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

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A THING done for one's self is done for time, but a thing done for another is laid up in eternity.—Selected.

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 30, 1917

NO. 9

EDITORIALS AND COMMENTS

The Practical Issue in Reservation

THE English Church papers have given much space of late to a painfully disedifying controversy about Reservation of the Blessed Sacrament. The Bishop of London and Father H. P. Bull, Superior-General S. S. J. E., have deserved well of Catholic Churchmen for their courageous utterances, and have more than made up for the disappointment caused by the Bishop of Oxford and Professor Scott Holland. The Bishop of Birmingham, too, has continued his good service, inspired thereto by memories of his visit to France and Flanders and his vision of an English Army returning with a wider spiritual horizon. The war has brought home afresh to multitudes the unspeakable privilege of "coming to appear before the presence of God", in grief, anxiety, dread, thanksgiving; and many such have found approach to the Eucharistic Christ in the Tabernacle a very great help in realizing God's nearness. Why anyone should wish to deny them that help is hard to understand. Surely, it lays no burden upon the conscience of other men. Calvinists and Zwinglians are free to ignore the red light if they will: but it appears that they, and certain unexpected allies of theirs, are resolved to extinguish it. In that case, we trust that our English brethren will oppose such a purpose by resolution even more determined and uncompromising. Neither bigotry nor narrow legalism should prevail in times like these.

But we hear disquieting rumors, from circles usually well-informed, that the attempt is to be renewed in the American Church to "regulate" Reservation out of existence. For many years churches of our own, large and small, Cathedrals, mission chapels, parish churches, oratories of schools and convents, have enjoyed the privilege of perpetual Reservation. The prime purpose has been that the sick and dying might at all times and in any emergency receive the most comfortable Viaticum of the Body and Blood of their Saviour, according to the provision of ecumenical councils of the undivided Church; and experience has shown conclusively that no other provision can be made which will accomplish this. To apply for special permission to reserve with a view to particular cases is absurd; the essence of an emergency is that it is emergent. No hospital has yet developed prognosis so far as to be able to notify a priest that, three days later, at midnight, he will be summoned by telephone to communicate a man dying from an automobile accident, and that therefore he should apply to the ordinary for leave to reserve for that single act. In critical cases, physicians more and more resent prolonged services by the bedside; and the shortest possible form of private celebration is very much longer than Communion from the Reserved Sacrament. There can be no impairment of this freedom, therefore, without grave deprivation to passing souls; and he must be rash or unfeeling who would incur that risk.

But we are quite ready to go farther and avow that we

contend for devotional access to the Blessed Sacrament, as indeed a secondary, but a natural and fitting object. The Eternal Word did not become incarnate primarily to receive St. Thomas' adoration on Low Sunday morning; yet, being incarnate and risen again, it was meet and right that He should receive that adoration. Doubtless there are temperaments which are constitutionally unable to discern His sacred Presence except in connection with the act of Communion. But their limitations should not be made the occasion of injustice to others of keener spiritual faculties. A well-known lay member of General Convention, never justly accused of sympathy with Catholic theology, is reported to have said that he had no objection to putting an office of Holy Unction into the Prayer Book, so long as no one tried to anoint him; and the quip (though somewhat lacking in reverence for the New Testament and the Primitive Church) is not without its application here. Does anyone seriously fear an excess of devotion to our Blessed Lord, as a peril in these days requiring to be legislated against? One would suppose that the danger was all the other way, and that too few were able to "endure as seeing Him who is invisible". A certain Bishop of our own Communion sent for one of his clergy not many years ago, and began an interrogation:

"I understand, my dear brother, that you have instituted Reservation of the Holy Communion in your church."

"Yes, Bishop, and we are all very happy about it."

"But aren't you afraid of certain dangers associated with that practice?"

"Dangers? You mean irreverence? Oh, Bishop, our people are well instructed, and I think there is no risk."

"No, I don't mean just that. I was thinking rather of misusing the Sacrament in a way not contemplated at its institution."

"You mean by thieves or fanatics, of course. Well, Bishop, someone is there praying almost every minute of the day, who would give the alarm if such persons tried to rife the Tabernacle. No, sir, it is perfectly safe, be sure."

The good Bishop, who for some reason did not like to put his real meaning into nakedly ugly words, gave it up, foiled by the calculated obtuseness of his worthy presbyter. It would have been interesting to have a lucid statement of what his actual fear was. Surely, fifty years after John Keble's great work on *Eucharistical Adoration*, he did not suspect that anyone worshipped bread and wine. Nor could he have seriously anticipated the revival of superstitious perversions like, for instance, that dark-age practice of mixing the species of wine with the ink for signing specially solemn compacts.

There is, however, another possible explanation of this desire for "regulating" our blessed liberty. It is a sort of transplanted Prussianism which has ambitions to play drill-

sergeant in the spiritual order. The prohibition of flowers on the altar, or of the ministry of acolytes, is an exercise of hierarchical sovereignty gratifying to a certain type of mind. A tradition still survives of a session of the House of Bishops years ago when the glorious old Lion of Springfield tore in pieces a project to prescribe minutely what hymnals and private books of devotion might be allowed for use in houses of Sisterhoods, suggesting that petty inquisitorial activity was neither apostolic nor chivalrous.

The tradition of the Scottish Church, recorded in its ancient liturgy, is still preserved in our own Canon, thanks to Seabury's *Concordat*; and that tradition unquestionably contemplated Reservation. That which is put aside for Communion does not "remain after the Communion"; and the rubric about reverent consumption is historically shown to have no connection with the subject. If the authorities of the Church really wish to exercise their unquestioned apostolic powers, let them take heed to the defects rather than to what prejudice may reckon excess.

To be specific: the New Testament indicates one way only of hallowing the Lord's Day, *i. e.*, by assembling for the Breaking of the Bread. The Book of Common Prayer, harmonious with this and with primitive usage, provides a proper Collect, Epistle, and Gospel for every Sunday in the year and for certain great holy-days, emphasizing this by ordering "the sermon" in the midst of the Communion service. Yet there are still priests with cure of souls who deprive their people of the right plainly guaranteed them, by substituting other services; sometimes celebrating Holy Communion only once a month or once a quarter. This is plainly an abuse which cries aloud for correction. May we look for episcopal mandates ordering this aright?

Furthermore, there is a too common disregard of the explicit direction, in the rubric already referred to, that the priest shall, with other communicants, reverently eat and drink what remains. Gross carelessness, and sometimes the deliberate avowal that "such details should be left to the altar guild", require firm authority. We need not enlarge upon the use of "drug-store wines" which never came from any vineyard, or the unauthorized substitution of canned grape-syrup for wine. But there is no lack of opportunity for our Fathers-in-God to show paternal firmness, if they wish, without diminishing the ancient, primitive, prescriptive freedom of faithful priests and lay-folk.

We should be less than ingenuously frank did we not add that, in our judgment, any attempt to limit the free access to the Sacred Presence, of devout parishioners desiring it, in churches where Reservation is established, will meet that resistance which unconstitutional exercise of authority should always encounter; and this from bishops, clergy, and laity alike. Another echo from the recent past may be significant. A gallant priest, still living, though in retirement, was threatened by his bishop with deposition for going contrary to the diocesan's prejudices. Another great bishop (now with God, like the would-be persecutor) was asked what would be the outcome. "If Theudas deposes Paul," said he, "I will bring Paul to my diocese, declare his deposition void as *ultra vires*, institute him to a rectorship under my protection, and let the House of Bishops deal with me, if they wish." Those who knew him can imagine how the saturnine thirteenth-century face glowed, and how the great voice rang out. Paul was not deposed, we hasten to add. But there are still bishops of both types.

Let it be carefully noted that we do not question the inherent authority of the diocesan to *regulate* Reservation, in the true and proper sense of the word. It rests wholly with him to license it in extra-parochial chapels and oratories; and of course he must secure reverent and seemly care for the *Sanctissimum*, and control any special services of a Eucharistic nature. Nor are we urging that tabernacles be set up in every parish church, without regard to local conditions and previous instruction. But we earnestly desire to avert any struggle within the Church, during these times of international warfare, that the Church may give herself unhindered to her proper work of prayer, alms-deeds, and sacrifice.

ENEMY ALIEN" is a term that ought to be banished from the American language.

Call a man an enemy, treat him as an enemy, and he is

likely to become one. The subjects of the Central Powers in this country must obey the law of the land, precisely as every one else must obey. These consist, for the most part, of workingmen who came to this country in perfect good faith to earn their living and who are quietly trying to do it. In the orderly course of events they would ultimately become citizens. It is held that they cannot do so since war has been declared. We believe the law ought immediately to be so changed as to enable such of them as have behaved properly during these recent trying months to do so. Whether so or not, if they have conducted themselves properly and continue to do so, they should be treated as welcome guests in a country that had cordially invited them to make their homes within its boundaries, and in which they are entirely welcome.

