standing Committees, fully informed of the facts, as they will be, for this paper becomes a part of the record and will be sent by the Secretary of the Convention to every Bishop and to every Standing Committee, vote to confirm the election, they will, by such affirmative action, interpret Canon 9, Sec. II, (1), of the Canons of the General Convention, and make the election canonical and effective.

"I have, in view of these facts, in giving my consent, tried to come technically within the terms provided by the Canon and

yet to frame the consent in such a way that I would not raise the question of disingenuousness, and so that there should be no appearance of bad faith or unworthy subterfuge on the part of the Convention.

"I therefore declare that, ignoring the fact that I have a Suffragan Bishop working with me, I am, alone and unaided, unable to do the work of the Diocese by reason of the extent of Diocesan work, and that I give my consent to the election, at this Convention, of a Bishop Coadjutor, and that on the election and confirmation of a Bishop Coadjutor I will assign him jurisdiction over all parishes and missions aided from Missionary Funds."

Such consent having been read, the convention then proceeded to a vote by orders, as provided in the second resolution above referred to, upon the election of the Suffragan Bishop to be Bishop Coadjutor, such election being by ballot, those in favor of such election voting "yes", and those opposed to such election voting "no". The ballots being counted, and a majority in each order having voted "yes", the president of the convention declared the Rt. Rev. Harry Sherman Longley, D.D., to have been elected Bishop Coadjutor of the diocese of Iowa.

Upon the foregoing record the question arises whether such election comes within the canons of the General Convention. Of course no one denies that a Suffragan Bishop is eligible for election as Bishop Coadjutor of the diocese in which he is at the time a Suffragan Bishop, but the question is whether he can be so elected Bishop Coadjutor solely for the purpose of changing his status, and whether such an election comes within the canonical provisions for the election of a Bishop Coadjutor.

The only provisions for the election of Bishops Coadjutor are found in Canon 9, Section II, (i). It would seem sufficient answer to the question to say that there is nothing in the section above referred to which expressly provides for the election of the Suffragan Bishop to be Bishop Coadjutor of the diocese in which he is at work, simply for the purpose of changing his status. It would seem to be beyond question that the expression in the canon of the grounds under which a Bishop Coadjutor may be elected was exclusive of all other grounds for such election. Surely no lawyer will contend against this well-recognized principle in the construction of statutes. The election in question was as if such canon had read as follows: "When a Bishop of the Diocese is unable, by reason of age, or other permanent cause of infirmity, or by reason of the extent of Diocesan work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese, who shall have the right of succession, and when a Diocese having a Suffragan Bishop shall desire to change the status of such Suffragan Bishop to that of Bishop Coadjutor, it may proceed to elect him Bishop Coadjutor on that ground only." The italicized words are not in the canon as it now exists.

It will be noted that the written consent of the Bishop asked for and given as required by other provisions of the canon hereinbefore mentioned was not asked for and was not given upon any ground prescribed in the canon in question. While the language of the first resolution adopted by the convention requested the consent of the Bishop to the election of a Bishop Coadjutor, such resolution was preceded by a preamble which distinctly stated that the election asked for was an election upon the question of changing the status of the Suffragan Bishop, "for fear that he may at some future time accept an election which would take him from this diocese to some other diocese; there being no present purpose to change in any material respect the work as now being carried on by the two Bishops."

It will also be noted that the consent of the Bishop was not to the election of a Bishop Coadjutor, but was limited to the election of a particular man to be Bishop Coadjutor, not because of any condition of diocesan work, but solely for the purpose of changing his status. The work which the

Bishop stated in his written consent he would assign to the Bishop Coadjutor if his election were confirmed was jurisdiction "over all parishes and missions aided from missionary funds", and all the members of the convention knew that this was exactly the same work which the Suffragan Bishop is now doing.

The election which was had was therefore, in my judgment, not such an election as the canon above mentioned contemplates, and, however desirable, was distinctly uncanonical, and if it is approved by the bishops and standing committees of the Church it will be the creation of an entirely new ground for the election of a Suffragan Bishop as Bishop Coadjutor, entirely outside of any provision in the canons of the General Convention. The bishops and standing committees of the Church when acting upon the matter should know of the precedent which will thereby be created should they approve and confirm such election.

There is another view of the matter, which, if urged in support of the legality of the election in question, is, in my judgment, wholly unsound. In giving his consent to the election in question, the Bishop concludes such consent with these words, being a part of those hereinbefore quoted: "I therefore declare that, ignoring the fact that I have a Suffragan Bishop working with me, I am, alone and unaided, unable to do the work of the diocese by reason of the extent of diocesan work, and that I give my consent to the election at this convention of a Bishop Coadjutor." The Bishop undoubtedly made this statement for the purpose of absolute frankness, for it is not true that he is unable to do the work of the diocese by reason of the extent of diocesan work, except by ignoring the fact that he has a Suffragan Bishop working with him. His purpose was to put his consent within the terms of the canon, but to make it plain that in truth and in fact the election was not to be upon any grounds stated in the canon. These two things he sought to make perfectly plain, first, that with the aid of the Suffragan he was able to discharge the duties of his office, and, second, that the election was in truth and in fact asked for simply to change the status of the Suffragan Bishop.

The sole object of the Bishop and of a majority of the convention was plainly to change the status of the Suffragan Bishop, and therefore they voted upon the question, "Shall the Rt. Rev. Harry Sherman Longley, D.D., be elected Bishop Coadjutor of the diocese of Iowa?" The question now is, will the bishops and standing committees of the Church confirm such an election as coming within the law of the Church?

THE RURAL CHURCH AND THE PASTOR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

THERE IS no doubt that the rural church deserves larger support and larger recognition. Our country churches need our best men to meet the requirements for success in difficult fields. But larger support alone will not insure success. A deeper need is for men of ability and consecration who will give many years of their lives to this important work for work's sake, and remain at some remote post, resisting the call and the lure to larger fields and more inviting opportunities. Because men are willing to cleave to their work in less favorable and attractive regions should be sufficient reason for us to appreciate their contribution to the Church's welfare and to honor them for their service. It cannot be taken for granted that men laboring in these places are either incapable of filling larger parishes or undeserving of larger salaries. After some years in rural service missionaries have changed to other fields, not for the sake of change, but for the sake of their families, where they may obtain some advantages for their children which could not be on the too meager stipends formerly received. It is true, in too many cases, that the Church has accepted the services of her clergy at the least possible cost and forced upon them the necessity of making frequent changes.

The rural church is a nursery of the city church and much of the parochial increase in the larger towns is traceable to the additions from the country. The larger parishes could well afford to take a generous interest in the encouragement of work in the smaller places. After all is said, we would have those who toil in difficult places, where the flock is small, believe that we appreciate their work and ministry. This is true, that a rector or missionary is not to be estimated by the size of his parish or the amount of the salary, but by what he contributes in character, sacrifice, and service for the upbuilding of the Church in the saving of souls. What a man is counts wherever he is.

WESTERN NEW YORK CALLS DR. MANNING TO THE EPISCOPATE

THE special council to elect a Bishop of the diocese of Western New York, meeting in Trinity Church, Buffalo, on Tuesday, June 5th, was opened with the Holy Communion, the Rev. Cameron J. Davis, rector, being the celebrant, assisted by the two Archdeacons. Prior to receiving nominations the council voted to increase the Bishop's stipend from \$5,000 to \$6,000, with \$300 for traveling expenses. After luncheon the council, in secret session, proceeded with the nominations. At 6:15 only one ballot had been taken and the votes were well scattered over some eight nominees. In the evening, however, it required only two more ballots to elect the Rev. Dr. William T. Manning, rector of Trinity Church, New York, by a large majority. Then the election was made unanimous and the council adjourned at 9:15. The Rev. C. J. Davis, of Trinity Church, Buffalo, stood second in the election which resulted at the third ballot as follows:

	CLERICAL	LAY
Rev. Dr. Manning .....	49 (possible 82)	38 (possible 66)
Rev. Mr. Davis .....	32	26

The others who received scattering votes were the Rev. David L. Ferris, the Rev. C. F. J. Wrigley, D.D., the Rev. G. Craig Stewart, L.H.D., the Rev. John Mockridge, D.D., the Rev. Samuel S. Drury, D.D., the Rev. C. A. Jessup, D.D., and the Rev. W. A. R. Goodwin, D.D.

Dr. Manning was notified at once by telegram and a committee was appointed by the chair (Rev. C. J. Davis) composed of the Rev. C. M. Sills, D.D., president of the Standing Committee, Judge Seldon S. Brown, chancellor of the diocese, and the Rev. Dr. Jessup, rector of St. Paul's, Buffalo, to wait upon Dr. Manning in New York on Saturday and to notify him officially of his election.

It is earnestly hoped in the diocese that Dr. Manning will feel called to accept his election as a worthy successor of his three predecessors. Bishop Walker was a great friend and a staunch upholder of Dr. Manning, especially this past year in the Panama question, when the late Bishop frequently wrote him letters of encouragement and congratulation.

It is an interesting coincidence that Bishop Walker preached his first sermon in Trinity Church, New York, that he was superintendent of its Sunday school while attending the seminary, that he declined a call there as assistant, and was also instrumental in having Dr. Manning called as vicar of St. Agnes' Chapel in 1903.

The Bishop-elect, the Rev. William T. Manning, D.D., was born in 1866 and was educated chiefly at the University of the South. He was ordained deacon in 1889 by Bishop Quintard of Tennessee, and priest in 1891 by Bishop Nichols of California. Beginning his ministry in the diocese of California, he was rector at Redlands until 1893, when he became professor of dogmatic theology at the University of the South. Serving in that capacity for two years he was afterward rector of St. John's Church, Lansdowne, Pa., then of Christ Church, Nashville, Tenn., and in 1903 went to New York as vicar of St. Agnes' Chapel of Trinity parish. He became assistant rector of the parish in 1904, a title created especially for him, and succeeded to the rectorship on the death of Dr. Dix in 1908. Dr. Manning has made an enviable record in Trinity parish, especially on the side of obtaining recognition of the duty of using the vast endowment of the parish, not only as a means of obtaining money, but also as an opportunity in social service. He early secured from the vestry the clear recognition of this duty and through his efforts not only has the property been put in the best condition possible, but every effort has been made to minister to the social welfare of tenants of all classes. Dr. Manning has also taken a leading position in the Church at large and is recognized as among the ablest of the American clergy.

A telegram from Dr. Jessup, received in Buffalo Saturday evening, stated that the committee had seen Dr. Manning, "who made many and thoughtful inquiries concerning the diocese, its present condition, and opportunities for future development. He will give his decision in two or three weeks. He expressed his appreciation of the high honor of election. The committee is very hopeful that Dr. Manning will accept."



## The Church Schools and the Country's Need

By the Rev. LESTER BRADNER, Ph. D.

**T**HE Church school forces of this country (not counting the Roman Catholic communion) comprise about eighteen million persons, large and small. Probably no equally extensive group is so compactly and efficiently organized or displays such frequent intercommunication. Certainly no other group represents so thoroughly the home life and fundamental feeling of the American people. To put the capacities of this group of people at the service of the government in this hour of national crisis in some organized fashion and from a distinctly Christian point of view is a task of momentous significance, challenging the ambition of all the leaders of the Church.

Among these eighteen millions are thousands and thousands of young men, members of Bible classes and brotherhoods, who, within a few short weeks, will be going to the front. Will the Church stand back of them and keep, so far as may be, in touch with them? If so, it will be best accomplished through the Church school.

Half, at least, of these millions, are the boys and girls who are to be the citizens of to-morrow. Shall they be trained now to a real patriotism by works of mercy and self-sacrifice which shall be more than feelings, making a unit of the national will? Do we not owe something to the generation of boys and girls caught in a great conflict, namely, the opportunity for a positive and practical expression of helpfulness?

The attempt has now begun to bring about a concerted movement on the part of the Church schools of the whole country, and the office of the General Board will devote its energies with enthusiasm to enable the Church schools of every diocese and district, from the largest to the smallest, to cooperate efficiently with the government. This will be done particularly through the Red Cross and the Y. M. C. A.

A definite programme of activities and assistance applicable to Church schools will be worked out in the next three weeks through conference with headquarters of the organizations mentioned. This programme will supplement and not interfere with any plans already on hand with regard to the equipment of army chaplains. The General Board has communicated its plans to the bishops of the Church and to diocesan officers in education, and will also bring them to the attention of all summer schools held after this date.

The first step will consist in urging a "Patriotic Sunday" observance on the 1st of July. This observance is intended to be the starting point for a continuous patriotic service campaign for the period of the war. Church schools which are closing for the summer are urged to begin preparations now, through their officers or a committee of teachers, both for informal summer work and an active campaign when the school opens in the autumn.

The President of the United States, in an open letter addressed to the officers, teachers, and scholars of the Sunday schools of the United States of America, writes: "The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battle-field, while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday schools of the nation should observe a patriotic day."

It is of supreme importance for the future of this country that our boys and girls should be led to cultivate their patriotism along with their religion, so that faith in humanity and faith in God may be seen to be of kin, one to the other, each needing the other for its perfecting.

Beyond this general purpose, the observance of Patriotic Sunday is intended to further these two objects:

1. It is to begin an organized campaign of patriotic service embracing all the Church schools of the nation, and continuing for the duration of the war. By this means the support of the whole Church school constituency may be given to the government in the national crisis, through works of mercy in coopera-

tion with the Red Cross, and through welfare work for the army and navy in connection with the Y. M. C. A. and the chaplaincies.

2. It is expected that an offering will be made on this Sunday by the school for the benefit of the Red Cross Society. Funds collected should be forwarded to the American Red Cross Headquarters, Washington, D. C. (Make cheques payable to The American Red Cross.)

The following suggestions as to the method of observing the Sunday are offered:

1. In cases where the Church school does not close for the summer, it will be easy to make the observance of Patriotic Sunday part of the regular opening or closing exercises of the school.

2. Where a school has disbanded for the summer, it may still be possible by Church notices, or postal cards, to summon the school for a special service at a convenient hour on Patriotic Sunday.

3. In some cases it may be deemed best to make the Patriotic Sunday observance part of the regular services of the parish church on July 1st, and the school may be invited to attend.

4. Besides asking for a special offering for the Red Cross work, a point should be made of explaining the arrangements for continuing the campaign, specifying so far as possible just what part of the general campaign programme the school is likely to take up. In case the school is dispersed for the summer, a plan of preparation for the autumn campaign may be announced.

5. The particular lines of cooperation which Church schools may helpfully pursue in the campaign will be detailed in a special circular to be distributed by the General Board of Religious Education. Copies may be secured without cost from the office of the Board, 289 Fourth avenue, New York City.

6. In any case a feature should be made of membership in the Red Cross, and of the enrollment of the school as an auxiliary of the Red Cross. Membership costs \$1.00. Auxiliaries attach themselves to the local Chapter of the Red Cross, if there be one; if not, they are attached to what is known as the Central Committee in Washington, D. C.

7. For the religious side \* of the observance, the following are recommended:

Hymns: 196, 197, 198, 473, 200, 311, 516, 514, 359, America, The Star Spangled Banner, America the Beautiful.

Scripture: Deut. 8; Deut. 11: 18-25; Isa. 2: 2-4 and 11: 1-9; Joel 3: 9-21; St. Matt. 5: 1-20; St. Luke 17: 20-37; I Tim. 6: 11-19.

Special Prayers: Prayer for the President; Prayer for Congress; Prayer in Time of War and Tumults (among Special Prayers). Prayer — against any enemy (among Forms of Prayer to be used at Sea). Special Prayers such as may be set forth in any diocese by the Bishop. (The General Board has invited the bishops to designate prayers for use at this time, in case such have not already been set forth.)

The Double Pledge of Allegiance:

(If there be a processional, the cross should, as usual, precede, and the flag should follow somewhere in the middle, or first half of the procession—not immediately after the cross.)

Allegiance to the Cross may be pledged thus:

Sing first verse, "In the Cross of Christ I glory" (No. 359), or "Stand up, stand up, for Jesus" (No. 582); then say: "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. Amen."

Or this: "I pledge allegiance to the Cross and to the Saviour for whose kingdom it stands; one Brotherhood, uniting all mankind in service and love."

Or, "I pledge obedience to the Cross, and to the King for whom it stands, one Kingdom, universal, eternal, with justice and freedom for all."

Allegiance to the Flag:

Sing one verse of "Our Father's God, to Thee" (Hymn 196). Then say: "I pledge allegiance to the Flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

\* The Young Churchman Company publishes a service (Morning Prayer with appropriate selections) for the Fourth of July, as set forth by a General Convention, which might be used. Price \$2.00 per 100.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## ACTION AGAINST LIQUOR AND TOBACCO

THE Presbyterians at their Dallas assembly created a social service commission of forty-five members "to serve without expense", to assist in solving problems of the Church growing out of the war and in stimulating interest in religious work. The action was taken after Dr. John A. Marquis of Cedar Rapids, Iowa, former moderator, said: "Old methods of the Church would not meet the situation." The assembly also adopted the report of the standing committee on temperance, declaring against the liquor traffic and also disapproving the use of tobacco in any form. The resolution provided that the board of education of the Church refuse aid to any student who used tobacco or intoxicants.

A REMARKABLY INTERESTING and encouraging volume on *City Planning Progress*, published by the Committee on Town Planning of the American Institute of Architects, is edited by George B. Ford of New York, technical adviser to the commission that drafted the zoning ordinances for New York City. Mr. Ford and his colleagues on the committee have done an exceedingly good piece of work, furnishing not only a report of substantial progress but offering sound advice and suggestion as to methods of procedure. Copies of the report can be had through Mr. Ford, whose New York address is 101 Park avenue.

A PRACTICAL EFFORT for service has been instituted by the War Committee of the Chapel of the Comforter, 10 Horatio street, New York City. It has published "War Paper No. 1" on *Practical Economy: the Test of our Christianity*, a concise and systematic presentation of the problem with recipes. A distinctive badge is also given to those who voluntarily join in the programme of economy and helpfulness. The committee will be glad to send a copy of this "War Paper No. 1" to those who apply for it.