We have in mind the case of a woman born under one of the now enemy governments, who came to this country with her parents as a child. Her father died before becoming naturalized. Now, in middle age, a trained nurse, she has been for several years one of the most efficient leaders in training nurses and nurses' aides for the Red Cross. She was one of the first to volunteer for service in the base hospital corps. When told that her lack of citizenship would prevent the acceptance of her service in that capacity she quietly acquiesced and has been of inestimable service in training others. Why apply, in any sense, the epithet "enemy" to her? It never has been assumed that women of foreign birth were bound to become citizens. Why should we seem to cast discredit upon them now for not having done so? Neither ought we to discredit other aliens who, behaving properly, are among us.

We do not forget the subtle distinction that is being drawn between enemy aliens and alien enemies. But if anybody thinks that that distinction can be made clear to such of the aliens as have not wholly mastered the English language he is greatly mistaken.

No other nation has invited aliens to its shores quite so generously as has the United States. Let us not embarrass needlessly those who have accepted our invitation.

Please, Mr. Dictionary-man, find us a better term for our American language than enemy-alien.

A CURIOUS phase of state liquor laws is making trouble on the eastern shore of Maryland. In Worcester county, in which are situated two parishes of the Church, it is held to be unlawful to import wine for sacramental purposes, while yet any individual may

A Prohibition "Joker" import for his own use as a beverage not more than one gallon monthly of "spirituous, vinous, fermented, or intoxicating liquor" or six dozen pints of malt liquor.

It would seem incredible that laws could be so carelessly drawn as to create such a condition, yet a state law applicable only to the counties of the eastern shore does it. The law is primarily a prohibition measure. There is, however, a section allowing the "shipment or delivery" of liquors for use in hospitals or sacramental purposes, in addition to the more than ample opportunities given to individuals, but closing with the remarkable proviso: "that nothing in this section shall apply to Worcester county". The churches in Worcester county can therefore neither buy nor import wine for sacramental purposes, though all their members may import it in quantities more than sufficient for beverage purposes. The matter is so serious that a committee of the convocation has been appointed to deal with the matter. First obtaining from the attorney general an opinion to the effect that the law must be interpreted as we have stated it, the committee intends now to seek relief from the legislature.

We cite this in order to impress upon Churchmen wherever prohibitory legislation is proposed the necessity of carefully scrutinizing the language in order to safeguard the rights of the Church. In this particular case we are informed that the proviso was expressly designed by a politician to embarrass certain prohibition leaders in the county referred to. It is very difficult to guard against "jokers" in any legislation, and the Church may be victimized, as it has been in this Maryland county, if close scrutiny is not given.

Social Service Commissions in any diocese may well make it their duty to represent the Church in this matter.

A LETTER from the Rev. Henry Rawle Wadleigh, rector of the American church at Florence, tells how THE LIVING CHURCH WAR RELIEF FUND has been of indirect benefit to the needy of that city. Applied to the maintenance of the church's excellent choir, the funds provided have made possible a monthly special service of music for benevolences, so that the amount finally expended for charitable purposes has nearly doubled itself, "as well as serving the church a very good turn in this mixed community."

"Each year of the war," continues Mr. Wadleigh, "the outlook grows more sombre for our churches on the Continent. I don't quite see how we shall be able to make the two ends meet, in the approaching Church year; but I have had the same fear each year."

Mr. Wadleigh acknowledges a check for \$200 from THE LIVING CHURCH WAR RELIEF FUND.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 25:

Mrs. A. D. Harris, Chicago, Ill.	\$ 2.00
A communicant of Emmanuel Church, Cleveland, Ohio	25.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
Mrs. Gertrude A. Draper, Fishkill, N. Y.	10.00
Shakespeare Reading Club, Smethport, Pa.	4.50
In memory of R. M. G.	1.00
Christ Church S. S., New Haven, Conn.*	10.00
St. James' S. S., Farmington, Conn.*	10.00
In memory of Virginia R. Johnson †	5.00
Mr. Samuel W. Brown, Albany, N. Y. †	25.00
Elizabeth H. Underwood, New York City †	25.00
Total for the week	\$ 142.50
Previously acknowledged	48,424.25
	\$48,566.75

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

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

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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.

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268. Mrs. E. O. Laughton, Racine, Wis.	36.50
269. New England Women of Washington, D. C.	36.50
210. St. Luke's S. S., Racine, Wis.	36.50
211. St. Stephen's Church School, Lynn, Mass.	36.50
212. Shakespeare Reading Club of Smethport, Pa.	36.50
33. Miss Lillian J. MacRae, Boston, Mass.	16.50
182. Cathedral Church School, Sallna, Kans.	3.77
Total for the week	\$ 239.27
Previously acknowledged	10,071.23
	\$10,310.50

[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.]

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St. James' Parish, Dillon, Mont.	\$ 15.00
A communicant of Church of the Redeemer, Chicago, Ill.	5.00
St. Paul's Parish, Warsaw, Ill.	13.86
St. Luke's Church, Cleveland, Ohio	18.00
St. Matthew's Church, Cleveland, Ohio	2.00
J. E. K., Hartford, Conn.	5.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
Trinity Episcopal Church, Bonham, Texas	3.35
Church of the Messiah S. S., Albany, N. Y.	5.62
Zion Church and S. S., Palmyra, N. Y.	16.01
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A member of Grace Church, Louisville, Ky.	1.00
St. John's Church, Koekuk, Iowa	53.90
St. Barnabas' Church, Montrose, Iowa	19.69
"Old Syrian Congregation," Christ Church, Fitchburg, Mass..	9.53
Wm. Pearson, North Barnesboro, Pa.	1.00
St. Chrysostom's S. S., Chicago, Ill. *	7.20
	\$205.26

* For relief work among children.

ANSWERS TO CORRESPONDENTS

K.—(1) The bishop is supreme as to matters of ceremony in a mission church. In a parish the rector is supreme in matters lawful or indifferent, but respect for the bishop will ordinarily lead him to give much deference to the bishop's judgment.—(2) The respective rights of bishop and priest in such matters have varied greatly through Christian history. The Institution office, the Prayer Book, and the constitution and canons are paramount law on the subject in this American Church, but there is much confusion on the subject.—(3) A bishop would be within his rights in prohibiting the use of *Benedictus Qui Venit* or other interpolated words in the Holy Communion. If the bishop objects to the interpolation but does not

formally forbid it the question becomes chiefly one of courtesy.—(4) Our own judgment is that hymns other than those in the Hymnal may lawfully be used, but many hold the contrary views. Special offices or prayers not authorized by the bishop are lawful before or after P. B. services only if they are wholly taken from the Prayer Book and the bishop has not forbidden them.—(5) Technically speaking, neither bishop nor priest has the right to authorize interpolations in P. B. services, though certain interpolations are very widely used by general consent. Mutual courtesy between bishop and priest rather than strict adherence to the strict rights of either is greatly to be desired. With no opportunity for judicial interpretation of mooted questions or of the exact delimitation of rights it is inevitable that differences as to each of these questions should exist.

A WAR-TIME PSALM

PSALM LVI

For the Chief Musician. Set to Jonath Elem Rehokim. A psalm of David, michtam, when the Phillistines took him in Gath.

The Psalmist complains of his enemies to God,
 Be merciful to me, O God, for man would me o'erwhelm;
 By fighting, fighting all day long, he sore oppresseth me.
 Yea, all day long mine enemies would crush me and my realm;
 For proud and numbrous is the foe that so distresseth me.

but declares his trust in Him.
 What time I am afraid,
 I'll put my trust in Thee;
 In God I'll praise His word;
 In God I've trusted, I'll not fear;
 What can flesh do to me?

His enemies are so persistent,
 All day long they wrest my words,
 Their thoughts of me are always ill,
 They congregate, they hide themselves,
 They mark my steps with evil will.

he calls on God to punish them.
 Ev'n as they've waited for my soul
 Shall they by sin escape them whole?
 Oh! cast the peoples down, O God, and let Thy thunders roll.

Because of his penitence,
 On all my wanderings Thou dost look;
 My tears within Thy bottle brook.
 Are they not, Lord, within Thy book?

he is certain of God's help.
 Then shall mine enemies turn back, in that day when I call;
 This, this I know, that God's for me 'gainst adversaries all.

He re-affirms his trust,
 In God I'll praise His word;
 In Jehovah praise shall be.
 In God I've trusted; I'll not fear!
 What can man do to me?

and sings a song of thanksgiving.
 Upon me, O my God, are Thy vows;
 I will render thank-offerings to Thee;
 Thou from death hast delivered my soul,
 And my feet from their falling set free;
 That I always may walk before God,
 In the light of life shining abroad.

DONALD A. FRASER.

IN FESTO VISITATIONIS B. M. V.

Down the long winding road she comes with haste,
 Bearing God's Secret in her spotless breast.
 The aged saints fare forth to meet their guest,
 Zachary tremulous and silent faced,
 Elisabeth, within whose arms embraced
 The Mother of her Lord lies still, at rest,
 Mary, of all God's creatures loveliest,
 Blessed above all women, fully graced.

Thy soul doth magnify the Lord, for He
 Hath looked upon His handmaid's low estate,
 And, putting down the mighty from their seat,
 He, the Most Mighty, hath exalted thee.
 Lo, His Almighty hath made thee great!
 Thus shall all ages that fair Maiden greet.

S. A. C.

Do NOT run after happiness, but seek to do good, and you will find that happiness will run after you. The day will dawn, full of expectation—the night will fall, full of repose. This world will seem a very good place, and the world to come a better place still.—James Freeman Clarke.

THE FOURTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN
ILLUMINATING CHRISTIANS

AS illuminating Christians, we illuminate the world by the manifestation of our piety, but our manifestation can never exceed our real piety.

We may be what the world calls strong in many respects; we may glitter and blaze; but without inward holiness we cannot shine. If our religion be merely decent, and formal, and ostensible, it will fall to the ground powerless.

Thus it is that the collect for the day dwells on the guiding power of God's providence, "without whom nothing is strong, nothing is holy"; and prays that He will increase and multiply upon us His mercy.

The collect is based on the protecting care of God's love, and the foundation of this protection is God's mercy. Mercy, then, is a proper Christian virtue, and is poured upon us from without by the Holy Spirit.

If our prayer is sincere, if we really desire God to "rule and guide us", then we may learn the lessons God intends for us, so that we may be qualified to possess heavenly things.

The epistle furnishes a rich illustration of the collect.

In our earthly and moral condition we are subject to things temporal, while in our Christian state we already are partakers of things eternal. The difference between them is revealed in the words of the epistle: "I reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us."

Then the instability and tribulations of our present state, under which the whole creation groans, is vividly described, and shows the folly of placing our hope in it.

The whole passage, we are told, is a striking recognition at once of the contradiction of evil against good, and of its certain overthrow.

Again, the gospel furnishes a rich illustration of the collect, for it sets forth the mercifulness, the forgivingness, the humility, the unfeigned charity, the liberality, the free giving, the patience, the self-abnegation, the doing to others as we would have them do to us, which our Lord has taught us in His holy Word.

The law of love is to be applied in all our contact with our fellow-men. Our Christian piety is to be of such a nature as that it shall preclude all censoriousness, and put to flight the evil thoughts of evil men. Our real goodness is to touch their hearts—to illuminate them. Our sincere and loving character is to be a revelation of our forbearance. Our forgiving spirit is to partake of the nature of divine forgiveness.

What need, then, of spiritual cultivation, if we would impress men with the sincerity of our religious life! We have performed the duty of self-cultivation. We have looked to our physical and intellectual accomplishments. It remains for us to seek the purest form of spiritual piety.

To whom shall we turn? To God, "without whom nothing is strong, nothing is holy". Why? Because "the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God". How? In a very practical way: "Be merciful, as your Father also is merciful."

An outside, objective life of piety, then, as opposed to one more interior and reflective, is an essential condition of spiritual training. It harmonizes the delays, difficulties, and disasters of life, and transforms them into patience, skill, and love.

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.
CALENDAR FOR EIGHT DAYS

Fourth Sunday after Trinity	Judges 8, 30—9, 21 Ezekiel 11, 14-25	John 4	Deut. 18, 9-end	Acts 25
Monday	Judges 9, 22-41	Matthew 12, 22-37	Jeremiah 1	Acts 26
Tuesday	Judges 9, 42-end	Matthew 12, 38-end	Jeremiah 2, 1-13	Acts 27, 1-26
Wednesday	Judges 10	Matthew 13, 1-23	Jeremiah 2, 14-end	Acts 27, 27-end
Thursday	Judges 11, 1-28	Matthew 13, 24-35	Jeremiah 3, 12-4, 2	Acts 28, 1-15
Friday	Judges 11, 29-end	Matthew 13, 36-52	Jeremiah 5, 8-end	Acts 28, 16-end
Saturday	Judges 12	Matthew 13, 53-14, 13	Jeremiah 6	I Thes. 1 and 2, 12
Fifth Sunday after Trinity	Judges 13 Bar. 4, 36—5, 9	John 5	Isaiah 61	I Thes. 2, 13—3-end

THE attention of the whole world is to-day much centered upon the great question of Democracy versus Monarchy, or any form of autocracy. The trend is all toward the rule of the people. The first lesson for Sunday morning tells of Abimelech, son of Gideon, changing the character of the government of Israel from that of a theocracy to that of a monarchy with himself as king. Gideon had refused the offer of the crown on the ground that a monarchy was inconsistent with the divine rule of God Himself (Judges 8, 25). It subsequently develops that the monarchy was in fact a matter of practical necessity. It all depended upon what kind of a king. And as a matter of fact, as we now see, looking back, the kingship of our Lord Jesus Christ was led up to through that of the prophet and priest. The two Sunday morning lessons contrast the selfish usurper Abimelech with the true King, the Saviour of the world.

THE FOURTH SUNDAY AFTER TRINITY

Father! protector of all those who trust
In Thee, without whose help our human dust
Hath neither strength, nor holiness, nor peace,
O multiply Thy mercy and increase
That having Thee our ruler and our guide,
Through things that only for a time abide
We so may pass that finally we may
Come to the joys of Thine eternal day:
Grant it, O Heavenly Father! for the sake
Of Jesus Christ through whom this prayer we make.

THOMAS WILLIAM PARSONS.

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The Old Testament alternate from Ezekiel, here used topically, may be interpreted as promising relief to those who have been taken captive by sin, and is related to the subject matter of monarchy and to the Pentecostal season through its statement of how God is going one day to rule; viz., through gift of His Spirit changing the hearts of men. All three of the morning lessons bear on the thought of the collect: God as our ruler and guide.

In the evening, the story of the expansion of the Church to include the Gentiles is continued by an account of the circumstances leading up to the trial of the Apostle Paul before King Agrippa. It might, however, be better to read, instead, Acts 26, the lesson for Monday, a much more striking selection giving St. Paul's speech before his trial judge.

The first lesson gives the Deuteronomic warning against rejecting the true prophet when He should come, a sin committed by those with whom the great Apostle of the Gentiles was contending.

The week-day readings continue Judges and St. Matthew in the morning and Acts in the evening, and the latter is paralleled by a course of selections from Jeremiah to run through five weeks. It is part of the plan of the New Lectionary that each book of the Bible, or selected passages thereof, shall have a double use, one topical and the other historical. According to the Old Testament historical course, Jeremiah belongs before and during Lent of the second year (q. v.), but topically is appropriately employed during the second half of the year with its warnings against sin and captivity, which latter may be considered as having a deeper meaning than the merely historical.

HE WHO wants to do a great deal of good, at once, will never do anything.—*Samuel Johnson.*



WE were talking things over in his study the other evening, the rector of St. Charles the Martyr and myself. A cheerful room it is, lined with books almost up to the ceiling, every other bit of free space bearing some child's portrait, the old-fashioned mantel above the

friendly fireplace covered with the reigning favorite, and the fragrance of hyacinths filling the air. But the Belgian flag is draped in a place of honor, as it has been since 1914; King Albert, Jellicoe, and Haig adorn the doors; and one corner is filled with books, magazines, atlases, pamphlets, all dealing with the one great theme, the War. He is not a pacifist, this worthy brother of mine with whom you must really feel acquainted after so many quotations from his talk and his letters. There is a Revolutionary sabre among his heirlooms, and only the rule of primogeniture bars him from the Cincinnati. I believe his boyish ambition turned to West Point, to be frustrated by some defect of vision; and he is better versed in the Napoleonic campaigns than half the generals of the National Guard. At any rate, it was America's participation in the war that we were debating, with various cognate questions.

"Thank God for conscription!" said he, as he poked the fire savagely. "If war is ever right and necessary, every man should be called on for service, according to the measure of his ability. To assume that there are fire-eaters who just naturally can't be kept back from fighting, and that they will do all of it that is necessary, misses the point altogether. A righteous war isn't a matter of fire-eating; and an army made up of such hotbloods (if indeed they exist) would be essentially undemocratic and militaristic. To rely upon the self-sacrifice of the truly heroic is to put a premium upon cowardice and selfishness. What national debts would be paid, what secure revenues would be received, if the Republic abolished taxes and waited for voluntary contributions? A Swiss canton did actually follow that practice once; but it was never seriously considered by larger governmental units. Universal duty in the presence of universal need: that is justice."

"But will conscript armies fight as well as volunteers?" I questioned. "Speaker Clark says he knows no difference between conscript and convict."

My friend muttered something about Speaker Clark which I couldn't quite catch; it sounded like a bit of an imprecatory psalm.

"There are many things Mr. Speaker doesn't know," he answered; "and the pity is he displays his ignorance so unblushingly. Who can see any difference in courage between French's 'contemptibles' and Haig's conscripts? France and Germany both have conscript armies, who fight magnificently. It is discipline that makes the soldier."

"What about conscientious objectors?"

"Suppose a man 'conscientiously objects' to some cause for which a tax has been levied, does he escape paying it on that ground? That would be too easy a refuge! Honest religious convictions can readily be respected by assigning such men to non-combatant service with ambulances, mine-sweeping, transport, and so forth. But I am glad to see that the spring meeting of Quakers in New York voted not to receive any young men of military age as members until after the war. It was a significant ruling."

"Of course you expect to see obligatory military training established here."