JOSEPH C. LOGAN, head of the Associated Charities in Atlanta and also of the Red Cross work there, and also a Churchman, was one of the conspicuous workers for the sufferers from the recent fire in that city. He worked steadily all day during the progress of the fire and subsequently in feeding those who were left homeless and almost helpless. So busily was he occupied in this work that he lost his own home.

THE JOINT COMMISSION ON SOCIAL SERVICE at its semi-annual meeting recorded its opposition to all attempts to lower the present industrial or educational standards during the war, and it called upon the diocesan commissions and Church members to use their influence in the various states for the maintenance of the industrial and educational standards which have been attained after years of great struggle.

THE VARIOUS QUAKER ORGANIZATIONS have formed a Friends' National Service Committee to enable those who are unable on conscientious grounds to render military or naval service to cooperate with the government along social service lines. While not overlooking the opportunities for immediate service, the committee in charge is emphasizing the need "for service for constructive ends".

THE COMMITTEE OF SIXTY, 505 Fifth avenue, New York City, is for war-time prohibition, during the war, and for war reasons. Some of its members are opposed to prohibition in times of peace, and most of them are new men in the field. It puts forward three big reasons for prohibition as a war

measure—Food, Efficiency, Health—each one vital and serious.

A NUMBER OF "HEALTH PLAYS" will be exhibited throughout the country during the summer months under the auspices of the National Association for the Study of the Prevention of Tuberculosis. They will deal in a simple, direct manner with such problems as: Clean milk, fresh air, medical examination, and public health nursing.

AN INTERESTING DISCUSSION by R. J. Swenson of the public regulation of the rate of wages has been published by the H. W. Wilson Co., White Plains, New York. It is designed to give a fairly complete historical résumé "and the logical deductions arising therefrom with full references to authorities". The price is 50 cents.

THE HILL-WHEELER local option bill has finally passed both houses of the New York Legislature, largely through the influence of Governor Whitman. While the Governor has not formally approved the bill, it is expected that he will do so in view of the support given by him during its passage through the legislature.

B. W. HUEBSCH (New York) has published Professor Simon N. Patten's social songs under the title *Songs of America*, set to appropriate and long familiar tunes. There are thirty-two of these songs, all dealing with various phases of social life and aspiration. The price is 50 cents.

IN AN ADDRESS before the Greater Dayton Association, City Manager Waite of that city claimed that there would be as much honor for the army of industrial workers supplying the armies as there would be for the men on the battle-field. Mr. Waite reviewed the drafts.

"GIRL TRAPS" is what the Chicago Morals Commission calls the evil dance halls in that city. It is encouraging to note that the various social agencies of that city, including the Social Service Commission of the diocese, are working to abate these dangerous places.

DEAN BELL of St. Paul's Cathedral, Fond du Lac, a member of the Joint Commission on Social Service, is going to give a series of lectures on the Readjustment of Christian Morals at the Cambridge Conference for Church work in June.

JOHN STUART MILL in his essay on Liberty said: "In general, opinions contrary to those commonly received can only obtain a hearing by studied moderation of language and the most cautious avoidance of unnecessary offence."

THE RIGHT OF what are known as charter governed cities in Ohio to bestow local suffrage upon women has been upheld by the Ohio Supreme Court. Already a number of cities are endeavoring to avail themselves of this opportunity.

THE OHIO INSTITUTE for Public Efficiency has published a pamphlet describing the social legislation enacted by the recently adjourned legislature of Ohio. It makes a very interesting showing.

*Labor Laws in War Time* is the title of a special bulletin issued by the American Association for Labor Legislation.

OUT OF CHICAGO comes the suggestion that the boys in camp should have "official mothers" to look after their welfare.



# CORRESPONDENCE

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

## THE CHURCH IN THE CANAL ZONE

To the Editor of *The Living Church*:

**I**N reading the excellent article of Chaplain Carson defending the work of the Church in the Canal Zone, it occurred to me that I was able to add a little from my own personal experience. When taking a "vacation" granted me by my vestry, I "supplied" for him during the months of July, August, and September, 1915. This is the outline of services for each Sunday, rather a formidable one for "vacation" time:

- 6:00 A. M., Holy Communion, St. Paul's Church, Panama City.
- 7:00 A. M., Holy Communion, St. Luke's Chapel, Ancon.
- 8:30 A. M., Funerals, mortuary chapel, Ancon Hospital.
- 9:00 A. M., Sunday school, St. Luke's Chapel, Ancon.
- 10:00 A. M., Morning Prayer and sermon or Holy Communion and sermon, St. Luke's Chapel, Ancon.
- 11:00 A. M., Morning Prayer and sermon, or Holy Communion and sermon, St. Paul's Church, Panama City.
- 3:00 P. M., Baptisms and weddings, St. Luke's Chapel, Ancon.
- 5:00 P. M., Baptisms, St. Paul's Church, Panama City.
- 7:30 P. M., Evening Prayer and sermon, St. Paul's Church, Panama City.

Occasional visits to the Sunday school at St. Paul's Church, or to St. Peter's-by-the-Sea at La Boca, ran the services up to ten a day; and yet this is a "negligible work" (*sic*), judging from the reports in the Church papers of those whose eyes are blinded because they will not to see.

Tuesdays, a visit to Palo Seco; Wednesdays, evening service and sermon or instruction at St. Paul's; and choir practice and B. S. A. meeting on Friday nights, to say nothing of the saints' day services.

While there I learned first hand of the efforts being made by those shouting "religious comity", "union", etc., to entice away the children who were in the habit of going to Sunday school at St. Luke's, Ancon. Bribes in the way of "good times", "watermelon parties", and freedom from the reverence required at Sunday school and services held in the "house of God" were promised them. I myself have seen the "bus take its position just where the walk leads off to St. Luke's Chapel, from the main drive into Ancon Hospital grounds, and the energetic "worker" do his utmost by persuasive methods to divert the flow of children from the chapel to the "Union Church Sunday school." And this is "unity"? This is comity?

Although there only from July 22nd to September 9th, I baptized forty-five children, married twenty-one couples, and buried forty-five. The Bishop did not visit during my period of "supply", so I cannot say how many would have been confirmed, and this was not any exceptional season. St. George's Church (New York) Year Book for 1916 is before me, and there in one year is recorded: Baptisms, 111; marriages, 80; burials, 77. I think the record of St. Paul's Church, Panama City, will bear a favorable comparison. Shall work such as this be closed by the Church because an untried "union" church is proposed?

When I was there the Methodists were carrying on a work in Panama City known as "The Sea-Wall Church", which seemed rather to be in the nature of the Y. M. C. A. work, while among the negroes the Baptists had a big barn-like structure which had many adherents, but the Wesleyan negro church seemed about to drop out of existence, judging from the unkept condition in which I found it. Attendance upon the services at St. Paul's was an inspiration—the church always filled, the corridors on the outside lined with throngs that could not get in, everyone singing, and the services were choral. The same might be said of the work at La Boca, and Christ Church, Colon. So far as I could learn there was no work among the negro population done by any of the Protestant bodies except that Baptist church in Panama City, and the negro population outnumbers the white English-speaking people five to one. What do they intend doing?

But, I have written too much. I only want to bear witness to that which Chaplain Carson has so clearly brought out of the magnitude of the Church's work in the Canal Zone and the two cities of Colon and Panama, which work is utterly ignored, or lightly passed over, by all sectarian periodicals.

Sincerely yours,

Columbus, Miss., May 28th.

W. S. SLACK.

## THE ADVOCACY OF PEACE PROPOSALS

[ABRIDGED]

To the Editor of *The Living Church*:

**I**N the advocacy of peace proposals at an early date, will you kindly allow me to make the following disposition clear to your readers? I believe my premises will accord with the opinion of all true pacifists. I court and will welcome the severest criticisms on all points, feeling very sure of the honesty of my convictions and the necessity of my advocacy.

Neutral America, as one of many onlookers (notwithstanding her great financial and commercial interests, which, albeit, more or less nullified her best efforts) was in no position to do more than make the best intentioned suggestions to warring nations, such as President Wilson has, from time to time, so capably framed. But belligerent America stands in an entirely different relationship to the world-wide conflict, and should not be slow to do that which she has already asked of the other belligerents, namely, to state in precise terms just what she is fighting for; in other words, "what peace terms she wills to accept as her final goal."

Terms of a "Universal Peace" can only be framed when the claims of all parties thereto are clearly defined and proven rightful—and it stands to reason they cannot be proven rightful until they are clearly defined. Claims which cannot be proven rightful will have no place in the terms of a permanent universal peace when they are eventually framed, as they most certainly will be.

Now, America, in all her spotless majesty, having unfurled the banner of universal Liberty, whetted her sword, and bended her bow, stands before the world with unsullied hands—mildness and determination blending in her eyes—and offers the enemies of her high principles the choice of peace or war. No other belligerent is nor has before been nor will ever be, in so favorable a position to propose universal peace as America is in to-day. America's position in this respect will not improve, but rather deteriorate, with the duration of war.

There is no one man existent more capable than President Wilson clearly to define the terms which America wills to accept as her final goal in this world war; and the acceptability of those terms, to friends and foes alike, is dependent solely upon their being "rightful" or based upon the quality of man and the righteousness of God.

What will be the net result of all the fighting for which we must prepare and are preparing—even though we fight for one year or two years, three years, or longer? What result can be arrived at other than that same "righteous peace" the nations now pray for—that same "righteous peace" which must be the same whether it comes to-day, to-morrow, or hereafter?

Now is the time! With no taint of self-aggrandisement, no greed for territorial gain, no expectation of swollen indemnity or other profits to vilify our protests, engaged in the war purely on behalf of the establishment of a universal righteous and permanent peace, among all the warring nations it is the privilege and duty of the United States of America (and chiefly her duty) to speak as courageously as to fight.

Yours faithfully,

Chicago, May 31st.

F. TUPPER-WHITE, SR.

## CONGREGATIONAL SINGING

[ABRIDGED]

To the Editor of *The Living Church*:

**M**AY I say a word in regard to congregational singing? I have long observed that the larger portion of the congregation, particularly in our churches of elaborate service, stand mute and silent while the choir offers melodious praise. I know from my own personal experience, and I believe I am not alone in this feeling, that these silent hearts are often aching to burst forth into song.

I cannot help but feel with my whole heart that this is a sad state of affairs. God is robbed of His worship from the great multitude of people, and who can measure the loss of spiritual blessing? In many of our churches every possible part of the service is set to music. The chants are sung in some difficult key, the responses, the Creed, and even the psalms and Lord's Prayer are sung to strange music. Surely this robs the people of their chance

to take part. I remember as a boy that I learned the Creed simply by hearing it said each Sunday in my parish church, and I used to say it proudly and marvel at the many voices that joined in. And the Lord's Prayer, surely this should be for the lips of all the people. On many occasions in church I have observed instances where rough men of the world, who seem not accustomed to things religious, might be moved, after a long lapse of time, to say the Our Father, were it not taken from them and in some unusual key given to a few in the choir.

I would not for a moment take away much of the musical part of the Church's worship, but I do believe that some parts belong to all the people, and since the congregation cannot attend choir rehearsals we can at least make the music as familiar and within their reach as possible. I have often attended a very impressive and inspiring celebration of the Holy Eucharist and when the time came for the singing of the *Gloria in Excelsis* felt that my heart was bursting with joy and gratitude, eager for those matchless words of praise, and how often have I been disappointed to find it sung in some difficult, unfamiliar strain. Let us eliminate that practice of having the choir use a different tune for the familiar chants every Sunday, and the constant introduction of unknown hymns. On the other hand, let us not go to the other extreme of wearing the familiar ones out. Why not strike a happy medium and give the people a chance? Put the music within their reach and I am sure they will show their appreciation by a hearty response. The tired mother, the little child, the worn business man, if Christians at heart, will all feel grateful. Then the service will have a new joy for them, for they will feel that they are really a part of it, and they will leave the church doors helped and inspired instead of with a secret sigh of weariness.

Sincerely yours,

Omaha, Nebr., June 2nd. CHESTER CAMERON WELLS.

#### A CHAPLAIN'S NEEDS FOR WORK IN FRANCE

[ABRIDGED]

To the Editor of *The Living Church*:

I FEEL that there must be some generous Church people somewhere who will be ready to help in our work amongst the soldiers. My regiment has been ordered to France right away. I have only been in the service a few weeks and I have been unable to get anything together. Through the generosity of the rector of St. Paul's Church, Chicago, I have a private Communion service; and some members of the altar guild of St. Paul's Church gave me the Communion linen. Another friend gave me a larger Communion set; but these are only used on special occasions.

I need right away a thousand copies of the Army and Navy Service Book and about twenty Hymnals with music for the use of the band. Seven and eight hundred men at an evening service is the usual attendance. Now the congregations will be more as the men realize what is before them. It is a solemn thing, and I feel that it will appeal to somebody.

I hope to have a tent for the amusement of the men and a place where they can rest. A good sized box of writing paper, checker boards, and playing cards will be very acceptable. The men ought to have them. We ought to have several baseball sets and some footballs for their games out of doors.

I have written to several Church societies and they have either ignored my appeal or told me that they are unable to do anything. Anyhow I have none of these things. We owe it to the men to look after their spiritual needs and provide them with amusements to keep them in camp and away from temptations.

Those who wish to help can write direct to the quartermaster general at Washington, D. C., and he will give you all particulars. This will save time. In case of trouble write to me, naming my regiment, and send it care of the Adjutant General at Washington, D. C. I am sure I am not making this appeal in vain.

FRANK C. ARMSTRONG,  
Chaplain, 16th U. S. Infantry.

June 1st.

#### SOCIALISM AND GOOD CITIZENSHIP

To the Editor of *The Living Church*:

I AM not writing as an apologist of the Socialist party nor as a critic of those who are resigning therefrom; but rather to make a kindly dissent from certain assumptions of your editorial on Dean Bell's resignation. First, that it is well for the Socialist party (or any cause, movement, or institution) for the "leaders" to rebuke by resigning. This is not always so. A minority may be as true or truer than those thrust into so-called leadership for a moment, and their steadfastness in spite of all prove of more effectual and lasting service than the resignation of the moment. Second, the assumption that socialism is discredited by the party's convention at St. Louis, and that it will prove its end. Socialism will live though the party may die.

Upon it will be built the reconstruction of society after the war, if the professed ideals upon which the present social homicide was enlarged by our country's entry into it are adhered to. The St. Louis convention, however, has been much misunderstood through dependence upon newspaper reports. To a very large degree the American socialists profited by the mistakes of their European comrades. The mid-summer issue of the magazine of our Church Socialist League, besides a critical article by Dean Bell, will also have one by a devout American Christian, a Presbyterian deacon, who was at the convention as a delegate, and who has so attended all previous conventions for the past fifteen years. We are endeavoring to be fair to all sides in our patriotic fervor for an International Democracy. (Rev.) A. L. BYRON-CURTISS,  
National Secretary, Church Socialist League.

#### THE THREE HOUR SERVICE

To the Editor of *The Living Church*:

IT was the undersigned who asked over "Sacerdos" some weeks ago for information about the Good Friday Three Hours' Devotion. I have been seeking information for many years, and from no source whatever have I been able to glean one ounce of satisfaction. Bishop Osborne's statement that it arose in the early ages at Jerusalem is a case, I think, of mistaken identity. His description of the Jerusalem ceremonies in the days of Sylvia refers rather to the origin of the Stations of the Cross than of the Three Hours. In fact, he clearly mentions the *Via Dolorosa* in his commentary upon your answer, in which you state that the said devotion arose among the Jesuits of South America and was carried to England, and adopted there quite as much by the Church of England as by the Roman Church. The real question is this: When and where did the Three Hours begin as a distinct Church service? You can trace back almost anything in the Church to early days, in a general way, doctrinally and devotionally and ritually, but everything must have had a definite origin in time and country when it comes to a special devotion outside of the liturgy. The Stations of the Cross did not begin as a Church devotion until after the Crusades, and thus far no Roman, Anglican, or any other source has been able to enlighten me. Not one Roman priest in twenty-five years has been able to assist me in my search, but THE LIVING CHURCH and the London *Church Times* have both been able to point out the dim outlines of the Three Hours' Service as being clearly Roman, Jesuit, and South American geographically. Incidentally, those of our clergy who use this beautiful Roman Catholic devotion have no just reason for criticism of those of us who use another Roman devotion, the Benediction of the Blessed Sacrament, the origin of which, so far, is just about as hazy as the Three Hours.

ALFRED K. GLOVER,  
Secretary San Diego Convocation.

To the Editor of *The Living Church*:

IN the matter of the origin of the Three Hours' Service, the enclosed clipping was taken from the *Church Times* (London, Eng.) many years ago.

The clipping follows:

"The devotion of the Three Hours was introduced by a Jesuit missionary, Alfonso Mexia by name, who died in A. D. 1732. It was adopted in Rome in 1788, and has thence spread over Western Christendom."

Sincerely yours,  
Toronto, Ont., June 1st. W. L. CULLEN.

#### A CORRECTION

To the Editor of *The Living Church*:

IN your description of the consecration of St. Paul's Church, Paterson, N. J., you credit the design to Mr. Halsey. The church was designed by the late William Halsey Wood, an architect who did much for the cause of good ecclesiastical design in the United States.

It is due to his memory that the correction should be published.  
Yours very truly,

HEBERT WHEATON CONGDON.

New York, May 25th.

#### FLOWERS

God smiled in light upon a barren world;  
Quick ran the gleam o'er land, and billows curled.  
Fain to respond, Earth yearned with all her powers,  
Then, fair, exulting, smiled on God in flowers.

DONALD A. FRASER.