"Yes, and I rejoice in it. Our boys will be vastly better for learning thoroughness and obedience in the democratic fellowship of a camp. The public schools no longer reach all classes; and both the qualities I just named are apparently slighted there to-day. Too many loafers flout the law and

scamp every job they get; too many loafers of another type put pleasure first and duty last. Patriotism develops under training."

"Aren't you afraid of a military dictatorship?"

"That is vastly more to be feared from a professional army than from a national army. Someone, tempting General Grant, spoke of what a fine thing it would be for America to have an empire. 'I should pity the first emperor,' said the great democratic soldier. 'We have too many good rifle-shots in this country!' There are fewer now; but universal training will correct that."

"But isn't all this just what we condemn as Prussianism?"

"No, a thousand times. Prussianism is the spirit which uses the disciplined many for the advantage of the privileged few, the supermen. There are perils in the great venture of democracy, whether it be armed or unarmed; but you can't have Kaiserism without a Kaiser, and *Schrecklichkeit* will never bear transplanting to American soil. For myself, I am of course a man of peace—and ready to fight for it. I want to protect the meek in his inheritance, not to tempt the arrogant to rob him. And just now I should like to add, as a doxology to every hymn we sing:

"The army and navy forever!
Three cheers for the Red, White, and Blue."

He poked the fire vigorously once more.
"Come," said he, "let us say Compline."

I CUT THIS POEM, by Nancy Howard De Ford, from the Baltimore *Evening Sun* of March 31st:

"BEAUTY AND THE BEAST
Intaminatis Fulget Honoribus

"They said: 'You are fairer than Helen,
A woman with all her wiles,
The world comes far to seek you
To dwell in the light of your smiles.
But those lights are now dimmed to shadows
Your feet forget to dance.'
'I've money at will for the piper still,
And I pay my debts,' said France.

"They said: 'You are decked for a bridal,
Your eyes are glorious and bright,
But you wear no diamonds and emeralds,
But a single rose, all white;
And, we hear, you purchased that dearly—
That you came upon it by chance'—
'I paid the cost of what I lost,
And I wear my soul,' said France.

"They said: 'War, the Beast, is your bridegroom,
But he makes extreme demands,
With his hideous head beside you,
And his grip on both your hands!
'Tho' he wait for me in my chamber,
I check not my advance—
Honor will stand at my right hand,
And will wed me at last!' said France.

THIS IS BETTER than most *vers libre*.

"THE REQUIEM OF THE SEA

"Fear not to sleep!
Thy shroud is woven of Heaven's tears.
The tall stars
Are the blessed candles
Burning at thy head.
The drifting mist of ocean, the incense,
The holy song.
The wind that whispers its responses
To the deep intoning of the sea:
The stars
And winds
And waters
Say mass forever
For thy soul!
Fear not to sleep!
These waves were once
The pathway of our Lord."

GROWTH OF THE GUILD OF ALL SOULS

Anniversary Observances in Numerous
English Churches

COMMUNITY MISSIONS OF THE INDIAN CHURCH

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

THE annual report of the Council of the Guild of All Souls, issued in connection with the anniversary of the Guild, states that the net gain of new members during the year ending Easter, 1917, is 248. The Commemoration of All Souls in November last was even more widely observed than customary. And also, owing presumably to the War, the number of *Requiem* services has shown a continuous increase throughout the Kingdom, in many places where but a very short time before they would have been regarded as impossible. The Council may rightly observe:

"This marked development is a matter for great thankfulness to the Guild, which may claim to be regarded, without undue boasting, as the pioneer of such observances, the fitting and proper outcome of a deeper realization of the Catholic verities of the 'Intermediate State' and the 'Communion of Saints'."

The forty-fourth anniversary of the Guild was celebrated on Tuesday last, and on that day the Holy Eucharist was offered in a large number of churches as an act of solemn thanksgiving for the many mercies and blessings vouchsafed by Almighty God to the guild and its work during the past forty-four years, and beseeching Him for a continuance of His merciful guidance. At the Church of St. Matthew's, Westminster, there was the usual order of sermon, solemn procession, and solemn *Te Deum*. The preacher was the Rev. Dr. A. Heber Browne, vicar of St. Michael's, Paddington, whose sermon on our duty to the faithful departed appears in the *Church Times*.

At the following annual meeting, in Trevelyan Hall near the church, the president, the Rev. the Hon. A. F. A. Hanbury-Tracy (vicar of St. Barnabas', Pimlico), in delivering his address, referred to their blessings, and amongst them that God had preserved the life of their highly valued treasurer, Mr. H. W. Hill (secretary of the E. C. U.), who is now convalescing from a dangerous illness. It would be impossible to say what the guild owed to Mr. Hill's unremitting work on its behalf through all its years of existence.

Proceeding, the president said that as they thought of the work of the guild in the past, he felt that they might profitably trade with their experience in the presence of so much that is exceptionally distressing in the War. Their founders set themselves to rescue from oblivion a most sacred duty, "they threw themselves into a contest which raged against all Catholic truth and practice to rescue the English Church from the shameful charge of neglecting in Eucharists and prayers the needs of the faithful departed". The battle had been won, and won because it was fought for a right and sacred cause. They were certain therefore that this awful War could only end in one way, "the way of victory for a cause which is God's cause", the cause of liberty, justice, and truth. And to go back again, as he closed, "to the battle of the Church which never passes", he wanted to say that their experience of what God had done to vindicate His truth in regard to the faithful departed ought to persuade them that He would do the same to vindicate the doctrine affecting the Reserved Sacrament in the present controversy.

The three important Community Missions of the Church in India have recently held their annual meetings at the Church House, Westminster—the Oxford Mission to Calcutta, the Cambridge Mission to Delhi, and the Cowley Wantage and All Saints' Mission to Poona and Bombay.

The idea of an autonomous and self-reliant native Church in India was emphasized by Bishop Copleston in his speech as chairman of the Delhi Mission meeting. He rejoiced at the increasing sense of independence among the Indian clergy and laity. He earnestly hoped the movement would be put forward. He felt very strongly that the Indian priest should be directly responsible to his bishop alone; this policy he had established in the Columbo and Calcutta dioceses. The Bishop of Lahore, speaking of the Cambridge Brotherhood in Delhi, urged the claims of the community life in the missionary work of the Church. While again and again they had to thank God for the lives and examples of the married missionary clergy, it nevertheless remained certain that these were kinds of work that could only be done by those who lived the community life; and that was unquestionably true of the Church in India. It was a big problem to know how best

to present Christianity to India; but they knew that there must be life in their work, because they had the Spirit of God with them in the Sacraments and in the Church.

At the largely attended and enthusiastic Poona-Bombay Mission meetings Bishop Mylne presided as usual. Canon Newbolt said that the bottom idea of the work of the mission was that of a great war of aggression for the Kingdom of God. The whole world for Christ—that was ringing in their ears throughout Ascensiontide. This mission of the Fathers and Sisters was saturated with the Spirit of Christ. He thought that a mission which was really bringing the Church and the Sacraments to the heathen in India ought to be supported. Father Bull, Superior General S.S.J.E., said that when he thought of the spread of the mission he wondered where it was going to stop. India was being permeated with the spirit of Christianity.

"*Apimantus*," who writes weekly in the London *Outlook* on "Books and Friends", has been rather perplexed by the resolution of the Lower House of Canterbury Convocation to restore the Commemoration of King Charles the Martyr, in the Kalendar.

King Charles the Martyr

Always holding, he says, that the beheading of King Charles I was a criminal blunder, he would be grateful "to any member of the Lower House who would tell me why King Charles is given the honor of martyrdom". He is ready, he adds, to approve any movement which "discredits the silly estimate of King Charles as a ruthless tyrant, which evangelical Whigs have bequeathed to us", but he fails to see him in the light of a martyr—unless, that is, "everyone who is put to death unjustly can be so called".

Someone, if not a member of convocation, might well draw his attention to what Dr. Creighton, the late great historian-prelate, says about the matter in his *Historical Lectures and Addresses*. In his lecture on Archbishop Laud, which was delivered at All Hallows' Church, Barking, January 10, 1895, on the occasion of the commemoration of the 250th anniversary of the martyrdom of the Archbishop, Dr. Creighton (then Bishop of London) refers to this illustrious primate's deep reverence for the English Church and profound conviction in her claims for allegiance, which were also, he adds, conspicuously shown by King Charles. And then he says:

"Had Charles been willing to abandon the Church and to give up episcopacy, he might have saved his throne and his life. But on this point Charles stood firm; for this he died, and by dying saved it for the future."

King Charles has surely as much right to be canonized as any other martyr of the Catholic Church. And he has a much better right, I think, to be commemorated in the English Kalendar than either of those two Anglo-Saxon Kings, Edward and Martyr, and Edward the Confessor.

Three stained glass windows, recently executed by Mr. Henry Holiday, the veteran artist, have been on exhibition at his studio in Hampstead, before being placed in their permanent positions in various parts of the world.