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

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

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

**T**HE widespread ignorance of the fundamentals of the Christian faith and ethic, and the need of providing for general instruction of the people in these, especially those who do not go to church and those who live in remote or sparsely populated sections, was developed in the last editorial in this department. Three means of democratizing religious education and insuring the Christian instruction of the masses of the people were mentioned in that editorial, namely, home department teaching, the wide distribution of readable religious tracts, and the founding and development of community libraries.

Reading is extremely popular in the United States. Our chief field of reading is that of fiction and the daily newspapers, which possess many points in common. However, with a little guidance and leading, and with the opportunity of getting good material, great numbers of our people would venture into less familiar but in the end, no less attractive fields.

The *Saturday Evening Post* of April 7th, in an editorial, says that a correspondent who describes himself as a laboring

**Death of Good General Literature**

man, "one of the masses", complains that in remote communities it is very difficult to get anything but light literature. In a country town of one thousand to three thousand inhabitants, a drug store or notion shop will have a stock of paper-bound "shilling shockers" and a few of the most popular current novels in cheap editions. These will be the only books offered for sale in the town. It is true that one might order from a publisher, if by any odd chance he happened to know what a publisher had to offer, but then books other than fiction are usually the most expensive. A man with a small income and the inclination for serious reading could not afford to keep himself supplied with books by buying them. "Large areas of the United States," the *Saturday Evening Post* reminds us, "are hardly more acquainted with the fine arts than the interior of Brazil is. An intelligent man may live a lifetime in them—as millions of intelligent men and women actually do—without having a fine book, a good painting, any object that deserves the name of sculpture, great music, or an excellent example of architecture, ever brought to his notice. Those who are able travel; but millions of really intelligent Americans read very little and live within so narrow a margin that a hundred-mile journey is a great event. So far as the intellectual life of the world is concerned, they are marooned."

What the *Saturday Evening Post* asserts for literature, art, and the intellectual life of the world in general is still more true of the field of religion. For

**Including Religious Works**

while almost every district of the United States has a church, of one kind or another, yet with the inadequate support of the clergy and the many different duties that fall to them, and the cure of several different congregations, they are not able to be the light-centres, either in religion or other intellectual interests, that they were formerly.

To solve the problem of instructive reading matter for remote regions, the above mentioned correspondent suggested

**Parcel Post and Community Libraries**

the establishment in connection with our great city libraries of parcel post libraries. This is a happy idea and it is already being developed in connection with some of our great public libraries for the districts within easy reach of the centre in which they are located. But there are vast areas of America beyond reach of our great libraries, few, if any, of which possess the resources for a large development of a plan such as this. What we need is a community library in every population centre of the country, and this is an endeavor

to which our churches should address themselves. In the larger conception of libraries now prevailing, there is great readiness to add books of religious instruction; so that where there are such libraries, or when they may be developed in any place, the rector and his people can see to it that in the library is placed a good number of books of Christian instruction, and by various influences—for instance the local papers, printed bulletins, and other means—can insure the circulation of these books. Where the community library will not put such books on its shelves, the local Church should create a small library of its own, and for Church teaching proper it will probably always be necessary to have such a supplemental library in addition to the public one.

One of our clergy in a small town was the leader in forming a country club and golf links because there was no proper and healthful place of diversion, and people got into wrong things for lack of right outlets. In another small town where there was not enough work to go around, the local rector secured the capital and built and developed factories which remedied the fundamental evils of the place and changed the whole character of the town. In a city of some size, with great pride in its intellectual life, there was no charity organization for systematic relief. One of our clergy there resident founded the necessary society and has earned the blessings of the whole community. Why should not our clergy show like leadership everywhere and, both for the stimulating of the general intellectual life of the region and also for purposes of specific instruction in Christian knowledge, seek to found and develop community libraries?

Speaking of the widespread benefits of a library, as now understood by the leaders in library development, reminds

**Libraries Supplementary to School System**

one that many different ideas prevail as to the public library and its place in the community. Some consider it a charitable institution providing books for those unable to buy them. Others turn to it only for recreation and diversion. Yet others look upon it as intended principally for those engaged in literary or scientific pursuits. A library fully understood and rightly developed is really a supplement to the public education system. Only a small proportion of public school children go on to high school, and many never go beyond the sixth grade. Therefore the public library becomes the agency by which the education of the individual is continued. The best modern community libraries contain in the industrial and reference departments the text books of all branches of vocational training. Many of these books are very expensive and cannot be bought by the individual. Consequently, this department is used extensively by business men and mechanics who are trying to improve themselves in their present line of work or preparing to enter some other field. When the funds are adequate, an expert assistant is provided in charge of this department, who confers with readers and advises them when called upon, so that they may have specific guidance in working out their problems and reading the proper literature bearing upon the matters in which they are interested.

Community libraries, duly stocked by generous Church people with well chosen Christian literature, and including a parcel post feature for the benefit of outlying sections, could be made most effective instruments for the religious education of the people of this land, and pagan ignorance, the devil's own agency for the promotion of irreligion and unbelief, would be rapidly reduced and eventually banished. Let our clergy and lay leaders all over the country address themselves to this task and so prepare the way for the reign of Christ.

In filling the shelves of a community library, it should

be remembered that children's books are perhaps a more vital matter in the way of religious impressions and instruction than any other. There is too much carelessness and haphazard about our children's reading, and life-long injury is often effected within the home circle under the shaded lamp, in the peace and quiet of the family, because little Mary or little Tommy is reading a book picked up anywhere, thus sowing the seed which will grow to the hurt and not to the help of the child. The editor knows nothing better on this subject than what has been said with pith and point and grace by Miss Mary A. Wilbur in her little book, *A Child's Religion*, recently reviewed in THE LIVING CHURCH. Therefore he ventures to conclude this editorial with a long quotation from a chapter of this book, entitled, *The Child and His Book*:

"Some years ago it was the fashion to give lists of the hundred best books, according to popular vote or to the dictum of distinguished men. Then we have lists of the books that have helped. Rarely did a list of the hundred worst books appear, nor did any distinguished or undistinguished person confess which were the books that had hurt him. For most people know that books are fruitful sources of those 'evil thoughts which may assault and hurt the soul.' Books are incarnated thought, and one may be helped or hurt by contact with a book as with a person.

"This is preëminently true of children. 'Where did you hear of such a thing?' you ask a child, and he solemnly replies, 'I read it in a book,' and that fact settles its truthfulness for him. 'Why did you do so and so?' and he answers, 'The boy did so in the book I just read,' and that seems to him a sufficient explanation. It was an objection often urged against a certain class of books, common a generation ago, that all the good children died; and there were doubtless many boys and girls in whom the love of life was so strong they resolved not to be too good in order that they might remain alive.

"It is evident, then, that especially to children books are very important things; for the child sees life through the books that he reads, and his ideas are formed, his desires stimulated, and his standards of morality influenced and partly formed by books. The recognition of this fact has led to the publication of books for children on a wide range of topics. All the tablets of knowledge are sugar-coated for them, and they travel toward learning over a macadamized road, in a rubber-tired touring car, without much effort on their own part. Many of these books are admirable in tone and teaching, while some lay so much stress on cleverness that they seem to regard it as permissible for the hero to lie and steal in order to gain his end; and such books much be classed as unmoral, if not immoral.

"Since books so greatly influence the child mind, there is surely a need that the Church, which is trying to train him for God, should see to it that the right sort of mental food is supplied to him.

"In judging a child's book, there are two things that must be considered: Is it such a book as a child ought to read; that is, will its influence be helpful in the nurture of the young personality? And is it so written that a child will want to read it, or have it read to him? The answer to the first question establishes a standard below which it must not fall; the second fixes the standard which it must reach in order to be successful; the adult makes the first; the child, the second.

"The adult insists that the child's book shall be distinctly moral in tone, that it shall emphasize the good in life, and shall furnish the child with suitable models for his own behavior. For children, even to-day, are mentally like the peasant folk of the Middle Ages, for whom mystery and miracle plays were acted, that they might have concrete illustrations of the virtues and see the punishment meted out to wickedness. It is also required that the illustrations shall help the child to understand the story; and that, artistically, they too shall be moral, and teach truth in form and beauty, in expression and idea; that so they may furnish suitable mental pictures for the child.

"Any one who knows children is aware of the keenness of their critical powers, and the sureness of their likes and dislikes; and their decisions are as prompt and irrevocable about books as about people. No amount of argument can persuade a child to like a book if he has once decided that it does not reach his unformulated and, perhaps, unconscious standard.

"And what does a child demand in a book?

"Curled up in an easy-chair with his book upon his lap, one sees the child so absorbed in his story that he is oblivious to everything else; the sun shines over him, the birds are calling outside, but he heeds not. What can hold a child so closely? He has found a book that stirs his imagination by its vivid picturing of historic deeds, or its beguiling recital of strange adventures in unknown lands, or its fantastic conceits of things and life in the

unknown and unseen regions of fancy, or its realistic stories of the doings of boys and girls situated like himself.

"Sometimes the author of the book has 'made things lively by making them local,' to quote Chesterton's phrase, and all youngsters delight in such localization. He is fond of fairy stories pure and simple; for to him dwarfs and gnomes, brownies, pixies, elves, and nymphs are just as credible personages as Abyssinians or Thibetans, Maoris, Zulus, or any other people beyond his acquaintance. It is all one to the child; world-consciousness is dawning or nascent, not yet developed, and to him all stories belong in the same category.

"He is keen to detect any discrepancies between the descriptions and the illustrations of a book; for in his book he demands truth, as well as an appeal to the imagination and a story told in a human way. He wants his story with clear-cut outlines, in distinct blacks and whites, without any shadowy dimness of characters, or gray shadings of moral actions.

"The child is critical of style, and a story told in language that is 'simple to the verge of baldness' is not acceptable to him. He likes a few words that he cannot understand, but must reach after—for do not the grown-ups consult the dictionary?—and he feels the thrill of a conscious acquisition of knowledge when he must inquire about a word. Absolute novelty of subject is not necessary; for, if given a dress in the language of to-day, the age-old stories will charm children now as they have through all the centuries.

"Fundamentally there is but one demand; the story must be so furnished with familiar detail that the child can relate it to his own life, and so make it seem real. This furnishes the justification for good historical fiction; it teaches the child in a most impressive way the events and characters of history, so that he can feel the time and appreciate the situations. In a Sunday school library such works would be especially helpful in vitalizing the characters of early Church history, and would make saints and martyrs and fathers companionable to the youth of to-day.

"To sum up the matter briefly, then, the books in a Sunday school library must be such as a child will read. To have a boy condemn a book as 'stuffy,' or 'pious,' is enough to kill his interest for many years in the subject of which it treats; so our books on missions, on Church history, on general morals, on everyday Christian living, must conform to the standard established by childhood, if they are to serve any useful moral purpose."

#### THE CHURCH AND THE FOREIGN BORN

[FROM THE CONVENTION ADDRESS OF THE RT. REV. CHARLES FISKE, D.D., BISHOP COADJUTOR OF CENTRAL NEW YORK]

THERE ARE so many lines on which we have failed to realize the corporate responsibility of the whole Church . . . Think, for example, of our neglect of any real work among the children of the foreign born. This Church has peculiar gifts for ministering to them if we would. Many of them are lost to the Church of their birth; their whole temperamental leaning is away from the usual Protestant ministrations; the Church to which we owe our allegiance can, if it will, win through its catholic heritage in combination with evangelical truth. But we have never really attempted the task. Personally I am convinced that if our General Board of Missions made a real effort through its department of domestic missions to undertake this work in a large way there would be a response in money offerings such as has never been dreamed of before. And what a call to service the opportunity is! Just as I have pleaded again and again for our rural work, not for its own sake alone, but because if we fail in it we are allowing the streams of life that flow towards the great cities to be poisoned at their source; so I could plead for this work among the foreign born because it is a work that may help to mould into one happy and loyal people the multitudes who have come to America of every kindred and tongue. We are taking our part now in the great world war, and are called upon to do our share in saving civilization. The summons to duty long found us uncertain and divided, simply because America itself was divided. We are a United States in government, but we shall not be united in fact, until we have knit into a closer whole these people of many nationalities and made them all loyal Americans; more than that, loyal Christian Americans. May God overrule the present distress, that this at least may be one of the compensations to America for its part in the great world sacrifice. And may He quicken our hearts to show us as a Church what we can do to help on a work so vital for the nation and so imperative for the furtherance of the Kingdom of God.

REST YOUR soul by remembering that One who feeds the birds and clothes the lilies is around you, close as the air, warm as the sunlight, with His careful cherishing ministries. . . . Learn from the birds and the lilies to rest on the loving care which enfolds you.—James Baldwin Brown.

# Church Kalendar



- June 1, 2. Friday, Saturday. Ember Days.
- 3—Trinity Sunday.
- 10—First Sunday after Trinity.
- 11—Monday. St. Barnabas, Apostle.
- 17—Second Sunday after Trinity.
- 24—Third Sunday after Trinity. Nativity St. John Baptist.
- 29—Friday. St. Peter, Apostle.
- 30—Saturday.

## CALENDAR OF COMING EVENTS

- June 17—Montana Dioc. Conv., St. Mark's Church, Havre.
- 19—Western Nebraska Dist. Conv., Alliance, Nebr.
- 20—Asheville Dioc. Conv., Church of the Holy Cross, Tryon, N. C.
- 20—Vermont Dioc. Conv., St. Paul's Church, Burlington.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### AFRICA

Miss M. S. Ridgely.

### ALASKA

Rev. Guy H. Madara.

### CHINA

#### HANKOW

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

### JAPAN

#### TOKYO

- Rev. R. W. Andrews.
- Rev. J. A. Welbourn.

### THE PHILIPPINES

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

### PORTO RICO

- Rev. E. A. Whittle.

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

# Personal Mention

THE Rev. CHARLES S. AVES, rector of Trinity Church, Galveston, Texas, taken seriously ill on Easter Day, is now greatly improved. His duties are being taken by his brother, the Bishop of Mexico.

THE Rev. FREDERICK BROOKINS becomes vicar of St. Mary's Chapel at Mt. Calvary parish, Baltimore, Md.

THE Rev. E. J. BURKE has accepted a call to North Sassafras parish, diocese of Easton, and will take charge July 1st.

THE Rev. CHARLES H. DOUPE has resigned from the Montoursville, Upper Fairfield, Halls circuit, Pa., on account of illness. He is unable to take up clerical work at present.

THE Rev. GEORGE O. ESKINS has been appointed to the charge of St. Paul's, Manheim, and Hope Church, Mt. Hope, Pa.

THE Rev. OSSE CELSUS FOX should now be addressed at 209 East Webster street, Marshalltown, Iowa.

THE Rev. ROBERT P. GALT has accepted a call to Trinity Church, Chambersburg, Pa.

THE Rev. GEORGE A. GRIFFITHS, for some years vicar of St. Mary's Chapel, Mt. Calvary parish, Baltimore, has resigned and been admitted to the Order of the Holy Cross.

THE Rev. H. G. HENNESSY has accepted a call to Grace Church, Paducah, Ky.

THE Rev. JOHN HEWITT, rector of St. Mark's, Coldwater, Mich., delivered an Ascensiontide

sermon on the Sunday after Ascension Day in the asylum of the local commandery of Knights Templar; gave the Memorial Day address at Bronson, Mich.; and on Sunday evening, June 5th, preached the baccalaureate sermon for the graduating class of the Coldwater High School.

THE Rev. BYRON HOLLEY has become rector of the Church of the Redeemer, Biloxi, Miss.

THE address of the Rev. HENRY E. HUBBARD is now 304 North Main street, Elmira, N. Y.

THE Rev. J. C. JACKSON should now be addressed at 1051 Taylor street, San Francisco, Calif.

THE baccalaureate sermon at the McDonough School, Maryland, was preached by the Rev. JOHN D. LA MOTHE.

THE Rev. Dr. ERNEST DE F. MIEL, rector of Trinity Church, Hartford, sailed from New York on Saturday, June 2nd, to do Red Cross work in France.

THE Rev. WALTER A. MITCHELL should be addressed at Oraville, St. Mary's county, Maryland.

THE Rev. E. J. M. NUTTER is now associated with St. Paul's Cathedral, Detroit, Mich.

THE Rev. W. H. H. POWERS, rector of Trinity Church, Towson, Maryland, who has been a patient at the Church Home and Infirmary, Baltimore, is sufficiently convalescent to return to his home but not to his duties. After spending the summer in the Virginia mountains, he will resume his work in September.

THE Rev. A. W. SEABREASE has resigned St. James' Church, Port Deposit, Md., effective July 1st.

THE Rev. ROBERT NELSON SPENCER, rector of Trinity Church, Kansas City, Mo., was the baccalaureate preacher before the University of Missouri, on Sunday morning, June 3rd.

THE Rev. WILLIAM J. VINCENT has accepted the rectorship of St. Mary's Church, Mitchell, S. D., and enters upon his duties immediately.

THE Rev. DUNCAN WEEKS, chaplain of Shattuck School, Fairbault, Minn., has accepted a call to become rector of St. James' Church, Goshen, Ind., and enters upon his new duties on June 15th.

THE Rev. HENRY LEE JEWETT WILLIAMS of the University of the South has volunteered for service in the army.

## Summer Addresses

MR. GEORGE D. DEANS, a candidate for holy orders, will spend his summer as lay reader in charge of St. Philip's Church, Southport, N. C.

THE Rev. G. TAYLOR GRIFFITH spends July and August at Cedar Rapids, Iowa, as priest-in-charge of Grace Church. His address June 21st to 29th and August 1st to 21st will be 4223 Greenview avenue, Ravenswood, Chicago.

THE Rev. CHARLES STANLEY MOOK should be addressed at Box 141, Beaumont, Calif. After serious illness he plans to rest in Beaumont until September 1st, and then to assume charge of missions at that place and at Banning.

THE Rev. J. H. RANDOLPH RAY will be locum-tenens in the parish of Zion and St. Timothy, New York City, during the month of August and part of September.

THE Rev. Dr. WILLIAM COPLEY WINSLOW of Boston is passing the summer and early fall season at Muttapolsett (Buzzard's Bay), Mass.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

## RETREATS

BOSTON, MASS.—There will be a retreat for associates and friends at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, beginning with Vespers 6 P. M., June 15th, and ending

with the celebration of the Holy Eucharist, June 18th. Conductor, the Right Rev. EDWARD W. OSBORNE, D.D.

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

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

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

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st, the Feast of St. Matthew. The conductor of the retreat will be the Rev. William T. Manning, D.D., rector of Trinity Church, New York. No charge is made to those who attend the retreat. We shall be glad to hear as soon as possible from those who hope to come. A postal card to the GUESTMASTER will be sufficient.

## ORDINATIONS

### DEACONS

EAST CAROLINA.—On Wednesday, June 6th, in the Chapel of the Theological Seminary in Virginia, Mr. GEORGE BOATE was admitted into the sacred order of deacons by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The candidate was presented by the Rev. Professor Wallis of the Seminary. Until September 1st, when the recently elected rector, the Rev. George F. Hill, takes charge, the Rev. Mr. Boate will be locum-tenens at St. Paul's Church, Greenville, N. C. After that date he will be assigned to another cure by the Bishop of the diocese.

PITTSBURGH.—On Trinity Sunday, June 3rd, at the St. Mary Memorial, Pittsburgh, the Rt. Rev. Cortlandt Whitehead, D.D., admitted to the order of deacons Mr. THOMAS MOORE BROWNE and Mr. DAVID VINCENT GRAY. Mr. Browne was presented by the Rev. H. L. Drew, who also preached the sermon; and Mr. Gray was presented by the Rev. W. N. Clapp. The Rev. Mr. Browne is a graduate of the Alexandria Theological School, and will serve at St. Margaret's, Wilmerding, and St. Alban's, Duquesne. The Rev. Mr. Gray is a graduate of the General Theological Seminary, and will serve at St. John's, Donora, and Holy Trinity, Monessen, Pa.

### PRIESTS AND DEACONS

CALIFORNIA.—In Grace Cathedral, San Francisco on Wednesday, May 30th, occurred the annual ordination of the Church Divinity School of the Pacific. The Bishop of the diocese ordained, and the preacher was the Bishop of Eastern Oregon. The Rev. JOHN CHARLES JACKSON, deacon, a graduate of a year ago, was advanced to the priesthood; and Mr. EDMUND LESLIE ROLLS, this year's only graduate, was made deacon. Mr. Rolls, the Bishop, ordained at the request of the Bishop of Olympia. The candidates were presented by the Rev. Dr. Lincoln, Vice-Dean of the Divinity School; the Rev. Dr. Powell and the Rev. Mr. Murgotten assisted in the service. Mr. Jackson has spent the year of his diaconate with Bishop Hunting in Nevada; but it is expected that both he and Mr. Rolls will take work near San Francisco Bay. Mr. Rolls will take a year of post-graduate work in the school before going to his own diocese.

FOND DU LAC.—On Trinity Sunday, June 3rd, at St. Paul's Cathedral, Fond du Lac, Bishop Weller ordained to the diaconate Messrs. MICHAEL ROY FREDERICK BARTON, HUBERT JOHN CHANDOS HOPE C. BUCKINGHAM, and JACKSON LANGSFORD COLE, and also advanced to the priesthood the Rev. Messrs. CHARLES ABBOTT FORBES, A.B., who goes to the Mission House of the Society of St. John the Evangelist, Boston, Mass., and JAY GOULD SEACORD, who will be assigned work in the diocese of Fond du Lac. The Ven. George Morrill Babcock acted as presenter, while the Dean of the Cathedral, the Very Rev. B. I. Bell, preached the sermon.

MISSOURI.—On Trinity Sunday the Rt. Rev. Daniel Sylvester Tuttle advanced to the priesthood the Rev. FREDERICK LOUIS GRATIOT, and ordained deacons Mr. WILLIAM WINFIELD SCOTT HOHENSCHILD and Mr. GROVER HARRISON. The service was held in Christ Church Cathedral,

St. Louis. The Rev. Arthur Brittain preached the sermon and presented the Rev. Mr. Gratiot; the Rev. Henry Watson Mizner of St. Stephen's House was master of ceremonies and presented Mr. Hohenschild, and the Rev. Claude E. Romick, who acted as Bishop's chaplain, presented Mr. Harrison. The Rev. Henry Nelson O'Connor read the Litany. The Rev. Mr. Gratiot has returned to Chicago to take up work in that diocese as children's curate at Trinity Church, Highland Park, Ill.; he plans also to take post-graduate work at the Western Theological Seminary. The Rev. Mr. Hohenschild has accepted a curacy at St. Cornelius' Church in New York City, and takes post graduate work at the General Theological Seminary next fall. The Rev. Mr. Harrison has gone to California to act as an assistant chaplain.

## PRIESTS

**HARRISBURG.**—On Ascension Day, May 17th, Bishop Darlington ordained to the priesthood the Rev. GEORGE HENRY SUMNER, in St. Stephen's Church, Harrisburg. The candidate was presented by the Rev. A. M. Judd, of All Saints', Williamsport, who also preached the sermon. The quiet hour was held by the Rev. E. S. Barlow of Shippensburg. Clergy present and assisting in the service were the Rev. Messrs. R. A. Sawyer, James F. Bullitt, Dr. Floyd Appleton, Archdeacon Dorwart, E. L. Henderson, and David Yule. Mr. Sumner was graduated at Seabury.

**MARYLAND.**—The Rev. S. LOGAN STEELE, JR., was advanced to the priesthood by Bishop Murray at the Cathedral of the Incarnation, Baltimore, May 29th. The sermon was delivered by the Ven. Edward T. Helfenstein, and the candidate was presented by the Rev. William A. McClenthen. Mr. Steele is assistant at St. Clement's, Philadelphia.

**MILWAUKEE.**—On St. Barnabas' Day in Kemper Hall, Kenosha, Wis., Bishop Webb advanced to the priesthood the Rev. NORMAN C. KIMBALL, assistant at St. Paul's Church, Milwaukee. The candidate was presented by the Ven. F. L. Maryon; the Litany was sung by the Rev. A. W. Griffin; Dean Lathrop acted as Bishop's chaplain; and the Rev. Vivan Peterson also assisted in the service.

**WESTERN MASSACHUSETTS.**—On Tuesday, May 15th, in Christ Church, New Haven, Conn., the Rev. C. Morton Murray presented to Bishop Brewster for ordination to the priesthood the Rev. HAROLD E. SAWYER. Mr. Sawyer was one of the acolytes at St. Peter's Church, Springfield, Mass., during the Rev. Mr. Murray's rectorship.

## DEGREES CONFERRED

**COLUMBIA UNIVERSITY, NEW YORK CITY.**—D.D. upon the Rt. Rev. CHARLES HENRY BRENT, Bishop of the Philippines, at commencement exercises on June 6th.

**PHILADELPHIA DIVINITY SCHOOL.**—D.D. upon the Rev. GEORGE GRIFFITH BARTLETT, *honoris causa*; D.C.L. upon the Rev. LUCIUS MOORE ROBINSON, D.D., *honoris causa*; at the commencement exercises on June 7th.

**ST. JOHN'S COLLEGE, ANNAPOLIS, Md.**—LL.D. upon the Rt. Rev. LEWIS WILLIAM BURTON, D.D., Bishop of Lexington; D.D. upon the Rev. ROBERT TALBOT, and the Rev. WILLIAM PAGE DAME, D.D.; at commencement exercises on May 31st.

## MEMORIAL

## ELLIOT HEBER THOMSON

[At the funeral of the Ven. Dr. E. H. Thomson, at Holy Trinity Cathedral, Shanghai, on Wednesday, April 25, 1917, Bishop Graves appointed a committee from among the clergy attending the funeral services, who present the following minute.]

On the evening of April 23, 1917, the Ven. ELLIOT HEBER THOMSON, D.D., Archdeacon of Shanghai, entered into his eternal rest.

Dr. Thomson was born in Virginia, March 19, 1834. He received his theological training at the Virginia Seminary and came to China in 1859, with the first Bishop Boone. His whole ministerial life, covering a period of fifty-eight years, was spent in missionary work in and around Shanghai.

Dr. Thomson was one of those rare spirits whose firm faith and large vision could hold, without discouragement or failure of inspiration, to the then apparently hopeless task of winning China to the Christian faith. At the time of his coming to China only the begin-

nings had been made, and in the establishment of most of the various institutions of the mission which have been so fruitful of blessing, to China and the Church, he had a prominent part. Moved by the sight of the often unnecessary sufferings of the sick and impressed with the opportunity to the Church in medical work for the Chinese, he availed himself of a small sum of money, \$150, which had been placed at his disposal, to establish a dispensary in Shanghai. Out of this small beginning has grown St. Luke's Hospital and all the other medical work of the mission. Impressed also with the need of opportunity for educational work, he devoted much of his time to the founding and supervision of day schools. He was also for some time in charge of Baird Hall, one of the two boarding schools for boys which were combined to form St. John's College, and in later years was for a while the acting president of the latter institution.

But by far the greatest part of Dr. Thomson's life work was in the direct preaching of the Gospel and the supervision of those Chinese clergy and catechists engaged in what is known usually as evangelistic work. He was untiring in his visits to the smaller cities and villages around Shanghai, preaching in chapel or preaching-hall or on the crowded street-corner, with never failing enthusiasm born of his faith that in the message he brought those who heard him would find that saving hope for which he knew they were blindly seeking.

In later years, in addition to his evangelistic labors, the Archdeacon was much employed in literary work, particularly Bible and Prayer Book translation. He was referred to as one of the chief authorities on the local dialect.

It is largely owing to Dr. Thomson that the mission survived the period of the Civil War in America, as he was, during a part of that time, the only foreign clergyman of the mission in Shanghai.

Besides the value of the varied activities of his missionary work, Archdeacon Thomson will long be remembered for the inspirational value of his life and for his wonderful influence among the Chinese, his kindly, loving heart drawing to him all with whom he came in contact. Nor was his influence limited to the Chinese. He was loved and honored by missionaries of all names and all ages, who constantly turned to him for advice and sympathetic companionship. "For he was a good man, and full of the Holy Ghost and of faith", and by his preaching and by the power of his holy life, "much people was added unto the Lord".

GOVERNEUR FRANK MOSHER,  
BENJAMIN LUCIUS ANCELL,  
CAMERON FARQUHAR MCRAE,  
Committee.

## DIED

**JONES.**—On Monday morning, June 4th, at her late home in Norwich, Conn., ADELIN BROWNE, wife of Isaac S. JONES, aged 60 years. Mrs. Jones was a native of Wausau, Wis., but for the past twenty-five years has been a resident of Norwich, where she was a devoted member of Christ Church.

**SCHWAB.**—Suddenly at her summer home at Merrick, L. I., on 3rd of June, MARY BALDWIN, widow of Herman C. SCHWAB of New York, and daughter of Mrs. Henry Baldwin of Washington, D. C.

## WANTED

## POSITIONS OFFERED—CLERICAL

**PRIEST FOR LATTER PART JULY** and all August wanted. Apply RECTOR, Freehold, N. J.

## POSITIONS WANTED—CLERICAL

**CLERGYMAN IN FULL ORDERS**, desirous of getting into country that his children may have the benefit of pure air, offers his services for work in quiet community. Age 41; college bred; experienced, business training; executive ability. Extemporaneous preacher of Evangelical type; good reader. Prayer Book Churchman; good mixer. Moderate stipend. Address CASE, care LIVING CHURCH, Milwaukee, Wis.

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

**RECTOR OF A CITY PARISH** in Canada, of advanced scholarship and exceptional ability as a preacher, wants a position as professor

in theological college, or a parish in Eastern states; liberal in Churchmanship. Address LIBERAL, care LIVING CHURCH, Milwaukee, Wis.

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

**RECTOR, FORMERLY HEADMASTER.** desires to correspond with a parish where he could combine scholastic work with parish duties. Address PAXON, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PRIEST WILL TAKE** supply work in, or immediately near, New York or Long Island, during August. Address SUPPLY A.B., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, COLUMBIA AND GENERAL Seminary man**, references, seeks curacy, institutional chaplaincy, or missionary work. Address ROYER, care LIVING CHURCH, Milwaukee, Wis.

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

**RECTOR DESIRES CHANGE.** Ten years in present place. Will take long term locum-tenency. Correspondence invited. Address D. P., care LIVING CHURCH, Milwaukee, Wis.

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

**PRIEST SEEKS CATHOLIC parish or curacy.** married; highest references. Address PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.

**ARCHDEACON R. S. RADCLIFFE** desires to act as locum-tenens for the coming month of August. Address Ridgway, Pa.

## POSITIONS OFFERED—MISCELLANEOUS

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

**ORGANIST AND CHOIRMASTER** wanted; salary \$600; community furnishes good teaching opportunities. Address BEMONT, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**EARNEST CHURCHWOMAN OF EDUCATION** and refinement would like to secure a position as trained parish worker in a large active parish. One who is qualified to take the initiative in all parochial activities in the parish, Sunday school, and guilds. Have had several years' experience. Highest references. Address INITIATIVE, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED AS COMPANION** to elderly lady or assist with care of children and help with light housework, by gentlewoman (Canadian), who has been accustomed to doing her own work. Churchwoman; moderate compensation; references exchanged. Address HILL, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** seeks change; 18 years' experience in American Church; male and mixed choirs. Disciplinary and popular with men and boys. Specialist on boy voice and voice culture. Married; Churchman; Recitalist. Address WALLIS, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST DESIRES POSITION** in small Episcopal Church, preferably in Eastern states, for July, August, and September—in return for board and laundry. Pipe organ preferred. References exchanged. Address T. J., General Delivery, The Hill, Augusta, Ga.

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

**POSITION WANTED** as governess, companion, or similar occupation, by refined girl (23). Experienced in teaching young children. Communicant. Highest references. Address FEDERAL, care LIVING CHURCH, Milwaukee, Wis.



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

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

**ORGANIST AND CHOIRMASTER, A.R.C.O.** (London, Eng.), desires change of position. Highest qualifications and references. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED AS COMPANION** during July and August in the country. Ozark mountains preferred. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

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

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

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

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

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

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

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

**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,

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

**CLERICAL OUTFITS**

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

**BOARDING—NEW JERSEY**

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

**BOARDING—NEW YORK**

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

**HEALTH RESORTS**

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

**NEEDLECRAFT**

**NEEDLECRAFT:** 12 months for 35 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.

**LOANS, GIFTS, AND GRANTS**

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

**CAMBRIDGE CONFERENCE**

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

**THE BOARD OF MISSIONS**

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

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

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

The Spirit of Missions, \$1.00 a year.

**FOOD PREPAREDNESS**

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

References: BISHOP L. W. BURTON, D.D., Lexington, Ky. LIET. GOV. JAMES D. BLACK, Barboursville, Ky.

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

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

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

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

**THE ORDER OF THE DAUGHTERS OF THE KING**

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

**THE LIVING CHURCH**

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

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

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

R. W. Crothers, 122 East 19th St. M. J. Whaley, 430 Fifth Ave. Brentano's, Fifth Ave. and East 27th St., above Madison Sq. Church Literature Press, 2 Bible House.

**BROOKLYN:**

Church of the Ascension (Greenpoint), Kent St., near Manhattan Ave.

**ROCHESTER, N. Y.:**

Scranton Wetmore & Co.

**TROY, N. Y.:**

A. M. Allen. H. W. Boudey.

**BUFFALO, N. Y.:**

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

**BOSTON:**

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

**SOMERVILLE, MASS.:**

Fred I. Farwell, 106 Highland Road.

**PROVIDENCE, R. I.:**

T. J. Hayden, 82 Weybosset St.

**PHILADELPHIA:**

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

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

Broad Street Railway Station. Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

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

**BALTIMORE:**

Lycett, 317 North Charles St.

**WASHINGTON:**

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

**LOUISVILLE:**

Grace Church.

**STAUNTON, VA.:**

Beverly Book Co.

**CHICAGO:**

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

The Cathedral, 117 Peoria St.

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

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

Morris Co., 104 S. Wabash Ave.

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

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**LONDON, ENGLAND:**

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

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

**INFORMATION AND PURCHASING BUREAU**

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

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

**BOOKS RECEIVED**

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

Society for Promoting Christian Knowledge. 68 Haymarket, London, S.W., England.

Christian Faith and Practice Papers.

Group I. Collected by C. C. B. Bardsley.

Group II. Collected by Three Members of the English Church Union.

Groups III. and IV. Collected by the Rev. W. Temple. (III.) and Rev. H. S. Holland, D.D. (IV.)

**Dodd, Mead & Co. New York.**

*The Secret of the Quiet Mind.* By the Ven. Basil Wilberforce, D.D., Archdeacon of Westminster, Chaplain of the House of Commons, Select Preacher before the University of Oxford. \$1.25 net.

*Spiritual Consciousness.* By the Ven. Basil Wilberforce, D.D., Archdeacon of Westminster, Chaplain of the House of Commons, Select Preacher before the University of Oxford. \$1.25 net.

*The Hope That Is In Me.* By the Ven. Basil Wilberforce, D.D., Archdeacon of Westminster, Chaplain of the House of Commons, Select Preacher before the University of Oxford. \$1.25 net.

*Seeing God.* Personal Recognition of Divine Love. By the Ven. Basil Wilberforce, D.D. The Purple Series. 75 cts. net. Books of Devotion and Meditation.

*There is no Death.* By the Ven. Basil Wilberforce, D.D. The Purple Series. Books of Devotion and Meditation. 75 cts. net.

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

*Arthur Stanton: A Memoir.* By the Right Hon. George W. E. Russell. With portraits and other illustrations. \$3.50 net.

**E. P. Dutton & Co. New York.**

*Trench Warfare.* A Manual for Officers and Men. By J. S. Smith, Second Lieutenant with the British Expeditionary Force. \$1.50 net.