One of these is a small window, "Wisdom", which is destined for St. Martin's Church, Philadelphia. This example of the artist's work, like the other two exhibits, is thought to reach his usual high standard, both in composition and color. Mr. Holiday, who was born in London in 1839, was early impressed with the dreamy conception and beauty of Pre-Raphaelite pictures. He fraternized with Millais, Rossetti, and Hunt, the chief names of the Pre-Raphaelite Brotherhood, and formed a lifelong friendship with Burne-Jones. His first picture at the Royal Academy, "Durlstone Bay", was painted in 1857, was hung on line at the Academy in 1858, and was sold the first day. His famous picture, "Dante and Beatrice", is one of the choice possessions of the Walker Gallery in Liverpool. Of late years Mr. Holiday has devoted himself with much ardor and conspicuous success to stained glass designs.

J. G. HALL.

God is a kind Father. He sets us all in the place where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature, which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough, for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*John Ruskin*.

Do you desire that your work should never weary you? Think that you are giving pleasure to another, and are pleasing God.—*Selected*.

DR. MANNING DECLINES

ELECTION as Bishop of the diocese of Central New York, in succession to the late Bishop Walker, has been declined by the Rev. Dr. Manning, rector of Trinity parish, New York City. His letter follows:

"The Reverend C. Morton Sills, D.D.,
Chairman of the Committee of Notification,
Diocese of Western New York.

"My dear Dr. Sills:

"I need not tell you and the members of your Committee how deeply I have felt the responsibility laid upon me by the call from the diocese of Western New York to the high and sacred office of a Bishop in the Church of God.

"Since the election and the visit of your Committee, I have given constant thought to the matter and have taken counsel with those to whom I could look for wise and disinterested judgment.

"I have felt not only the sacredness of the call, but also the unusual opportunity for service which your diocese presents with its strong tradition dating back to the days of the great Bishop Hobart, with its vigorous life manifested at the smaller as well as at the larger centers of population, with its marked degree of harmony and unity of spirit, and with its present promise of further growth and development.

"I may add that the attraction of the work has been not a little increased by the many kind letters and messages which I have received during the past two weeks, both from the clergy and the laity of the diocese.

"In the light of the facts on each side of the question, however, and giving them the fullest consideration in my power, I have been led to believe that it is my duty to continue at my post in the ancient parish with which it is my privilege and responsibility to be connected.

"Appreciating far more than I can express the honor done me by the diocese of Western New York, and praying that God's blessing may rest upon the work of the diocese in the future even more signally than in the past; believe me,

Faithfully yours in our Lord,
(Signed) WILLIAM T. MANNING."

"June 22, 1917.

Western New York, learning with deep regret of Dr. Manning's decision, will proceed to the election of another bishop at a council whose date has not been fixed.

ANNOUNCEMENT AS TO CHAPLAINCIES

BY THE BISHOP OF WASHINGTON

THE War and Navy Departments have recently committed to the General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America the duty of furnishing approved applications from the religious bodies commonly designated as Protestant. These bodies are to be given seventy-five per cent. of appointments in the regular army and navy and in the new army and the temporary navy for the period of the war only.

By direction of the departments these appointments are to be apportioned to the different religious bodies on the basis of their membership as reported in the last religious census. The Episcopal Church, reporting only communicant members, is sixth in order, or seventh including the Roman Catholic Church.

The above named general committee informs me that the Episcopal Church has now six more chaplains in the naval service than the apportionment would give it, and that therefore for both the permanent and the temporary navy, the Episcopal Church will receive no appointments, unless some of the other religious bodies fail to offer desirable candidates.

In the army we have eight more chaplains than the quota assigned us would give us, and therefore there will be no appointments for the Episcopal Church in the regular army. When two hundred and fifty are appointed in August for the temporary service, we would be entitled by the apportionment to eight appointments, but since we have now eight more in the army than would be given on the basis of membership, we will have no appointments in these 250 chaplains.

In the late fall or early winter it is expected that another two hundred and fifty chaplains may be needed for the temporary service in the army and at that time the Episcopal Church would be expected to furnish four and one-half per cent. of the Protestant proportion.

This notice is sent to all who have made applications for

appointments as chaplains in the army and navy from the Protestant Episcopal Church, to inform them that the Bishop of Washington is, to his great regret, unable to do anything to further their appointment, and that out of a large number of applications filed with him none can receive appointments in the navy, and only eight in the army when the second 250 chaplains are called for temporary service in the late fall or winter.

SELF-SACRIFICE

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF FOND DU LAC]

WE, WHO in the providence of God are not called to the battle line, cannot sit idly by while our young men are preparing themselves to risk everything that life seemed to have in store for them. Surely the Cross of Christ must mean little to men who can live selfishly in such a crisis! Our sons and brothers in camp and on battlefield must feel our strength behind them! If they show their manhood not by high thinking only, but by high action, surely by plain living and heroic giving we can let them know that the race is worth the great sacrifice we are asking of them. St. Paul bade men labor not that we may live in comfort, but "that we may have to give". Not only in the innumerable small ways in which we waste so much, not only in the easy luxury in which we delight to live, not only in the costly apparel of which we are so proud, but in the ordinary comforts and conveniences of life must we learn the meaning of sacrifice. If we are to feed and equip our young men for battle, if we are to supply the famine stricken people of the world, above all if we are to get out of this war some return for the sacrifice of our sons, we must learn ourselves and thus teach others that "man's life doth not consist in the abundance of the things that he possesseth", that "man doth not live by bread alone", we must learn ourselves and must practically teach others that idealism and not materialism is the wealth and the glory of our race.

"We ought to have learned this long ago, for the basis of our religion is the fact that the Eternal Son, who "thought it not robbery to be equal with God", taking upon Himself human nature, lived among men a life of strenuous labor and self-denial. We ought to have learned kneeling before the altar, where Christ's great sacrifice is in a mystery offered morning by morning to the Eternal Father, that our chief value consists in giving even to the uttermost. What heroes men should be who cling for salvation to the Cross of Christ! But we have not learned it. The Eternal Father who spared not His only begotten Son must teach it to us. I wonder if the fundamental meaning of this war is that "without shedding of blood there is no remission of sins!"

AWAKE, AMERICA!

BY THOMAS CURTIS CLARK

Awake, America!
Let not the night hold you;
Let sleep no more fold you;
Awake!
The fates of God call;
Let nothing appall;
Forth to your task,
America! Awake!

Awake, America!
The whole world waits for you;
God opes His gates for you;
Awake!
Oh, dream not, but do,
That you may prove true.
Forth to your task,
America! Awake!

Awake, America!
Shall terror rule the world,
The flag of right be furled?
Awake!
Shall justice thus die?
Hear, hear, the earth's cry!
Forth to your task,
America! Awake!

AFTER YOU have been kind—after Love has stolen forth into the world, and done its beautiful work—go back into the shade again, and say nothing about it.—Henry Drummond.

LETTER FROM CARDINAL MERCIER

THE chairman of a committee of the New York Churchman's Association has received the following letter from Cardinal Mercier:

"Archeveche de Malines, April 30, 1917.

"Reverend and Dear Sirs:

"I have just received your letter of January 31st last, enclosing a copy of the Resolutions unanimously passed at the meeting of the New York Churchman's Association, held on January the 15th of this year.

"I am greatly indebted to you for the kind thought which prompted you to write to me, and send me this strong expression of the feelings which animate the body of high-minded men whom you represent; the sympathy therein so strongly expressed is indeed a great comfort to me and to all those whose spiritual welfare God has entrusted to my care.

"The appreciation you show of our efforts to stem the tide of unrighteousness, which more and more tends to overcome the stubborn and just resistance of our people to all the wrongs wantonly inflicted on them, bears us up in our struggle.

"And, indeed, a stream of constant gratitude flows from our hearts in recognition both of the moral support which you all in America hold out to us in our trial, and the no less lavish material aid so generously extended to us by the Commission for Relief of Belgium, and all those, whether exalted or humble, who help in that great work.

"Kindly be my mouthpiece in conveying to the members of your Association my heartfelt thanks to them for standing by us in our fight for freedom and justice, while assuring them that their charity and prayers will undoubtedly help us to bear in a true Christian spirit the visitations which God, in His ineffable Providence, has been pleased to send us.

"I remain, Dear and Reverend Sirs,

"Yours faithfully,

"D. G. CARD. MERCIER,
Archbishop of Malines.

"To the Reverend William T. Manning, D.D., John P. Peters, and G. F. Nelson.

Committee of the New York Churchman's Association,
New York."

Written on April 30th in response to a letter of January 31st, the Cardinal's communication reached New York in the middle of June, having passed from hand to hand through the lines. It was delivered to Dr. Manning by the Belgian Consul General.

STATISTICS OF NON-PAROCHIAL CLERGY

BY THE REV. PAUL MICOU

RECENTLY, during the work of the Commission on Candidates for Holy Orders and Theological Education of the diocese of Pennsylvania, the question arose as to the proportion of men in the Episcopal ministry who were lost to the Church through being in secular work by preference, or because they were failures in the ministry; also the number of those who were out of positions temporarily, and those who, while listed as non-parochial, were yet in parish work. The results of the investigation, which the writer conducted for the Commission, are herewith given. Attention is called especially to the classes mentioned above.