**Houghton Mifflin Co. Boston.**

*How to Make the Garden Pay.* A Manual for the Intensive Cultivation of Home Vegetable Gardens. By Edward Morrison and Charles Thomas Brues, Assistant Professor of Economic Entomology, Harvard University. 75 cts. net.

**PAPER COVERED BOOKS**

*St. Alban's School.* Knoxville, Ill.

*The Record,* Annual number. June, 1917.

**PAMPHLETS**

*From the Author.*

*Prayers for Use in the Diocese of Connecticut.* Authorized by the Bishop.

*Prayers for Wartime.* Authorized by the Bishop for Use in the Missionary District of Utah.

**Fort Hill Press. 176 High St., Boston.**

*An Office to be Used in Time of War.* Compiled by Very Rev. Edmund S. Rousmaniere and Rev. John W. Suter. Fifty for \$1.00.

*World Peace Foundation.* 40 Mt. Vernon St., Boston.

*The New Pan Americanism.* Part III. Central American League of Nations. Vol. VII., No. 1, February, 1917. World Peace Foundation Pamphlet Series. Free on application.

*American Social Hygiene Association.* 105 W. 40th St., New York.

*Keep in Fighting Trim.* 5 cts.

*What Shall We Read?* A List of Books on Social Hygiene and Related Topics. 5 cts.

*A Study of Venereal Prophylaxis in the Navy.* By Charles E. Riggs, M.D., Medical Inspector, United States Navy. 5 cts.

*Venereal Diseases.* 5 cts.

*Sisterhood of the Transfiguration.* Glendale, Ohio.

*Nineteenth Annual Report,* May, 1917.

## ANNUAL CONVENTIONS

**SUMMARY**

DULUTH observed Bishop Morrison's twentieth anniversary. It passed resolutions of loyalty, and urged national prohibition.—EASTON, besides its routine work, planned to observe Bishop Adams' thirtieth anniversary next year.—The NORTH TEXAS convocation did excellent work. The Church Pension Fund was reported in operation, the Apportionment well in hand, and all parishes and missions active.

**DULUTH**

THE TWENTY-SECOND annual convention opened in Trinity Cathedral, Duluth, on Tuesday evening, June 5th, with Evening Prayer. The Bishop gave the first portion of his address dealing with the war. He expressed sentiments of the deepest patriotism and emphasized the fact that political differences must not be made an issue in the war. It was a source of profound gratification that the war plans made by army and navy boards were heartily endorsed by republicans, and that the bill for their passage in the House of Representatives was introduced by a republican.

Immediately after the service the convention was called to order for business. The Rev. J. G. Ward was re-elected secretary, and the Rev. C. J. Hedelund was re-appointed assistant secretary. Wednesday, the sessions opened with the Holy Eucharist, the Bishop as celebrant, being assisted by the Rev. A. W. Ryan, D.D., and the Rev. Thomas W. MacLaren, LL.D.

At the business session, immediately following, resolutions were adopted pledging loyalty and support to the President, to bring the war to a successful end.

A resolution was also passed urging Congress to legislate for prohibition (excepting wines for sacramental purposes) for the period of the war; and urging that present industrial and educational standards be maintained.

The Standing Committee: Rev. A. W. Ryan, D.D., Rev. E. S. Murphy, Rev. J. G. Ward, Rev. W. E. Harmann, Messrs. W. E.

Magner, F. W. Paine, Thomas S. Wood, James A. Brown.

Wednesday evening a banquet, given in honor of the Bishop, in recognition of his twentieth anniversary, and attended by 150 guests, was served by the ladies of Trinity Cathedral in the guild hall. The Rev. Thomas W. MacLean, LL.D., acted as toastmaster. The Rev. F. C. Coolbaugh, D.D., read a testimonial of affection and esteem.

The Rt. Rev. F. A. McElwain, D.D., Bishop-elect of Minnesota, the principal speaker, in neat, graceful, and stirring words, brought the testimonial of esteem from another diocese.

Bishop Morrison responded, and spoke of the work that had been accomplished under God; of growth from one parish to some thirty, from six clergy to thirty-three, from seven churches to over fifty.

**EASTON**

ANNUAL CONVENTION assembled in Christ Church, Great Choptank parish, Cambridge (Rev. Edwin S. Hinks, rector), on Tuesday, June 5th. Morning Prayer was followed by the Holy Eucharist, with the Bishop as celebrant. The convention sermon was preached by the Rev. C. R. Birnbach.

After this service the convention was called to order, a quorum was noted, and recess was taken until afternoon. At two o'clock Mr. S. E. Shannahan was re-elected secretary. At the evening session the Bishop read his address, devoted largely to war conditions and to the Church Pension Fund.

On the following morning the elections took place, with the following results:

Standing Committee: The Rev. David Howard, the Rev. George C. Sutton, D.D., the Rev. H. B. Martin, D.D.; Messrs. William H. Adkins and Edwin Dashiell.

A committee was appointed to draft resolutions on the approaching thirtieth anniversary of Bishop Adams.

A vote of thanks was extended to Bishop Lawrence and Mr. Monell Sayre for their interest in raising the Pension Fund, which has reached the sum of nearly \$9,000,000.

Next year being the fiftieth anniversary of the organization of the diocese, when the convention will be held in the see city, a committee was appointed to arrange for celebration of the event. Christ Church, St. Peter's parish, Easton, was chosen for the next convention.

The convention accepted a proposition by which diocesan news will be published on the last page of the *Witness*, once a month, and the Rev. Dr. Walter Archbold was appointed to edit the same.

**NORTH TEXAS**

PLAINVIEW is not a large town, and there is a congregation there of but thirty-five communicants, but it successfully entertained the seventh annual convocation on May 20th and 21st. Bishop Temple was the celebrant at the opening service, and the Rev. E. C. Seaman preached.

Reports showed the Church Pension Fund in operation in the district, and the missionary apportionment practically paid through the year. A twenty-three per cent. increase in the latter was accepted. All parishes and missions in the district were represented in the convocation, and all were reported as receiving pastoral care.

The end of the fiscal year was changed to coincide with the civil year, in accordance with action of General Convention.

The meeting Sunday night was in behalf of Religious Education, attention being given to the development of the smaller Sunday school. The closing missionary service was addressed in five-minute speeches by six interested talkers. The convocation invited all Sunday schools to send delegates to institutes which will be held hereafter in connection with the sessions.

Elections resulted in the return of most of the old officers.

The Council of Advice: Rev. A. D. Ellis, Rev. N. F. Marshall; Messrs. Will Stith and J. C. Crude.

Secretary: Rev. G. C. Rafter.

Treasurer: Mr. C. J. E. Lowndes.

Chancellor: Judge Arthur Yonge.

# NEW YORK CONFIRMATIONS UNITED AT THE CATHEDRAL

**Other Cathedral Notes — Columbia Honors Bishop Brent—School for Deaconesses—Rev. William Wilkinson Retires**

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

THE first united Confirmation service ever held in the Cathedral of St. John the Divine (and perhaps in this country) was attended by great crowds of people on Trinity Sunday evening, and was so successful in every respect that the arrangements will be repeated. The clergy, confirmation classes, and delegations of parishioners came from five congregations in the Bronx: Holy Faith, Holy Spirit, Atonement, Emmanuel, and Good Shepherd.

There was nothing about the service to suggest the "union service" of two or more congregations in a parish church. Here the people of the Bronx were worshipping in their own Cathedral—common ground. The full choir was present, the Bishop of the diocese was officiating and making an address, and the candidates and all the people were deeply impressed with the fact that they were members of a great diocese of the National Church. About one hundred and twenty-five persons were confirmed.

#### TRINITY ORDINATIONS

Bishop Greer officiated at the Trinitytide ordinations in the Cathedral of St. John the Divine on Trinity Sunday. Bishop Burch assisted in the services, and the Rev. Frank Heartfield, rector of St. George's Church, Newburgh, preached the sermon. The large congregation taxed the capacity of the Cathedral. The names of the deacons and priests ordained follow: Deacons: Messrs. Walter Frederick Borchert, Lindley Hoffman Miller, B.A., Egbert A. Craig (for the diocese of Springfield), Richard Warne, B.A. (for the diocese of Western New York). Priests: The Rev. Messrs. Glenn Brown Coykendall, Charles Cuthbert Canterbury Corbin, Joseph Noyes Barnett, B.A., Maurice Picard, M.A., Charles Thorley Bridgeman, B.A., James Theodore Carney, B.A., Jeremiah Charles McAuley Shrewsbury. In the afternoon Bishop Burch held a confirmation in the Chapel of the Good Shepherd, Blackwell's Island. Clergymen newly ordained accompanied him. Seventy inmates of the Home for the Aged and Infirm were confirmed in the chapel and in the wards.

#### EXHIBIT OF CATHEDRAL MODEL AND DESIGNS

It was announced this week that, under the sanction of the Bishop of the diocese, the present condition and the proposed immediate extensions of the Cathedral of St. John the Divine would be shown in the form of a model with plans and drawing, by Cram and Ferguson, the architects; in direct color photographs by Henrietta Hudson; and in monochromes by Roger B. Whitman, architectural and garden photographer; at Mr. Whitman's atelier, 14 West Fortieth street, New York, June 11th, 12th, 13th, 14th, and 15th, from noon to six o'clock.

#### SUMMER PREACHERS AT THE CATHEDRAL

The following list of special preachers at the Cathedral of St. John the Divine has been arranged for the summer. The services occur at 11 A. M. and 4 P. M.

June 17th, Bishop Darlington, Canon Jones.

June 24th, Chaplain Silver, Canon Nelson.

July 1st, Bishop Charles D. Williams.

July 8th, Bishop Charles S. Burch.

July 15th, 22nd, and 29th, Bishop Charles D. Williams.

August 5th, 12th, 19th, and 26th, Bishop Charles E. Woodcock.

#### COMMENCEMENT AT COLUMBIA UNIVERSITY

The 163rd annual commencement exercises of Columbia University were held on Wednesday, June 6th. Mayor Mitchell, of the class of 1899, was admitted to the degree of Doctor of Laws. The Rt. Rev. Charles Henry Brent, Bishop of the Philippine Islands, received the degree of Doctor of Divinity.

In all, there were 2,440 graduates, a record-breaking number. Because of the absence of hundreds of young men now in training at Plattsburg and other camps, the customary gaities were omitted, with the single exception of alumni class luncheons.

#### AT THE TRAINING SCHOOL FOR DEACONESSSES

To fill the vacancy caused by the resignation of Dean Knapp, Miss Edith Hopkins has been chosen by the board of trustees of the New York Training School for Deaconesses to be executive head of the Deaconess House, which is within Cathedral Close. For the last twenty years Miss Hopkins has been head of God's Providence House. The trustees also have appointed as members of the staff three other deaconesses. They are Miss Adelaide Case and Miss Henrietta Goodwin, a deaconess of the Church Missions House, and Miss Grace Hutchins, of Boston and Wuchang, China.

The New York City Mission will be used as the "laboratory" for the students. They will gain practical experience by working under direction of the Rev. Dr. Charles P. Tinker, general secretary of the City Mission.

Deaconess Goodwin will retain her position as student secretary of the Board of Missions, but will live at the Deaconess House, which is better known as St. Faith's. She has been the student secretary for the last ten years. Miss Hutchins and Miss Case are both graduates of Bryn Mawr. Miss Case has done graduate work in pedagogy at Columbia and has studied at Union Theological Seminary. Miss Hutchins is well known as a leader in the Auxiliary in the diocese of Massachusetts. In 1912 she went to Wuchang as a teacher in St. Hilda's School. She returned to this country recently.

The Rev. Dr. William E. Gardner is now warden of the Deaconess' School, succeeding the late Dean Grosvenor.

#### RETIREMENT OF REV. WILLIAM WILKINSON

The Rev. William Wilkinson, who has served for nine years as parish missionary on the staff of Trinity Church, has been retired on a substantial pension. Mr. Wilkinson came here from Minneapolis, Minn., and will be remembered for his out-of-door religious meetings in the financial district. He has long been popularly known as "the Bishop of Wall Street." Many will miss him and his stirring addresses.

#### RELIGIOUS EDUCATION

The committee on teacher-training of the diocesan board is planning to establish a traveling Library for the use of the parishes, on loan for a specified period, as

desired. It is hoped that there may be gathered and properly catalogued in some central place, such as Synod Hall, a collection of books, pictures, periodicals, other printed matter, and stereopticon slides. Any of this material will be sent to any parish on request to the chairman, Dr. S. W. Patterson, Synod Hall, New York City.

The winter and spring session of the Church Demonstration School ends on June 17th. Closing exercises will be held in the auditorium, for the morning school at 9:50 and the afternoon school at 3:00. Reports on the year's work will be given by a representative from each class. The school sets forth a summer programme of six weeks, beginning July 9th.

#### DR. CLENDENIN ANNOUNCES RESIGNATION

On Whitsunday when the Rev. Dr. F. M. Clendenin celebrated the thirtieth anniversary of his rectorship of St. Peter's Church, West Chester, he announced to the congregation his intention of resigning the rectorship in the coming autumn. "When I am gone," he said, "you will think of me sometimes, I know, for in the long years we have been together many of our relations have been very sacred; you will think of me and sometimes, I hope, say a prayer for me that in all things I may know God's will and knowing it may be willing to fulfill it."

Dr. Clendenin has been in impaired health for several years and there has been an exceptional financial burden through enormous taxes for special improvements on the street in front of the property. St. Peter's is a colonial parish and is "land poor." If it be possible to retain the property it will sometime become an endowment of great value, but in the meantime the expense of carrying it in connection with the special taxes levied is a very serious one. Dr. Clendenin has stated that he feels that a younger man in full vigor of health is required to carry the burden. The character of the congregation has necessarily changed during the thirty years of his rectorship. West Chester was formerly a secluded village at some distance from the metropolitan life. It is now a part of the busy city and has largely filled up in population already.

When Dr. Clendenin came to West Chester thirty years ago the political conditions were so corrupt that he threw himself heartily into a movement to secure change. This movement took the form of a demand for the annexation of West Chester to the city. Two or three other towns intervened between the city and the village, and accordingly it was necessary to convince these, as well as the people of West Chester, over the vigorous opposition of the politicians, that the only way to obtain relief from their condition was through annexation to the city. Ultimately his labors proved successful and annexation was made. In the Church the transition from a pewed system to a free church was also accomplished through Dr. Clendenin's earnest efforts and the parish has been made democratic and a factor in the civic life of the Bronx. The *Bronx Home News* well says that Dr. Clendenin "is known to almost every man, woman, and child in Bronx county."

Dr. Clendenin is an active force in the diocese of New York and was a member of the Standing Committee for several years.

#### DECLINES ELECTION TO BERKELEY

THE REV. DR. MIEL, recently elected Dean of the Berkeley Divinity School, has declined that election and has gone to France as a Red Cross chaplain. Professor Ladd continues to serve as acting Dean.

## FAREWELL SERVICE FOR BOSTON BASE HOSPITAL UNIT NO. 6

Held in Trinity Church—Flags Dedicated—Bishop Brent Speaks at the Cathedral

The Living Church News Bureau }  
Boston, June 11, 1917 }

**M**ORE and more the war is becoming our war, as our kinsmen and our friends enter the army or navy of America or set forth for Serbia in Europe. On Trinity Sunday afternoon there was a most impressive service in Trinity Church, Boston, as a Godspeed for the men and women of Base Hospital No. 6 (of the Massachusetts General Hospital), before their departure for France. A congregation of over two thousand was in the church and some five hundred people were unable to gain admission. The service was special, and authorized by the Bishop. The chaplain of the unit, the Rev. Henry K. Sherrill, has been for some time a curate of Trinity Church. Dr. Mann officiated and addresses were made by the Bishop, and Mr. Sherrill.

The presence of the uniformed officers, aides, and orderlies, and the nurses in their professional garb gave a military air to the occasion. There were 25 officers and aides, 125 orderlies, and 55 nurses. The Bishop spoke of the members of the unit as consecrated to God's Service. He urged them to have respect for all human beings. He said that this country is not fighting against a people, but against an unjust government; and though we must fight hard and kill, still we must be chivalrous and maintain respect for the enemy. In conclusion, he stated that the unit could feel sure that all their fellow citizens will support them by prayer and in all ways. Mr. Sherrill said the hospital corps was going not simply as representing America but as men and women who will take their places in the company of those of all the ages who have been privileged to uphold the principles of justice and freedom. Very impressive was the dedication of the flags, wherein the Bishop used this prayer:

"O Lord, our God, to whom alone belongeth power, and from whom cometh our salvation; bless us, we pray Thee, as we dedicate this flag which shall be to us the symbol of justice, liberty, and mercy.

"We remember before Thee the men who beneath this banner, in war and in peace, have fought the battles of the right. They loved not their lives unto death, but laid them down that this nation might be one and free. Help us, we beseech Thee, to maintain that which they achieved. And as, when a strong man armed keepeth his palace, his goods are in peace, teach our hands to war and our fingers to fight against all who would take from our fathers heritage of freedom.

"Sanctify our allegiance to the republic for which this banner stands; that, by Thy mighty aid, it may continue one nation, indivisible, with liberty and justice for all; through Jesus Christ our Lord. Amen."

Dr. Mann writes in his weekly Kalendar as follows:

"Trinity Church makes a real sacrifice for the country in letting Mr. Sherrill go. All of us have come to love him and to trust him. Modest, straightforward, clear-headed, and efficient, he is eminently fitted for the important work of chaplain of a hospital unit; but how sorely we shall miss him! May God bless and keep him wherever he

goes, is the prayer alike of the people of Trinity, whom he has served so loyally, and the rector, who feels that in losing him he is losing a younger brother."

Dr. F. C. Kidner, son of the Rev. Reuben Kidner, of Trinity Church, has arrived in England, as a member of the orthopedic unit.

### SERMON BY BISHOP BRENT

Bishop Brent, at the Cathedral on May 27th, said:

"What I would say to the American public now is that, as we begin to appreciate just what is involved in our choice (the declaration of war), we do not look back, we do not waver; but we stand firm—because the God who helped us to our decision, acting through the national conscience, will sustain us when we too have the hard days that our Allies have already gone through and so bravely endured. Having made our choice, let us stand true to that choice. I know that there are many who thought that the very word *Democracy* carried with it a certain amount of magic, and that the waving of our noble flag would probably reduce disorder and chaos to order. It is only the sustained effort of the national will that is going to win in this conflict; and let me say to you with all seriousness, that it is in America's hands, in her hands alone, to decide the fate of the whole world. If there is any holding back on our part, if we lack in the spirit of self-sacrifice, then let me tell you, so far as human foresight is able to perceive, our cause is bound to go under. Men love life—life with all its color and joy and warmth—and it is the last thing that they will give to a cause; but it is the only thing that will suffice in this present crisis—the only thing that will suffice. Our wealth—it is needed. Our food supply—we must husband it, we must share it with our Allies—it is needed. Our compassion—Ah, God knows it is needed! . . . But I say, all these things will not suffice. If we are to bring real comfort to our cause we must do what God did when He determined to bring true comfort to mankind—we must give our own selves."

### SEMINARY PASSES FIFTIETH YEAR

This week is marked by the fiftieth anniversary of the founding of the Episcopal Theological School, in Cambridge. Wednesday, June 13th, is alumni day; Thursday, June 14, is commencement, when Matins is at 8:30 a. m., the Holy Eucharist and Conferred Degrees at 11 a. m., with a sermon by the Bishop; and luncheon at 1 o'clock, followed by addresses.

### SERVICE FOR NURSES

The annual service of St. Barnabas' Guild for Nurses is being held on the Patron's Festival at 8 p. m. in Trinity Church. The Bishop gives the address.

### CATHEDRAL SERVICE UNIT

The Cathedral Service Unit is painting on the weekly Kalendar economy recipes for palatable, wholesome, and economical dishes. The cooking committee has added to its Wednesday lunch a second "economy lunch" on Thursdays in June. In May more than five hundred persons have been served at cost, and the demonstration of good food at small expense, without service and without waste, has proved more than possible. The Cathedral is in no sense competing, but teaching constructive methods of food con-

servation and economical use. The sewing and knitting committees report an average of over fifty articles a week, with boundless calls for more.

### ORDINATIONS

On Sunday, June 10th, the Suffragan Bishop ordained to the priesthood, the Rev. John Carroll Poland, Jr., in Emmanuel Church, West Roxbury. Dr. Van Allen was preacher. On Sunday, June 17th, the Bishop of Western Colorado is to order Mr. Benjamin Crane De Camp, Jr., to the diaconate, in St. James' Church, West Somerville. The Rev. W. H. Pettus, rector, is to present the candidate and the Rev. Prof. W. F. Gookin is preacher.

J. H. CABOT.

### COMMENCEMENT AT ST. LUKE'S HOSPITAL, CHICAGO

THURSDAY, June 7th, was commencement day for the class of 1917, of St. Luke's Hospital Training School for Nurses, Chicago. At a celebration of the Holy Eucharist in the chapel with special intention for the members of the graduating class, the chaplain, the Rev. G. D. Wright, blessed a Como silk flag given for use in the chapel in memory of his deceased brother. The graduating exercises were held at Trinity Church in the evening. The chaplain was master of ceremonies. Shortened Evening Prayer was said by the Rev. Henry Irving Bacheller, and a practical address on the professional phase of the nurses' work was delivered by Lewis L. McArthur, M.D. Diplomas were awarded to the forty graduates by Mr. William J. Bryson, president of the board of trustees, and school badges were blessed and given by the chaplain. The benedictory address was delivered by the Rev. Frederick Budlong. The chaplain closed the service with special prayers. This annual service of St. Luke's Training School is most impressive and is attracting the notice of an increasing number of people. After the service a reception was given to the graduating class and their friends in the parish house by the members of Trinity under the auspices of the women's board of St. Luke's.

### LOUISVILLE CATHEDRAL CALLS REV. R. L. MCCREADY

THE REV. RICHARD L. MCCREADY, rector of St. Mark's Church, Louisville, Ky., has been called to Christ Church Cathedral in succession to the Very Rev. Charles E. Craik, D.D., resigned. He has accepted but will not assume charge of the Cathedral as Dean until October 1st. The Rev. Henry Jerome Simpson, who has been temporarily in charge since Dean Craik's disability, will retire on July 1st, the period of his engagement, in favor of some clergyman yet to be chosen.

The Rev. Richard Lightburne McCready, Dean-elect, received holy orders at the hands of Bishop Dudley in 1891 and 1895, and since 1905 he has been rector of St. Mark's Church. He did earlier service as assistant at Christ Church, Lexington, from 1891 to 1893; as rector of Ascension Church, Frankfort, from 1893 till 1902; and thereafter until his call to St. Mark's as rector of Grace Church, Avondale, Cincinnati. He has served several times as a delegate to General Convention from both Kentucky dioceses. He has also served as a member of the Standing Committee of both dioceses, and as an examining chaplain of the diocese of Kentucky.



# BISHOP LINES ADDRESSES PHILADELPHIA STUDENTS

## At Divinity School Commencement — Prayer Book for Soldiers and Sailors—War Preparation

The Living Church News Bureau }  
Philadelphia, June 11, 1917 }

THE annual commencement of the Philadelphia Divinity School was held Thursday, June 7th. Holy Communion in the Divinity School Chapel was followed by breakfast in the refectory. The service at 11 o'clock in the Church of the Atonement was read by Dean Bartlett and Dr. Robinson. The Bishop of Newark was the preacher. He said that he believed that a "department of common sense" should be established in every seminary or divinity school. He said that many men are utter failures for lack of this, in spite of the fact that they are well trained in scholarship, both in college and seminary. He rather commended the old English method of the student of divinity reading theology with some learned priest, and at the same time coming into contact with the practical men of the parish. The present day seclusion of the young man while studying does not commend itself. The man is out of touch with the problems with which he should be familiar. The world needs teachers of religion rather than theologians. He said that he "wished that the course of study might be less rigid and a larger number of elective studies be introduced".

The St. Peter's Church prize of \$50 was awarded Rowland Frederick Philbrook. Honorable mention was made of Charles Glenn Baird, B.A., M.A., and Arthur Ernest Whittle. Scholarship prizes were awarded: Senior class, first to William Hoke Ramsaur, B.A., and second, to Rowland Frederick Philbrook. Middle class: first, to Howard Rasmus Brinker; second, divided between Richard Hamilton Gurley and Charles Alfred Bennett, B.A. Junior class: first, John Wilson Freeman, B.A., and second, Russell Emerson Hartwell, B.A. The first prizes were \$100 each; the second, \$50.

Diplomas were presented by Bishop Talbot to Paul Sidney Atkins, Allen Evens, Jr., B.A., Earle Wentworth Huckel, B.A., John Zenon Jasinski, Joseph Jasinski, Rowland Frederick Philbrook, William Hoke Ramsaur, B. A., and Walter Winthrop Smith, B.A. The degree of Bachelor of Sacred Theology (in course) was conferred on William Hoke Ramsaur, B.A., honor man, class of 1917, and Dallas Eyre Buzby, B.A., class of 1914. Master of Theology (in course) upon Clarence Wyatt Bispham, B.A., M.A., S.T.B., Doctor of Sacred Theology (*honoris causa*) upon George Griffith Bartlett, B.A., and Doctor of Canon Law (*honoris causa*) upon Lucian Moore Robinson, B.A., M.A., D.D.

After luncheon, at which the ladies of the association were guests, the alumni association held its annual meeting. The Rev. O. S. McIlhenny was elected president. In the evening an essay was read by the Rev. Philip J. Steinmetz.

### PRAYER BOOK FOR SOLDIERS AND SAILORS

The Bishop White Prayer Book Society has appointed the Rev. Lucian Robinson, D.D., the Rev. Louis C. Washburn, and the Rev. Arthur Warner, a committee to issue a Prayer Book for Soldiers and Sailors. The committee has prepared a book upon

the following lines, and placed it in the hands of the printer:

1. President Wilson's statement of the purpose and objects before us in the war.
2. A call to prayer with a pledge and identification blank.
3. Morning prayer.
4. Evening prayer.
5. Holy Communion.
6. A score of collects.
7. Other prayers from the Prayer Book.
8. Thanksgivings.
9. Special Prayers for the various needs of the men.
10. Some of the Psalms.
11. Some readings from the New Testament.
12. Fifty hymns and national anthems.

This book contains 170 pages, 5½ x 3½ inches in size, and will be bound in khaki for the army and in navy blue for the navy. It can be secured in quantities from the secretary of the society, the Rev. Arthur W. Warner, 533 Arch street.

These books will not be on sale, but the dioceses asking for a grant will be expected to make an offering to the society.

### CHRISTIAN MINISTRATION TO MARINE CORPS

A committee of which Bishop Suffragan Garland is a member and chairman, and on which other Christian bodies and the Jewish Church have representatives, has issued a letter to the clergy and ministers of their respective bodies calling upon them to bring the matter of the United States Marine Corps National Recruiting Week before their congregations. With the letter is a suggested Prayer for the Marine Corps, which has been approved by all the committee, and concluded in such a way as to be fitting for use in a Christian or Jewish congregation. The committee has requested Archbishop Prendergast of the Roman Catholic diocese to issue a like appeal and similar prayer to his clergy. The committee recommends that a roll of honor be placed in the vestibule of every church or other place of worship, containing the names of the enlisted men; that all ministers and pastors send a letter regularly to the enlisted men under their pastoral care; that the people be asked to pray daily for our brethren in active service (it is suggested that the special hour for the Christian Churches be 12 o'clock noon and for the Hebrew 5 o'clock, and that all the churches be open for private prayer); and that in each congregation some organization be appointed to send a little reminder regularly to all enlisted men—say once a month, so that the men in active service will know they are not forgotten.

### CLERICAL BROTHERHOOD PLANS SERVICES FOR MEN UNDER ARMS

The meeting of the Clerical Brotherhood on Monday, June 4th, was devoted to study of the ways and means by which the navy yard and various camps in Pennsylvania could be provided with services, comforts, and recreation for the men. Chaplain Dickens of the Navy Yard, the appointed speaker, on account of illness was unable to attend. In his stead, the Rev. Allen Evans, who is assisting him, presented the needs of the men and described the work being done. Chaplain Gould, of the U. S. S. *Iowa*, and Chaplain Williams, of the U. S. S. *Kansas*, made appeals for the men of their ships. The Rev. James A. Montgomery,

Ph.D., reported for the Clergy Reserve Corps that the Rev. Thomas S. Cline had volunteered as chaplain for the engineer corps, and the Rev. Waldemar Jansen for the U. S. A. Ambulance Corps, which is being mobilized at Allentown. He also made an appeal for equipment to carry on religious work.

### SUNDAY SCHOOL ASSOCIATION

The West Philadelphia branch of the Sunday School Association of the diocese held its spring session in the Chapel of the Mediator on Monday evening, June 4th. The speaker of the evening was the Rev. Fred E. Seymour, who told of Sunday School Methods in Rhode Island. The vicar of the chapel had on exhibition the work of his Sunday school. This school shows a most successful application of the *Christian Nurture Series*. It is graded; a regular system of promotions after careful examination, and finally graduated. Reports of the classes as to use of offerings were also exhibited, and the amount of offerings for missions shown. A chart showing the course of a child from the day he enters the lowest grade until he reaches the highest was on the wall. On this were shown the certificates of each grade; the cards sent to the parent, and all the evidences of the child's association with the school.

### MISCELLANY

The acolytes' guilds of the city attended the service held in St. Alban's Church, Olney, on the evening of Corpus Christi Day. Solemn evensong was said, and a sermon preached. After the service the visiting clergy and acolytes were entertained in the parish house.

St. Andrew's Church, West Philadelphia, was consecrated with appropriate services, on Trinity Sunday, in the morning.

The service on the cathedral site on Trinity Sunday afternoon was attended by a congregation of about seven hundred persons. Bishop Rhinelandt pointed out the purpose of such services, and stated that they are to be adapted to all people.

The Rev. George LaPla Smith observed his tenth anniversary on Wednesday evening, June 6th. The members of the parish gave him a reception in the parish house. A brief history of the parish was printed and distributed by the vestry in honor of the occasion.

On Easter Day the rector of St. Martin's-in-the-Fields announced the presentation of a handsome silk flag to the parish in memory of Mr. Nathan A. Taylor, vestryman since the organization of the parish.

Through an unknown giver St. Barnabas' Mission, Germantown, has received \$1,800 to be applied to its debt.

EDWARD JAMES MCHENRY.

### THE CHURCH GENERAL HOSPITAL AT WUCHANG

AFTER YEARS of waiting, the doctors and nurses at the Church General Hospital in Wuchang can see at last a new hospital assured. Of the \$160,000 needed for the new building, land, equipment, and houses for the workers, \$97,000 has been given and \$6,000 pledged. A cable was sent before March 1st, to say that enough had been given to begin the building this spring.

But unless the whole fund is completed, the building will be an empty shell without the necessary equipment, and the doctors and nurses must go on living in the present absolutely inadequate buildings. A house for Chinese nurses will cost \$5,000 and one for foreign nurses \$6,000. Gifts may be sent to Mr. George Gordon King, Treasurer of the Board of Missions, 281 Fourth avenue, New York City.

## RED CROSS SERVICE AT EMMANUEL CHURCH, LA GRANGE

### Inspiring Addresses — Observance of Registration Day—Sunday School Institutes

The Living Church News Bureau }  
Chicago, June 11, 1917 }

SEVERAL hundred men and women attended the rousing meeting of the men's club of Emmanuel Church, La Grange, held after its annual dinner in the parish house on Wednesday evening, May 23rd. The dinner was a dollar a plate and thirty-five cents a plate went to the Red Cross. As a result the club will probably send \$250 to the Scottish Woman's Hospital Corps, for which Miss Kathleen Burke spoke during the evening. By special permission of the French Government Miss Burke was in the first line trenches at Verdun, and was the first woman to enter the town when the civil population fled. She wears four medals: The Slavonic Red Cross from the Serbian and Russian governments; Knight of St. Sava from Serbia; Officer of the French Academy and the French Red Cross medal for service under fire.

Her story impressed everyone with the fact that we in this country have no realization of what the war means—the sacrifices, the hardships, the privations, the heroism, not only of men in the trenches but of the ambulance drivers, the hospital nurses, and those whose work is in the rear but no less important.

Miss Burke told of how the nurses in Serbia had to chop trees to make poles for hospital tents; how they had to carry the wounded on their backs to the hospitals—stretchers were an unknown luxury; how water had to be carried for miles; how the typhus mortality was reduced from eighty-five to twelve per cent. after the nurses reached the front.

A most glowing tribute was paid to the spirit of the French—their unselfish devotion to the cause, their uncomplaining sacrifice, and their appreciation of what Americans in the ambulance corps are doing.

#### REGISTRATION DAY OBSERVED IN CHURCHES

The Day of Registration, when over 315,000 men literally flocked to the polls in Chicago to register, when they stood in line in the Stock Yards districts till 3 a. m. Wednesday, to enroll their names, was also observed by many of the churches. In some parishes the bells rang out early, calling loyal men to write their names down. In other parishes special services were held. One most impressive was held at St. Barnabas' Church, Washington Boulevard, where an opening address was made by the rector, the Rev. E. J. Randall. After the saying of the Creed and prayers, the congregation stood and pledged allegiance to the Flag. The *Star Spangled Banner* was sung, and then all pledged allegiance to the Cross. The rector said the Litany, and an address was made by the Rev. F. R. Godolphin on Liberty. The offerings were for the Red Cross.

#### SUNDAY SCHOOL INSTITUTES

Two of the diocesan Sunday school institutes held their closing meetings for the year this week. The South Side Sunday School Institute held its meeting on Monday, June 4th, at the Church of the Mediator, Morgan Park. It began with a patriotic service and address by the Rev. F. E. Wilson. At the evening business meeting

the former officers were reelected for 1917-1918. The meeting was addressed by the Rev. John Henry Hopkins, D.D., on The Unrivalled Business of the Sunday School, in which the preacher emphasized love as our especial business.

The annual meeting of the North Side Sunday School Institute was held at Trinity Church, Highland Park, on Tuesday evening, June 5th. The preacher at the opening service was the Rev. E. R. Williams, who spoke on The Teacher Purpose. There was a series of sectional conferences at 7 o'clock. Mrs. C. E. Bigler of St. Paul's Church, DeKalb, was the leader in the primary conference on The Training of Teachers in the Primary Department. The conference on the junior department was led by the Rev. E. R. Williams, and that on the senior department by the Rev. H. E. Ganster. An inspiring address was given by the Rev. George Craig Stewart, L.H.D., at the closing service, on The Teacher's Personal Influence. The Rev. Leslie E. Potter presided.

The following were elected officers for the coming year:

President: Rev. F. E. Wilson.  
Vice-president: Rev. E. A. Gerhard.  
Secretary: C. E. Sibbald.  
Treasurer: C. E. Arnd.

The Rev. F. E. Wilson, president-elect, announced that the summer school to be held by the diocesan board of Religious Education would meet at the Church Club rooms, beginning June 26th.

#### ST. CHRISTOPHER'S, OAK PARK

The Rev. Hedley H. Cooper, priest-in-charge of St. Christopher's, Oak Park, having been granted by the Bishop a leave of absence for six months, left the latter part of April for Washington and New York to offer his services as chaplain of the army. On the Sunday before leaving he was presented by the congregation with a beautifully engraved silver communion service enclosed in a leather case specially designed for convenient carriage among the troops at the front should it be his fortune to get there. On the same day a silk flag to be used in the choir processions of the church was given by the last confirmation class and duly consecrated; also a memorial alms basin presented by Mrs. S. C. Dunn and her sister, Mrs. Harmer. The address presented to Mr. Cooper by Mr. Frank Syme, on behalf of the congregation, expressed the deepest appreciation of his work among them during the past two and a half years of his leadership as priest and friend.