The investigation was conducted during the months of April and May, 1917, and brought in answers from all of the dioceses except Texas, Louisiana, Western New York, and Iowa. The non-parochial clergy of these four dioceses, as given in the 1917 *Living Church Annual*, number 54. The non-parochial clergy of the other dioceses and missionary districts according to the answers from the bishops numbered 1,266. It is fair then to estimate that the non-parochial clergy totaled 1,320, June 1, 1917. These figures do not agree with those given in the *Living Church Annual* for the reason that a number of clergy were reported by the bishops as wrongly listed and others have died since the lists in the *Annual* were prepared. This, however, does not affect the value of the percentages discovered in the course of the investigation, which are as follows:

Of the total number of non-parochial clergy

	Per cent.
Archdeacons are	3
Deacons, many of whom are "perpetual".....	2
Diocesan or city missionaries	3
Foreign missionaries	1

Chaplains in army or navy institutions.....	5
Students	3
"Student pastors"	1
Teachers or professors	10
Editors	1
Secretaries of boards, etc.	3
At work in the diocese in which listed (e. g., as locum-tenens)....	4
At work in other dioceses (e. g., not yet transferred or as locum-tenens)	15
Members of religious orders	1
Retired or disabled	28
Temporarily out of positions.....	6
In secular work either by preference or because they are failures. .	10
Special classifications not included in the above.....	1
Unaccounted for	3

It is believed that this compilation has been so thoroughly done that the percentages obtained would hold true for several years to come. Thus in any year to obtain the ratio of those in the different classifications above to the total number of clergy in the Episcopal Church, multiply the total number of non-parochial clergy by the percentage given and divide the result by the total number of clergy.

Working this out for the current year and taking the number of the clergy as given in *The Living Church Annual* as 5,874, we find that all percentages which are less than 5 per cent. become less than 1 per cent. when calculated with relation to the total number of the clergy. The larger percentages are as follows when estimated upon the total number of clergy:

	Per cent.
Chaplains in the army or navy or institutions are.....	.11
Teachers or professors22
At work in dioceses in which they are not ecclesiastically resident. .	.33
Retired or disabled63
Temporarily out of positions, although capable of work.....	.13
In secular work either by preference or because they have proved failures in the ministry22

HAIL TO THE FLAG!

1.

Hail to the flag, all honor and all glory
Shall follow thee, where'er thou lead the way;
O'er rolling seas, o'er plains and cragged mountains,
Thy folds, Old Glory, shall in triumph wave.

2.

Banner of strength, of greatness, and of glory,
Proudly it waves o'er loyal hearts and true;
Won by the blood of freemen bravely dying,
Symbol of Liberty, the Red, White, and Blue.

3.

Onward, ye brave, ye loyal sons of freedom!
Stand by the flag, uphold its motto high:
"Justice and Right, with Liberty and Honor",
By this we conquer, or by this we die!

4.

O Holy Father, Ruler of the nations,
Bless Thou, preserve our flag in purity!
Grant Thou its folds bring terror to oppression,
Courage and honor to the sons of the free!

CHARLES HENRY ARNDT.

A PRAYER

Give me, O Christ, Thy love in all its power,
And let my thoughts be good and pure and true.
Give me the grace to do Thy will—not mine:
And when I falter, as I often do,
Be Thou my guide.

Help me to bear my crosses patiently
And rid me of all discontent and doubt.
When I am weary waiting, sick, and faint,
With tender pity compass me about
And show the way.

The Call to the Caribbean

By the Rev. ARTHUR R. GRAY, D.D.

It was election day in San Jose de Costa Rica. It need not be added that it was Sunday—Palm Sunday—since all the world knows that Spanish-speaking people have turned the day of rest into one of restlessness; and of course of restless days election day is par excellence the least tranquil of all in lands where the blood runs warm. At the corners of the principal streets groups of men, whose demeanor showed that they felt the weight of the ebullient world on their shoulders, argued with lips and hands. Here and there automobiles, loaded to the guards with men and decorated with cheap flags bearing the device "Viva Tinoco", dashed along on their electioneering errands. Above all the other noise of the town rose that of the new boys crying *Imparcial* and *La Information*. Desiring nothing better than to read Costa Rican papers of that eventful date, I bought copies of both; and, for the benefit of the reader and in order to secure a text for this discourse, here is the front page of one of them.

After forty years of peace Costa Rica had been through a revolution in January, 1917. The facts of the matter seem to be beyond dispute. The former president, Gonzalez, had (though he is very busy denying it now) been selling the country to the Germans. He had secured the appointment of a German Roman Bishop; had assisted the immigration of Teutonic business people, and had been disposing of franchises to the same at an appalling rate. Moreover his term of office was about to expire and there was more than reason to believe that he had no intention of obeying the law which forbade a second term. In this emergency Senor Federico Tinoco rose up and smote the Teutonophile. The smiting consisted of securing the cooperation of the army, so called, and of putting the unwise steward and his entourage on board a train for Port Limon, with instructions to the troops not to let him be till he was on the ship which sailed that day for the United States. President Gonzalez being thus disposed of, Don Federico declared himself provisional president.

But alas for the virtuous Tinoco! True to his admirable policy Mr. Wilson refused to recognize him. If you will humor me for an aside let me add that though I believe Tinoco is the best man for Costa Rica, and though I am glad that things turned out as they did—since he received 50,000 votes and became the constitutional chief executive—still I am proud that our President, despite Mrs. Shaughnessy and many others who know more details of tribulation than I do, inaugurated, by his much-criticized refusal to recognize Huerta, and by his equally unpopular action in the Tinoco affair, a policy of refusing to give countenance to any leaders in the New World who have not been constitutionally elected. If we are ever to help the cause of law and order in Latin America we must stand for the law no matter how uncomfortable it may be for us at times to do so. Unless we take that stand we stultify our own position and practically make impossible the development of constitutional government in the Latin lands.

Confronted as Senor Tinoco was by Mr. Wilson's refusal to recognize him, there was nothing to do but hold an election as soon as possible, which election formed the burden of my opening paragraph.

Now the special idea that I want to imbed in the minds of Churchmen is to be found clearly expressed in the newspaper proclamation, a translation of which follows:

"To the poll, citizens! Our brethren of America have their eyes fastened on us. The Colossus of the North watches us with flashing and greedy eyes in hopes that some little blunder will cause us to lose in a moment that prudence and civism which have done more to detain its [the U. S. A.] conquest of Central America than did the Mausers and artillery of the patriots of the Isthmus. After the energetic act which put an end to an embryonic dictatorship [Gonzalez' expulsion], we have proven that we are the sons of a nation held up as a model in America, and that Cinderella has not broken her crystal slipper.

"Once within the impregnable stronghold of the laws, in the bulwark of the Constitution, who will be able to lift a hand against us? Who will be able to prevail against the granite wall of our institutions?

"A vote deposited in the urns to-day will be a symbolic vote, a vote in which will be summed up the eagerness of Costa Ricans to be independent, free from all foreign yokes in the patrimony of our ancestors. "To the polls, citizens!"

These words virtually sum up the feelings of the politicians who live on the shores of the Caribbean. They have seen what we have done in Santo Domingo and Haiti and Cuba and Nicaragua, and they know that, irrespective of party, the government of the United States has been perforce committed to a policy of benevolent protection

of law and order in states which border on the "American Mediterranean". They know that we do not seek new colonies, but that for various reasons we intend to put an end to disorder.

The first of the main reasons which have compelled men of as different types as Roosevelt, Taft, and Wilson to agree on this policy is the need for maintaining the independence of the Caribbean states. This can be illustrated by the stories of Santo Domingo and Haiti and Venezuela and Nicaragua. Take the first for example. Between 1865 and 1905 there had been thirty-seven political convulsions. The land had been plundered, foreigners maltreated, worthless currency spread broadcast, and foreign loans to the extent of \$32,000,000 contracted with no honest preparations made for their repayment. Much of this money had been borrowed in France, Italy, and Belgium, which nations rightly began to press for payment. Finally in despair the two former made preparations to send warships and establish themselves on the spot so as to see to it that their debts were paid. This was in the days of Roosevelt, which gentleman, despite the short-sighted timidity of his senate, decided at once to accept the invitation of the panic-stricken Dominican President Morales and to save not only our little neighbor but equally the United States the embarrassment of a foreign



FRONT PAGE OF THE CHIEF COSTA RICAN PAPER ON ELECTION DAY

The portion translated in the text appears in the lower right-hand corner.

"temporary" occupation of Santo Domingo. Accordingly the Stars and Stripes were hoisted in the capital and a concordat drawn up by which we undertook to administer Dominican finances and pay off the burdensome foreign debts. Since that time we have controlled the land, and as a result there is now dawning an era of peace and plenty such as has not been known for three-fourths of a century.*

It is interesting to note that Mr. Wilson has continued this policy and that the people of the United States generally have come to see that for Canal reasons as well as for many others this extension of our influence was and will continue to be necessary.