#### ENDOWMENT FOR RAVENSWOOD CHURCH

The sum of \$1,000 from the estate of the late Willard Shenton will be placed in the endowment trust fund held for the parish of All Saints, Ravenswood, by the Harris Trust Company. This fund was created at the suggestion of the rector, the Rev. A. W. H. Anderson, by Mr. Shenton some years ago. On the death of certain heirs to the estate the parish will also receive an addition to this fund. The rector has been promised that if the parish debts are all paid within two years the church will be rebuilt. Plans for its reconstruction in brick and stone have been approved.

#### MISCELLANY

The Rev. A. A. McCallum, rector of St. Elisabeth's Church, Glencoe, has been appointed chaplain of the First Illinois Artillery, and is now awaiting orders. Regular services are held at ten o'clock at the gym-

nasium at Fort Sheridan, under the auspices of the Y. M. C. A. Clergy of our Church are giving a celebration of the Holy Communion to the men there every Sunday at nine o'clock. The Roman Catholics have their mass at 8.

The second annual quiet day for business girls and women was conducted by the Rev. L. C. Lewis, of the Western Theological Seminary, at the Cathedral on Decoration Day. The day, which was a most helpful one, began with a celebration of the Holy Communion at 10 o'clock. Meditations were given at 11, 1:30, and 3:30 o'clock.

The accumulated offerings at the annual acolytes' services on Ascension Day has been invested by the Bishop in a Liberty Loan Bond. The income goes to support an acolyte studying for holy orders.

H. B. Gwyn.

#### THE FLAG IN THE CHURCH

AN INTERESTING event on the Sunday after Ascension was the presentation of an American flag to a mission chapel in Manati, Porto Rico, made up of the poorer class of natives to whom money given for the purpose meant great sacrifice. The Bishop of Porto Rico conducted the services.

At St. James' Church, Brooklyn, N. Y., a large silk flag was recently blessed and placed on the epistle side of the choir. The Church of the Redeemer and St. Mark's in the same city have both lately held services in connection with the dedication of flags. At Oswego, N. Y., a beautiful silk flag has lately been placed in the Church of the Evangelist, on the staff of which appears the following inscription: "In memory of Captain James Wyllys Dixon, 1846-1917." The Church of the Ascension, Buffalo, was presented with a silk flag about a month ago, but recently the church was entered by thieves and the flag stolen.

Several churches in Minnesota have likewise been presented with flags, among these being Grace Church, Royalton, St. Luke's, Detroit, Church of Our Saviour, Little Falls, St. Bartholomew's, Bemidji, and Trinity Cathedral, Duluth. From Nevada come reports of flags for Trinity Church, Reno, St. Paul's, Salt Lake City, St. Mark's Tonopah, St. Paul's, Elko, and St. Peter's, Carson. In each case appropriate dedications were made and the flags placed in conspicuous places.

In the diocese of Pittsburgh the national colors have been placed in St. John's Church, Pittsburgh, Trinity Chapel, Sharpsburg, which has also been the recipient of a Cross, and St. Thomas', Millvale. At Calvary Church, Pittsburgh, there was a flag raising on May 12th under the auspices of the Boys' Club. During the raising of the flag twenty-one guns were fired by members of Battery B of the First Pennsylvania Field Artillery.

Two silk flags, the stars and stripes and a Church flag of original design, the latter having a blue field containing a red cross, were blessed at a special service in St. James' Church, Vincennes, Ind., which the Commandery of the Knights Templar attended. Waterman Hall, Sycamore, Ill., has recently come into possession of a beautiful flag, as has also Trinity Church, Bellaire, Ohio. In Marysville, Calif., the national colors were introduced into the procession on Easter Day. In Woburn, Mass., one of the city aldermen presented a large silk processional flag to Trinity Church which was used for the first time on Whitsunday, when two Grand Army Posts, the Spanish-American War veterans, the Sons of Veterans Camp, together with Company G of the Fifth Regiment of the

Massachusetts National Guard, were in attendance.

On the morning of Memorial Day, following a Requiem Eucharist, there was raised in the churchyard of All Saints' Cathedral, Milwaukee, Wis., a new flag, the gift of the Sunday school. Special services were held in connection with the event, and Company K of the First Wisconsin Regiment took part in the dedication. The color sergeant of Company K raised the flag after it had been blessed by Bishop Webb.

These are of course merely particular instances of an almost universal use. In the diocese of Central New York the Bishop Coadjutor alone is reported to have dedicated at least twenty-five flags.

### BEQUESTS

THE CHURCH HOUSE and Infirmary at Louisville, Ky., is bequeathed \$10,000 from the estate of James B. Chastain of Halifax county, Virginia, in memory of his wife, who was a native of Kentucky.

THE LATE John E. Austin, Esq., junior warden of St. Andrew's parish, Bryan, Texas, has left a bequest of \$5,000 to erect a parish house. Plans for this memorial building have been accepted and work will begin very soon. It will be a two-story structure of pressed brick in pure French Gothic, and thoroughly modern.

BY THE WILL of Miss Elizabeth O. Cammann, late of Geneva, N. Y., a bequest of \$4,000 is made to the Domestic and Foreign Missionary Society; \$1,000 is left to the trustees of the parochial fund of the diocese of Western New York to be invested in a permanent fund, the income to be used for the benefit of St. Luke's Church, Branchport; and a like sum is given to Trinity Church, Geneva. The Church Home of Geneva receives a gift of \$500.

THE WILL of the late Mrs. Maria P. Jarvis, widow of the late president of Trinity College, contains a bequest of \$20,000 to that institution to found a G. C. Jarvis' Scholarship. The will also includes the following bequests: Christ Church, Hartford, \$500; St. Peter's Church, Cheshire, \$3,000; St. John's Church, Canandaigua, N. Y., \$4,000; the Church Charity Foundation of Buffalo, \$5,000; and the Fund for the Relief of Widows and Orphans of Deceased Clergymen in the Diocese of Connecticut, \$3,000.

AMONG THE bequests to charity in the will of Mr. William A. Robinson of Kentucky, are the following: \$1,000 each to the diocesan Board of Missions, the vestry of St. Andrew's Church, Louisville, the Orphanage of the Good Shepherd, (for boys); the Protestant Episcopal Orphan Asylum (for girls); the Home of the Innocents (for infants and young children), and the Norton Memorial Infirmary, all in Louisville; to the local Y. M. C. A. and to the Louisville Charity Organization. Mr. Robinson further provided for two trust funds of \$25,000 each, which after the death of his wife and of his daughter, are to be divided into five equal portions for the vestry of St. Andrew's Church, the Orphanage of the Good Shepherd, the Norton Memorial Infirmary, the diocesan Board of Missions and the Virginia Theological Seminary at Alexandria.

THE WILL of the Rt. Rev. William D. Walker, D.D., has recently been admitted to probate. Aside from family and personal bequests are the following legacies: To the Church Charity Foundation of Buffalo (Church Home), \$2,500 for its endowment fund; to the DeLancey Divinity School,

\$2,500 for its endowment fund; to the Diocesan Missionary Board in the diocese of Western New York, \$2,500 for its endowment fund to be used in the two archdeaconries; to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, \$2,500 for its endowment fund for domestic missions; to the trustees of the episcopate fund for the endowment of the episcopate of the diocese of Western New York, \$2,500; to the Permanent Loaning Fund of the Laymen's Missionary League of Buffalo, \$500. Article IV reads as follows: "I have found an exquisite joy in its heavenly comfort and in the performance of the functions of my ministry, life through. This joy has been intensified through the generous and gracious cooperation and fellowship of the hosts of my brethren, clergy, and laity, who have joined affectionately with me in labor for our precious Lord and in His holy Church. This testimony I feel constrained to give out of my heart as I bid them farewell here on earth. I give and bequeath the sum of \$100 to each of the following; my dear friends, presbyters of this diocese, who for nearly all the years of my episcopate in this diocese have been my loyal and helpful yoke-fellows." The Bishop then names fourteen of his clergy.

### MEMORIALS AND GIFTS

ST. MICHAEL'S CHURCH, Naugatuck, Conn., has received a jewelled processional cross from Mrs. Sarah C. Page in memory of her husband, the late John M. Page, who was for thirty-five years a warden of the parish.

MEMORIALS recently introduced in St. Thomas' Church, Newark, Delaware, include a new chancel with choir stalls, a processional cross, and a Litany desk with book. A pipe organ has also been installed, and a flag given by a local lodge.

AMONG THE recent memorials presented to the diocese of Kentucky is a handsome brass altar cross given to St. Paul's Church, Hickman (Rev. W. F. Rennenberg, rector), dedicated "to the Glory of God and in loving memory of Olivia E. Mellet."

A CRUCIFIX of ebony and ivory has been bequeathed to All Saints' Church, Ashmont, Mass., by Mrs. James F. Hunnewell, in memory of her life-long friend, Mrs. Mary Lathrop Peabody. It is to be placed in the chapel, where the altar also is a gift from Mrs. Hunnewell.

ST. STEPHEN'S CHURCH, Pleasantville, N. Y. (Rev. S. F. Holmes, rector), has lately been the recipient of several gifts, including a flag, which was dedicated on May 13th; while a handsome chair for the chancel was presented to the parish on June 3rd by St. John's Guild as a memorial to Mrs. Sarah Etta Jones.

ON THE Sunday after Ascension the Rev. Walter C. Pugh, rector of St. Matthew's Church, Sunbury, Pa., received on behalf of the parish and dedicated with the form set forth in the Book of Offices two clerestory windows given by St. Mary's Guild and Miss Rounds' class. At the same time another window was dedicated given by the men's Bible class. Also at the same time there was dedicated a sedile of black walnut, a thankoffering of Mrs. H. R. Rockefeller, made in color and form to harmonize with the rest of the Sanctuary.

AMONG RECENT gifts in Southern Florida were a brass eagle lectern, brass litany desk, and red leather litany service book at St. Paul's, Key West; two seven-branch candelabra at Holy Cross Church, Sanford; a fair linen altar cloth and white silk stole,

both embroidered, at St. Luke's Cathedral, Orlando; a fair linen altar cloth at Holy Trinity, Barton; a brass processional cross, a pulpit, a morocco bound missal, and two banners at St. James' Mission (colored), Tampa.

THREE MEMORIAL WINDOWS have recently been dedicated in Trinity Church, Kansas City, Mo. In the south transept, a window depicting St. John the Evangelist has been placed by Mrs. Robert Cary and her family in memory of Robert Cary, for more than a quarter of a century a vestryman of Trinity Church, and Sally Marmaduke Harrison, a sister of Mrs. Cary. This window was dedicated on Passion Sunday. On Whitsunday two windows were dedicated to the memory of Margaret Anne Gosling and Henry Leigh Gosling, the donor being Mr. John Gosling, senior warden of Trinity Church. These windows, the Resurrection and Ascension of our Blessed Lord, complete the sequence in His Life, as told in ten windows in the sanctuary of Trinity Church. The windows are the work of the Associated Art Glass Workers of Kansas City, Mo:

THERE WERE recently unveiled at the Washington Memorial Chapel at Valley Forge, Pa., under the direction of the Rev. Herbert W. Burk, three historical windows illustrating Revolution, Patriotism, and Union. These are thirteenth century medallion windows, each medallion depicting an historic event in the revolutionary period of the American colonies. "Union" is in memory of Major General Benjamin Lincoln, given by Thomas G. Ashton and Mary Lincoln Ashton, his great-great-granddaughter; "Revolution", given by Edward Dale, in memory of John Paul Jones, and Commodore Richard Dale; "Patriotism", given in memory of Dr. John Houston, surgeon at Valley Forge, by several of his descendants. Other historical windows will follow illustrating the Discovery, Settlement, and Development of America. The three windows now in place, designed and built by Nicola D'Ascenzo of the D'Ascenzo Studios, Philadelphia, are examples of the early French medallion window and closely resemble the famous windows of Saint Chapelle in Paris.

### ALBANY

R. H. NELSON, D.D., Bishop  
American Guild of Organists

A PUBLIC SERVICE under the auspices of the Central New York Chapter, American Guild of Organists, was held in St. Ann's Church, Amsterdam, N. Y., on Tuesday evening, June 5th. The rector, the Rev. Edward T. Carroll, D.D., delivered the address, and the service was intoned by the Rev. Thomas Bellringer, Jr. Organ numbers were played by visiting organists and full choral evensong, with anthems, was sung by the choir of the church under the direction of Russell Carter. In addition to the members of the chapter, there were present a large number of persons from Amsterdam and the adjoining communities who are engaged in church music either as organists or singers.

### BETHLEHEM

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

No Picnic, But a Liberty Bond

THE SUNDAY SCHOOL of St. John's Church East Mauch Chunk (Archdeacon Durell, rector), voted unanimously to give up their Sunday school picnic this year and use the money to buy a Liberty Bond.

## CALIFORNIA

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

## Building Plans

THE ANNIVERSARY of the founding of the Cathedral Mission of the Good Samaritan, San Francisco, was observed this year as usual on Whitsunday, and was made notable by the exhibition of plans for a new church building upon which it is hoped that construction may soon be started.

PLANS HAVE also been adopted for a new building for St. Augustine's Mission, Oakland, and a considerable sum of money is already in hand.

## CENTRAL NEW YORK

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

## Sunday School Progress—Debt Cleared Away

St. MARK'S CHURCH, Syracuse, (Rev. R. P. Crum rector), has in four months cleared off an indebtedness of \$11,716.50 with nearly \$900 more subscribed. One member of the parish (which is made up of people in moderate circumstances) offered to give dollar for dollar on the debt and the campaign which began in January soon raised the whole amount. On Trinity Sunday Bishop Fiske preached and there was a special service celebrating the release from indebtedness, with the burning of the mortgage. The church will be consecrated in the fall. A feature of the celebration was the announcement that St. Mark's would at once start a mission chapel in Solvay.

THE BANNER for increased enrollment in Sunday schools, offered last year by Bishop Fiske, has been given to St. John's Sunday school, Marcellus, which grew from an enrollment of 68 to 157—138 per cent. Another banner offered at the same time for percentage of attendance has been awarded to St. Mark's, Syracuse, whose average attendance was 85 per cent.

## CONNECTICUT

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

## Parish Centennial—Hartford Archdeaconry

IMMANUEL CHURCH, Killingworth (Rev. George B. Gilbert, minister in charge), celebrated by a special service on Sunday afternoon, June 3rd, the one hundredth anniversary of its consecration. The church was consecrated June 6, 1817, although the erection of the building was begun in 1800. It was at the first built for a Union Church, being a union of the Episcopal Churches in North Madison, then North Bristol, and North Killingworth. A memorial window in the church is a tribute to Bezaleel Bristol, who gave the land upon which the church stands. The Rev. William Clark Knowles, a faithful rector of this church for thirty-five years, was able to be present at the centennial observances.

THE ANNUAL meeting of the Hartford archdeaconry will be held in St. Luke's Church, South Glastonbury, on Thursday, June 28th.

THE 1918 edition of the *Ivy*, the year book of Trinity College, which will be out shortly, is to be dedicated to the memory of the late Rev. Dr. Samuel Hart, for many years a trustee of the college.

JOHN F. RANDALL, son of the Rev. A. T. Randall, rector of St. Andrew's Church, Meriden, and until now assistant sporting editor of the *Hartford Times*, has enlisted in the American ambulance field service of the Red Cross and sails for France.

## CUBA

H. B. HULSE, D.D., Miss. Bp.

## A Great Flag Service

ON WHITSUNDAY a most dignified service was held in the Cathedral in Havana, on the occasion of the placing of two additional flags. Other great services have been held in this Cathedral, but at none was the congregation as large, the interest as great, or the impression as deep as at this, when the banners of England and of France were suspended to face one another across the spacious nave of this beautiful Spanish building. The service was rendered by Dean Myers assisted by the Archdeacon of Havana. In his sermon Bishop Hulse said: "We have no words of hate nor of vengeance for our enemies. We are Christian folk. We are battling for the ideal of freedom and democracy against the ideal of autocracy. Christianity means the spirit of freedom and liberty working from within outwards, and this is the Spirit of God, as opposed to the spirit of force however august, imposed from without. Gradually and surely will the Spirit of God, which moved over the face of the waters at the time of the creation, changing chaos into cosmos, move again over the face of the troubled waters of our times, introducing the era of a permanent and universal peace. Such an ideal has been winning its way, and we are looking confidently forward to the time when the whole world shall be free, even the nations that are now opposing freedom, and when the great temple of Humanity—of justice, freedom, and peace, the lasting peace that proceeds from these—shall be built."

## HARRISBURG

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

## Building at Natalie

A LOT HAS been secured at Natalie near Kulpmont in the coal region upon which to build a church and parish house. The coal company has given the lot on a long lease, and a cash contribution toward the project, showing their appreciation of the need. Work will be begun there directly.

## INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

## Forms of Prayer—Commencement Addresses

BISHOP FRANCIS has authorized for use in the diocese "Forms and Prayer for Public and Private Worship in Time of War." Fifteen other Bishops have authorized the use of the prayers of the same pamphlet.

ARCHDEACON PLUMMER gave high school commencement addresses at Boonville and Stewartsville, two towns in his district where we have no Church work. The Rev. A. L. Murray gave a commencement address at Oakland City College, another town where the Church has no missionary work.

REGISTRATION DAY was generally observed in the diocese by Holy Communion and services of intercession.

## KENTUCKY

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

## Addition to Norton Memorial Infirmary—Memorial Service

WORK HAS begun on the nurses' home adjoining the Norton Memorial Infirmary, Louisville's Church hospital, and is progressing nicely. The building will be ready for occupancy August 1st. This will consist of about fifty private rooms with ample bathroom facilities, library, parlors, and class rooms. The Infirmary, one of the largest and best equipped in the South, has

been offered by the board of trustees to the government for a base hospital if needed.

SUNDAY EVENING, May 20th, a special memorial service was held in St. Andrew's Church, Louisville, in honor of its late distinguished warden and vestryman, William A. Robinson. After evening prayer at which appropriate music was rendered, Bishop Woodcock delivered a memorial address, and brief addresses were also made by the Rev. J. G. Minnigerode, D.D., rector emeritus of Calvary Church and president of the Standing Committee, who had served long with Mr. Robinson as a member of that committee and also on the board of diocesan missions; and by the Rev. John S. Douglas, rector of the parish. The service was largely attended not only by the members of St. Andrew's but by representative Church people of nearly all of the city parishes, many of which had dispensed with their own evening services to join in expressing the respect and esteem universally felt for this beloved layman. At this service, Bishop Woodcock held a brief service of dedication of the handsome new marginal readings lectern Bible recently presented to the parish by Mrs. Thomas Underwood Dudley in memory of her husband, the former Bishop of the diocese.

## LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

## Officers of Woman's Auxiliary

NEW OFFICERS of the Woman's Auxiliary of the diocese include Mrs. Philip Gengembre Hubert, president, and Mrs. Page Brown, secretary.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

## Service of Consecration—Manuscript Service

A SOLEMN service of consecration to the nation's call was held upon the grounds of the Cathedral of the Incarnation, Baltimore, on the afternoon of Trinity Sunday. It was arranged in order to prepare the way for the registration of young men which was soon to occur, and it served this purpose admirably. A large congregation was in attendance, and inspiring addresses were made by the Hon. Phillips Lee Goldsborough, ex-Governor of Maryland, and Canon McComb.

A PUBLIC manuscript service was held under the auspices of the American Guild of Organists at Emmanuel Church, Baltimore, May 29th. Evensong was sung by the Rev. Edward Dering Evans, and the sermon was preached by the Rev. Dr. Milo H. Gates. All the music sung was from manuscript composed by local members of the guild. So far as known this was the first service of its kind ever rendered under guild auspices.

## MILWAUKEE

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

## Sunday School Buys Liberty Bond

THE CHILDREN of St. Paul's Sunday school, Milwaukee, have given up their annual picnic to buy a Liberty bond, which later may be turned into cash and used for the war-sufferers.

THE REV. FREDERICK S. PENFOLD, D.D., rector of St. Luke's Church, Racine, has been in St. Luke's Hospital in that city for the past three weeks, having been obliged to undergo an operation on May 24th. Dr. Penfold is making good progress toward recovery and is hoping to be able to go to the front as chaplain with a local artillery company when that shall be called out.



**MISSOURI**

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

**Patriotic Service at Jefferson**

GRACE CHURCH, Jefferson City, Mo., (Rev. George L. Barnes, rector), held a meeting for prayer and intercession for the Nation, the President, and the Military, on Registration Day, June 5th. Patriotic societies, state officials, and clergy of the city were present, beside a large congregation of townspeople.

**NEBRASKA**

ARTHUR L. WILLIAMS, D.D., Bishop

**Winnebago Reservation—St. Andrew's, Omaha**

ON WHITSUNDAY the Bishop confirmed several persons at Winnebago. One of the class is Mrs. John Fisher (Whirling Thunder), a Chippewa Indian at least 102 years old. Mrs. Fisher is the oldest candidate Bishop Williams ever confirmed. Her husband, John Fisher, a full blood Indian is nearly 100 years old.

MISSION WORK on the Winnebago Reservation is progressing under the Rev. W. M. Purse, the Missionary, and Mrs. Nette Fowler, a white woman who has charge of our school for Indian children. The work is hampered by lack of funds. A few generous Churchmen and Churchwomen could help educate some of the Indian children by establishing scholarships. \$75 will support one pupil a year.

ST. ANDREW'S CHURCH, Omaha (Rev. John E. Floekhart, vicar), broke ground Monday, June 4th, for the erection of a new church at Forty-second and Hamilton streets. The old building will later be moved to the new site as a parish house at the expense of a generous layman.

**NEWARK**

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

**Clericus—Sons of the American Revolution**

THE NEWARK CLERICUS met at the Robert Treat Hotel, on Monday, May 28th, the Rev. John Keller presiding. Bishop Darlington made an address on the results thus far accomplished by the joint committee of the General Convention appointed to confer with officials of the Eastern Orthodox Churches and the Old Catholics. He predicted a closer union with the Russian Church as one of the results of recent political changes in Russia. An essay on The Beginnings of Church Architecture in America was read by the Rev. Dr. Walker Gwynne. In the discussion, the Rev. Dr. Samuel Upjohn contributed valuable ecclesiastical references.

ON SUNDAY AFTERNOON, May 27th, in Grace Church, Newark, was held the annual Church service of the New Jersey Society of the Sons of the American Revolution. The service was in charge of the rector, the Rev. Charles L. Gomph, who was also the preacher. The procession into the church was led by the vested choir, followed by Post No. 1 of the Washington Guard, G. A. R., in full dress uniform with arms, acting as the guard of honor. The pledge of the flag was made immediately after the procession, the flags—some sixteen in number—being massed in front of the chancel. The offering was for the Red Cross Ambulance Fund of the New Jersey Society of the Sons of the American Revolution.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**Club House for Enlisted Men**

MISS LEA of Philadelphia has given the Rev. Paul Sturtevant Howe, priest in charge

of the Church of the Advent, Cape May, the use of her house on the beach for the benefit of men in the United States service who are stationed in the vicinity. The large house will be used as a club with reading and smoking rooms. The mother of one of the enlisted men has given Mr. Howe \$500 to fit up the house.

**PITTSBURGH**

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

**Standing Committee Organized—Funeral of George W. Guthrie—Church Home—Street Services**

THE STANDING COMMITTEE on Tuesday, May 29th, elected the Rev. Dr. J. R. Wightman president, and the Rev. A. C. Howell secretary. Stated meeting of the committee will be held on Tuesdays preceeding the Ember weeks.

FUNERAL SERVICES for the Hon. George Wilkins Guthrie, late Ambassador to Japan, were held on Thursday, May 31st, at Calvary Church, the Bishop officiating, assisted by the Rev. Dr. McIlvaine and the Rev. D. L. Ferris, formerly connected with that parish. Deputations were present representing the

United States and the Japanese Government. Burial was in the family lot in the Allegheny cemetery. On Memorial Day the body of Mr. Guthrie lay in state in Memorial Hall, and was viewed by 10,000 visitors, who came to pay their respects to their well-known and highly revered fellow-citizen.

THE CORNERSTONE of a new fireproof building for the St. Barnabas' Free Home was laid on Monday, June 11th, at Gibsonia, Bishop Whitehead officiating. Several addresses were made.

THE MOVEMENT for street services in connection with the city parishes has grown remarkably, and each year the diocesan committee of four clergymen and four laymen launch out more. For the season of 1917, covering four months, June, July, August, and September, the provision for music has been enlarged, so that there are four instrumentalists, two trombones, and two cornets, who lead the singing of well known hymns, taken from the Mission Hymnal. Hymn sheets are printed and freely circulated. Then a card the size of a postal, the Lord's Prayer on one side, a brief gospel message on the other, is also

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

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

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

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

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

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

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

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

distributed. The local assembly of the Brotherhood has drawn up a scheme by which two chapters shall be present at each service. The speakers at the opening service on June 3rd were the Rev. William Porkess, the Rev. Joseph Speers, and the Rev. Thaddeus Cheatham.

THE LOCAL ASSEMBLY of the Daughters of the King held its spring meeting at the Church of the Atonement, Carnegie, on June 8th. The meeting began with Holy Communion, with an address by the Rev. G. D. Griffiths. Two new branches have been instituted, and an old one has been reorganized. Plans are being made to furnish a room in the new St. Barnabas' Home now in course of erection near Bakerstown.

AT THE annual supper and bazar at the Church Home on May 24th, nearly \$1,500 was raised for the maintenance of the Home.

**RHODE ISLAND**

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

St. Mary's Orphanage—League of Servers

THE CORPORATION of St. Mary's Orphanage held its annual meeting on the afternoon of May 28th in the parish house of Grace Church, Providence. Bishop Perry presiding. The resignation of Mr. E. D. Pearce, who has been treasurer since the founding, was accepted with regret, and Mr. Kelley was elected in his place. The campaign now in progress for buildings and endowment is encouraging.

THE RHODE ISLAND LEAGUE OF SERVERS held its tenth annual meeting and service at Trinity Church, Bristol (Rev. Charles E. McCoy, rector), on Whitsun-Tuesday, May 29th. Delegations from many parishes were present. Supper was served in the parish hall and the business meeting followed. The League voted to buy a \$50 Liberty bond with their small balance and pledges made at the meeting. The Rev. George McC. Fiske, D.D., was made priest superior, the Rev. Herbert C. Dana, priest director, and Mr. Norman Hathaway, of Bristol, secretary. The preacher was the Rev. Stanley C. Hughes.

**SOUTHERN FLORIDA**

CAMERON MANN, D.D., Miss. Bp.

New Parishes—Daughters of the King—Sunday School Convention—Rapid Growth

ST. JOHN'S MISSION, Tampa, under the Rev. L. I. Inasley, and St. Stephen's Mission, Coconut Grove, under the Rev. B. W. Soper, have recently organized as self-supporting parishes.

THE ANNUAL local assembly of the Daughters of the King was held in Holy Trinity Church, West Palm Beach, on May 9th. Holy Communion was celebrated by Bishop Mann, assisted by the rector, the Rev. L. A. Wye. A helpful address was given by the Rev. S. F. Reade of Fort Pierce. Diocesan officers elected for the year included Miss Corinne Robinson of Orlando, president, and Mrs. Robert McKay of Daytona, secretary. At Evening Prayer Bishop Mann gave his annual address.

THE FIRST meeting of the East coast Sunday school convention was recently held at Titusville, the Rev. A. D. Caslor preaching on Religious Education at the opening service. A discussion of Sunday school work followed, it was decided to hold such meetings three times a year. The Rev. A. D. Caslor was elected chairman and the Rev. Herbert Cary-Elwes, secretary.

CHURCH LOTS were purchased, a pretty bungalow church erected, and payments

thereon completed within a year's time at St. Matthew's Mission, Winter Haven, under charge of the Rev. James H. Davet. The lay reader, Mr. William N. Carpenter, has largely aided in this work. On Easter Day the first service in the new church was held, its seating capacity taxed by the number attending, and on April 22nd Bishop Mann administered the rite of confirmation. This church is of white stucco, with red roof, and has ample ventilation from the windows, which are placed in groups of three each.

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one hundred communicants, the Sunday school has one hundred and fifty scholars, which would be greatly increased if suitable quarters could be had. A start has been made to provide a parish house, about \$1,000 having already been subscribed, but the calls of the Red Cross and other work somewhat delay progress.

ST. PETER'S CHURCH, Spokane, is feeling the good effects of its new parish hall in remarkably increased social activities. The parish treasurer announces the best report for the last six years, an increase of one-third over last year.

THE REV. HERMAN R. PAGE, who was ordained priest at All Saints' Cathedral on Whitsunday, celebrated Holy Communion at his former parish of St. David's on May 29th. He left for the Cambridge Theological Seminary on May 30th, and was graduated on June 14th.

ST. THOMAS' CHURCH, Spokane, the only mission for colored people in this district, is hoping to erect a building of its own before long, on a lot it has owned for some years.

## Educational

THE CLOSING exercises of St. James' School, Faribault, Minn., were held on Saturday, June 9th. Bishop McElwain made the address.

THE ANNUAL commencement of the Thurston-Gleim School took place on the afternoon of June 5th, at Calvary Church, Pittsburgh. The Rev. Dr. McIlvaine made the address, and the Bishop of Pittsburgh presented diplomas to the graduates.

ST. FAITH'S SCHOOL, Saratoga Springs, N. Y., holds its commencement exercises June 14th to 17th. The commencement address is delivered on Saturday by the Rev. Frank Heartfield; the baccalaureate sermon at Bethesda Church Sunday morning by Bishop C. T. Olmsted.

THE PORTER MILITARY ACADEMY, Charleston, South Carolina, held its commencement exercises from June 1st to 5th. Bishop Guerry preached the baccalaureate sermon on Sunday in the Church of the Holy Communion, and General Leonard Wood addressed the graduating class on commencement day, June 5th.

ST. ANDREW'S INDUSTRIAL SCHOOL, Barrington, R. I. (Rev. William M. Chapin, founder and warden), held a very enthusiastic annual meeting on Memorial Day. At the meeting of the St. Andrew's League, Mr. Arthur A. Thomas refused a renomination as president, and Mr. Albert L. Miller was chosen in his place. Many prizes were presented to the boys for excellent industrial and school work during the year.

THE CATHEDRAL SCHOOL FOR GIRLS at Orlando, Fla., closed its year under favorable conditions on May 23rd. The Rev. R. P. Cobb, beloved rector of the school, preached the baccalaureate sermon in St. Luke's Cathedral on May 20th, boarding and day pupils attending in a body with the faculty. A delightful Japanese play was given by the seniors on the 21st, and a meeting of the alumnae association was held on the 22nd, with Class Day exercises that evening. At the final exercises, an address by Bishop Mann was followed by his presentation of diplomas to the twelve graduates. A thirteenth senior received a certificate for a special course, and several honor medals were awarded.

THE ANNUAL graduation exercises of the training school for nurses of the Norton

Memorial Infirmary, Louisville, Ky., were held on Tuesday evening, May 29th. Being a Church hospital, the commencement was appropriately held in the Cathedral at a beautifully impressive service. The Bishop delivered a forceful and extremely practical address, and afterward presented diplomas and alumnae pins to the sixteen members of the graduating class. Many of the city clergy were in the chancel, and the choir was also followed by the members of the graduating class and faculty and as many undergraduates as could be spared from the hospital. These occupied the front pews and in their spotless uniforms made a striking picture. After the service an informal reception and dance for the nurses and their friends was held in the Cathedral House.

FOR THE FIFTH successive year a summer school has been successfully conducted in San Francisco without introduction of the play element. Emphasis was placed on missions and the *Christian Nurture Series* of Sunday school lessons, and for the first time Social Service was given place. On Tuesday afternoon Professor Rugh of the University of California preceded the Rev. B. T. Kemmerer, and in laying down certain results of modern research in the matter of Religious Pedagogy he exactly prepared the way for Mr. Kemmerer's exposition of the ideals, showing how carefully and thoroughly the General Board of Religious Education has kept up to date with pedagogy, and has

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made the Christian nurture lessons conform even in detail with the teachings of the University professor. Dr. Fairclough, head of the Latin Department of Stanford University, gave a lecture on St. Paul in Rome. A similar course in Religious Education was held in Watsonville during the week of June 4.

COMMENCEMENT EXERCISES at Waterman Hall, Chicago diocesan school for girls, last a whole week. This year they began with a musical recital on Tuesday, May 29th. On Decoration Day the G. A. R. veterans were given an informal ovation by Dr. and Mrs. Fleetwood and the students, who welcomed Commander Phelps and his soldiers with waving of American flags and the singing of the national anthem. The commencement recital was given on Friday, June 1st. On Saturday, June 2nd, the junior-sophomore promenade took place, said to be one of the most impressive at Waterman Hall. At the mid-day service on Sunday Dr. Fleetwood preached the baccalaureate sermon on the class motto, *Justitia Omnibus*. The board of trustees met on Monday afternoon. At four o'clock the senior class gave an informal tea. Evensong was said at 5:30. In the evening a reception was given at the rectory, with the seniors as hostesses, followed by a dance. Tuesday, the great day, graduates' day, began with a celebration of the Holy Communion, at 7:30 a. m., Bishop Anderson being the celebrant. Commencement exercises were at 11 o'clock, students, faculty, and members of the board of trustees marching into the chapel, singing, "On our way rejoicing". Bishop Anderson said the opening prayers. The Rev. F. E. Brandt gave a simple, direct address to the seniors. Following this the diplomas were awarded by Bishop Anderson to the thirteen graduates.

NOT UNDERSTOOD

NOT UNDERSTOOD, we move along asunder,  
Our paths grow wider as the seasons creep,  
Along the years we marvel and we wonder  
Why life is life? And then we fall asleep—  
Not understood.

Not understood, we gather false impressions  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions,  
And thus men rise and fall and live and die—  
Not understood.

Not understood—how trifles often change us,  
The thoughtless sentence or the fancied slight  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight—  
Not understood.

How many cheerless, lonely hearts are aching  
For lack of sympathy—ah, day by day  
How many cheerless, lonely hearts are breaking,  
How many noble spirits pass away—  
Not understood.

O God! That men could see a little clearer,  
Or judge less harshly where they cannot see—  
O God! That men would draw a little nearer  
One another. They'd be nearer Thee—  
And understood.

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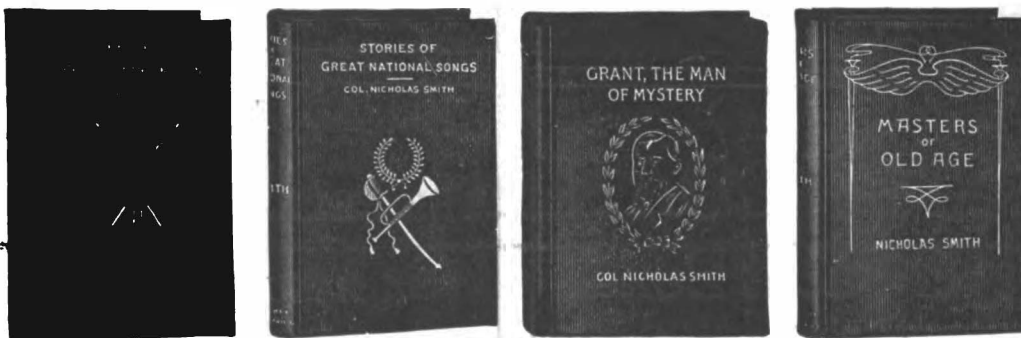
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