The second reason which drives us southward is the problem of health. As Professor Jones of the University of Wisconsin puts it in his recent book on *The Caribbean Interests of the United States* (published by D. Appleton & Co., 1916): "We could be satisfied with less stringent quarantine regulations in the days of slow sailing ships and infrequent communication with the tropics. Then if contagion did develop aboard it might even run its course before the vessel approached our ports. But the growth of commercial relations and greater speed in transportation have necessitated increased precautions. Disease in the American tropics is now only days, where it was formerly weeks, away. The health problem of all must be treated as regional, therefore international."

Inasmuch as we of the stronger nation are the only ones who have thus far dealt, and who apparently will for years to come be able to deal, with this large problem of contagion, our government has found it necessary for the public health to extend its influence. And who will gainsay the wisdom of the policy?

Lastly, and from the point of view of the Kingdom of God leastly, there is the economic reason for our reaching out with benevolent hands into the tropics. American capital—may it somehow or other be cleansed and purified!—has become heavily involved in the Caribbean. In Cuba there is probably half a billion invested; New York bankers hold all the bonds of the Dominican Republic; the railroads of Nicaragua and Costa Rica and Salvador are owned in the United States; Honduras' industries are in our hands; and the asphalt deposits of Venezuela are a too well-known American concession. These things mean more than money. They mean the lives of our citizens resident in the tropics, and for ethical and legal reasons Washington must keep an eye on the politicians who can help or hurt these large outlays of money and increasing colonies of Americans.

Such in brief are the causes which have brought to pass that state of affairs and that state of mind which led Sr. Tinoco's protagonist to declare that the eyes of the great Colossus of the North were observing Costa Rica to find out whether or not Tio Sam's troops must be sent there in the name of law and order. And it must be remembered that all the nations which border the sea of the trade winds are

more or less controlled by the same ideas. The recent revolution in Cuba has given an excellent illustration of our benevolent oversight in that island.

Since we now by treaty have virtual protectorates over Cuba, San Domingo, Haiti, and Nicaragua, and by diplomatic advances have an informal and unexpressed influence in Guatemala, Nicaragua, Honduras, Costa Rica, and Panama—if one will study these facts with a geography, and then remember that we have recently showed our intention to preserve at all hazards the independence of Venezuela—it will be apparent that the United States has become for better or worse the leader in the Caribbean.

If this were but a temporary affair it would not be clear that the honor of the Church were involved, but there is every reason to believe that the years must be counted in generations before any definite change can occur.

The problem to be faced is economic and sociological. Providence through the United States has decreed that democracy shall be the creed of the Caribbean, or at least that the peoples of the Caribbean shall direct their own destinies.

From our Anglo-Saxon vantage point of six or seven hundred years of experience we little realize how we owe what political equilibrium we possess to that experience. We are like hardy mountaineers who have forgotten that they owe their brawn and muscle to the altitude in which they live. Turn back to the days in which we began experimenting in self-government and you find many a tale of tribulation and revolution; read the story of the last six hundred years and you find that it is only little by little, here a line and there a line, that we have gradually accumulated the patience and the perseverance which account for our present stability and quietness.

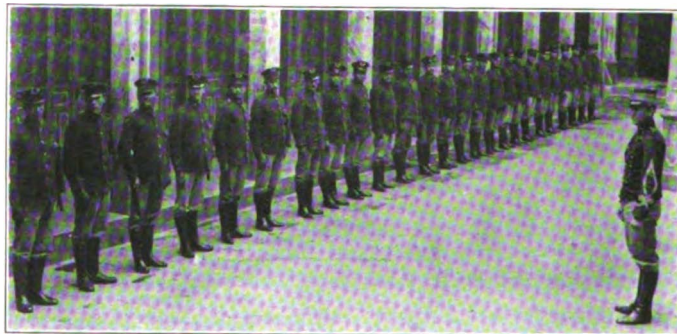
Not having come into the inheritance of the Englishman's experience, the Latin peoples endeavored to found republics, as one might say, out of blue air. Politically they were in 1820 where the Anglo-Saxon peoples were, say, in 1620. They were like men who had not been through a high school trying to enter college—the college representing the self-governing republic, and the high school training the years between Runnymede and Bunker Hill. What wonder then that they have still their difficulties, their nineteenth century Jack Cades, their twentieth century Watt Tylers, their up-to-date Bonnie Prince Charlies!

In addition to this fearful handicap which comes from being inexperienced by heredity—if one can use such an expression—they are hampered by being agricultural and not industrial nations. Our own experience in the United States and the experience of all other peoples has shown that where agricultural and semi-patriarchal conditions obtain it is unreasonable to expect to find a level-headed electorate. Men need to be gathered into groups, to be segregated, before education can have a fair chance. This explains why it is that in non-industrial Latin America education is at a minimum and political acumen at nadir.

Lastly, and derivatively, there is no middle class in the tropics, and a state without its middlers is like a ship without freight. It may cost less to run "in ballast", but it is rough going. Passengers may be much in evidence on the promenade deck but it is the freight that steadies the vessel. The upper classes in Central America and in democracies in general do about as much toward steadying the Ship of



BISHOP KNIGHT AND CANON COOKE
At the entrance of the Church of the Holy
Comforter, San José, Costa Rica



THE REAL RULERS OF COSTA RICA

* Most unhappily the Dominicans are now very much wrought up because we are holding them to the spirit and intention of our agreement. They are spreading broadcast the accusation that we are keeping them from paying their debts and are depriving them of their liberties. The only dignified thing for our government to do is to maintain silence, since he who seeks to argue with some people loses time, and an argument would not change the conditions, since we are in the right. It is a pity that certain of our papers are ignorantly saying otherwise.

State as first-class passengers do toward keeping a ten-thousand-tonner from rolling.

These things being irrefutably so, it is going to be a great many years before conditions are ripe for real equilibrium on the shores of the Caribbean, and we from our wealth of experience in self-government and industry will have to help our less favored brethren for a considerable period of time. With patience and with sympathy, and with a continual insistence that we have no interest in annexation, both the State and the Church must do all they can to help build up the Latin democracies.

The Church, I say, as well as the State must help, since no amount of kindly policing will arouse and develop those instincts which are necessary for self-government. Uncle Sam alone can do no more toward insuring permanent tranquility in Haiti or Nicaragua than did Diaz in Mexico or Heurreaux in Santo Domingo. The American Church must supplement the American State just as the English Church has supplemented the work of John Bull in England. Thanks to the efforts of our fathers across the water the English constitution grew and waxed robust, and it is going to take the American Church (directly or indirectly) to implant in the hearts of our Spanish-speaking brethren those ideas and aspirations which they need if they are to make use of the freedom which is theirs for the asking.

It is not as proselyters, be it noted, that the Church should go, nor as disturbers, nor as critics, but as American Catholics rich in the inheritance bequeathed to them by that long line of leaders from Anselm down to the present day. "If any man seeth his brother have need and shutteth up his bowels of compassion", how dwelleth the love of God and democracy in him?

There is then a real call for help from the democracies of the Caribbean—a call for the Church with its store of political wisdom, with its readiness to sympathize with infant republics, with its inheritance from Runnymede and Westminster and Philadelphia. Are there men of mark who are ready to go—men who will scorn to criticize, who will applaud every honest effort, who will be beacons, men whose learning and cosmopolitanism will enable them to mingle understandingly with all kinds, men to whom Spanish colonial history is as familiar as their own, men who can become a part of the landscape and yet embolden and beautify it, men who will forget their North Americanism and become Americans of the New World?

FAMOUS UNITED STATES FLAGS

BY J. A. STEWART

EVER since the first flag was made in Philadelphia, in 1777, flags of renown have been floated on the breeze. Some of these have happily been preserved to awaken feelings of patriotism and devotion in the hearts of all who view them.

Chief of all the distinguished historic flags of our country now in existence, is probably that revered and tattered flag which is treasured by the State of Maryland. This flag's record is authentic. It was carried as the regimental flag of the Third Maryland Regiment under Colonel John E. Howard at the Battle of Cowpens, S. C., in January, 1778, by William Bachelor, color-bearer, who, when wounded, was sent to his home in Baltimore taking the flag with him, which he had carried, it is stated, at the battles on Long Island and Harlem Heights and the several subsequent engagements in which the Maryland regiments took part in New York state.

The flag was treasured by the family after the death of Bachelor and carried by his son, William, of the Twenty-seventh Regiment, Maryland Militia, at the battle of North Point. Later, the younger Bachelor carried the flag in parades and functions of the "Old Defenders' Association", to which society the flag was bequeathed and which presented it to the state of Maryland at Annapolis on October 19, 1907.

Another venerable flag claims the honor of being the oldest American flag in existence. This flag, it is stated, was carried by Admiral John Paul Jones on the *Bonhomme Richard* in the famous battle with the British frigate *Serapis*, on September 3, 1779. The flag has thirteen stripes, alternating red and white as now, with twelve five-pointed stars. That the stars on the flag's field number only twelve is due to the

fact that Georgia had not been admitted as one of the thirteen states when the flag was made in 1777, in the shop of Mrs. Betsy Ross (the old Flaghouse) in Philadelphia by Misses Mary and Sarah Austin.

The story goes that in the engagement with the *Serapis*, when the mast bearing this flag was shot away, Lieutenant James B. Stafford jumped overboard, recovered it, and nailed it to the foremast. There are bullet holes in the old flag to prove the story, as any one can see who visits the National Museum in Washington, D. C., where also are preserved the flag owned by Admiral Charles Wilkes, said to have been made of the first silk raised in the United States; the flag said to have been flown at the North Pole by Rear Admiral Peary in 1909; and also the flag carried by the Smithsonian-African Expedition under the command of former President Theodore Roosevelt, in 1909-'10.

Hanging from the walls of the National Museum is the most distinguished of our distinguished flags—the Star Spangled Banner which floated over Fort McHenry, Maryland, during the British attack in September, 1814, and on seeing which during the battle Francis Scott Key (held on one of the British ships) wrote the famous song of that name. This flag was made by Mrs. Mary Pickersgill and her assistants, at what is known as the Baltimore Flag House, and measures 26 by 36 feet.

In the battle one of the stars was shot away by the British. The banner was preserved by Major George Armistead, the valiant commander of Fort McHenry, and after his death by his daughter, Mrs. Eben Appleton, who presented it to the National Museum with the condition that the flag should never be removed for exhibition elsewhere.

Flag-makers in recent years have vied with each other for the honor of making the largest flag. Flags of great size are imposing but impracticable. They cannot be safely attached to flagstaves. On account of their weight they are apt to hang limp unless a gale is blowing.

In 1905 two "largest" flags were exhibited, one in Philadelphia and one in Denver.

What was claimed to be "the largest flag in existence" was enthusiastically hung out at the Denver, Colorado, Encampment of the G. A. R., in July of 1905. The flag measured 115 feet in length, and 65 feet in width. The stars were two feet across, the stripes each four feet, two inches wide; and the union field was 28 by 35 feet; 1,450 yards of bunting were used and the weight of the flag was 450 pounds. Hung across the front of a five-story building, it was loudly cheered during the G. A. R. parade.

That same month and year, on Independence Day, there was swung to the breeze in Philadelphia at White City Park, formerly Chestnut Hill Park, a flag fifteen feet longer than that of Denver. This immense sheet of stars and stripes, 65 by 130 feet in size, was flung against the sky to the strains of *The Star Spangled Banner* above a big assembly of people. A gala patriotic programme of stirring national music accompanied the flag-raising exercises. This flag was described at the time as "the largest flag ever raised in any country".

Larger flags have been exhibited since. When Flag Day was celebrated at St. Louis, on June 14, 1915, an immense flag was presented to the city by the "Million Population Club". This flag measures 78 by 150 feet and weighs 400 pounds. Carried in a parade, it required 150 men and 60 Boy Scouts to bear the colossal emblem.

A notable flag because of its size is owned in Cincinnati, where it seldom floats, except on state occasions, because of the great expense attached to unfurling it. Every time this Cincinnati flag is swung it costs fifty dollars, the aid of ten professional riggers being required. The flag is much smaller than the one in St. Louis, being 50 by 101 feet, and weighing about 300 pounds.

The youngest among distinguished flags is that which was made in the old Flag House, Philadelphia, in 1915. Each of the stars in this notable flag was supplied by the Governor of one of the States of the Union. The flag was unfurled at the official opening of the great Panama Canal in 1915. It was released by President Woodrow Wilson, who pressed an electric button sending it to the breeze. At the same time *The Star Spangled Banner* was sung in almost every town and city of the United States, sending a thrill of patriotic impulse over the nation.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

THE COMMUNITY CENTER CONFERENCE

WHAT is a community center conference? Edward L. Burchard, who has just been elected secretary of the National Community Center Conference, defines a community center conference in a letter to the *Manchester Guardian*, which I feel sure will be interesting to the readers of this column.

"You ask 'What is a community center conference?' Perhaps I could best answer by stating that it is a piece of neighborhood or community social machinery that is being developed at our public school buildings to meet the recreational, educational, welfare, and civic demands of the people of a local community. It is a constructive method of bringing people of all industrial ranks, political faiths, religious creeds, sexes, and ages together on a common basis of citizenship and utilizing the educational machinery of the public school system to guide this work, either under the direction of the head schoolmaster, or of the specially trained community secretary acting under his direction. As you see from the enclosed pamphlet entitled *You Can Help the Nation at Chicago*, we think it is a powerful means of aiding democracy to become more efficient, not only during the war, but permanently after it. We think the community center movement meets many of the problems of juvenile delinquency, of ignorant and apathetic citizenship; and that it welds together around central democratic ideals the many diverse nationalities that make up the population of American cities. We do not have the homogeneous peoples that the European countries have, where only three per cent. are foreign born. Most of our large cities have from forty to fifty, or even sixty per cent. foreign born, which is one of the reasons why it was difficult to secure American understanding of the issues of the war during its earlier stages.

"I wish you might see at one of our great public schools in a congested neighborhood the different nationalities and races that come together for an evening programme or town meeting. It is the very highest ideal of democracy and human brotherhood, so some of us think.

"Closer unity to-day in support of the war and efficient community life through closer coöperation of the organizations of a local community and eventually higher development of the individual citizen are some of the principal aims of our movement."

PHILADELPHIA'S BUREAU OF BOARDING HOUSES

In presenting its report for the year 1916-17 the Social Service Commission of the diocese of Pennsylvania particularly called attention to the Philadelphia Bureau of Boarding Houses for Girls referred to in the previous report of the commission. The bureau has been in operation since June, 1916, at which time it was inaugurated by the commission in connection with the Travelers' Aid Society. In order to avoid adding a new agency to the already large number in Philadelphia it was decided not to create an entirely new organization, but to connect the bureau if possible with some existing society with which its work should be in logical connection. In view of the fact that the rooming problem for girls is closely related to the problem of wages, it finally seemed that the Consumers' League of Eastern Pennsylvania offered the most effective connection, and at a meeting held in November, 1916, a joint partnership was formed between the two organizations, each maintaining, however, its separate officers, boards of managers and finances, with the exception that the executive secretary of the Consumers' League acts also as director of the Bureau of Boarding Houses.

In addition to maintaining a high standard for the boarding and lodging-house keepers and to providing clean, respectable homes in desirable neighborhoods for the low-wage girl and the stranger, there are many opportunities to do preventive work, for in many cases the friendly connection with the bureau is the first encouragement the girl has received since coming to a strange city. It is also the hope of the bureau to obtain much valuable data as to what portion of a girl's salary goes for food and lodging and as to where

and how the girl earning \$6 and \$8 a week lives on that amount. This information has so far not been secured to a large extent by any social agency.

A WASHINGTON WORK AMONG COLORED PEOPLE

The Satterlee House in Washington continues to be a very effective agency for social regeneration in the neighborhood in which it is located. Concerning its activities the Board of Social Service of the diocese of Washington has this to say in its annual report:

"The work of the committee, together with that of the colored people coöperating and our resident worker, cannot be too highly commended. It is the judgment of persons in and out of the Church, social workers and mere observers, that our endeavors have transformed Glick's Alley from a region of idlers into a region of steady workers.

"The task of maintaining such an undertaking is, perhaps, not as romantic or attractive as the labor incident in its inception, but it is the long, hard, unremitting pull that really produces the permanent results. That is the form of our endeavors in this section of the city at the present time, and for it we bespeak the continued coöperation and help of churches and individuals, to whom we give our most cordial thanks for their generous contributions hitherto."

LAW AGAINST IDLENESS AND VAGRANCY

Idleness and vagrancy have been prohibited under the terms of a measure recently passed by the legislature in West Virginia. Every able-bodied male citizen of the state between the ages of 16 and 60 years is required to perform at least 36 hours of labor in a period of one week in some employment for the support of himself and those dependent on him.


In the senate the vote on the measure was unanimous, and in the house it passed by a vote of 74 to 4. Under the terms of the bill, which was made to take effect thirty days from passage, and to remain effective throughout the duration of the war and for six months thereafter, unemployed citizens of the state between the ages stipulated are subject to arrest as vagrants and, if put to work by the counties or municipalities, one-half of their allowances will go to those who are dependent on them.

CORRELATION OF EDUCATION AND INDUSTRY

A further step toward the practical correlation of education with industry is to be seen in the action just taken by a number of Akron rubber factories in establishing, at the Municipal University of Akron, thirty scholarships in the engineering college under the following unique conditions: The candidate will be chosen from high school graduates ranking in the upper third of the class, preference being given to graduates of Akron high schools, although others will also be received. The scholarships will cover all tuition, incidental, and laboratory fees. Upon entrance the scholarship holders will be assigned to a course upon the coöperation basis, working alternate two-week periods in factory and college. Each student will receive from the company employing him the sum of \$37.50 for each two-week period during which he is employed.

ALTHOUGH IT CALLS ITSELF a "commission" the Social Service Commission of the diocese of Chicago is really only a standing committee. An effort is on foot to have it given a canonical status and placed on an equal footing with similar bodies.

A GOLDEN RULE: Do unto the children of your neighborhood as you would have their parents do unto your child.—C. D. SELBY, *Commissioner of Health, Toledo, Ohio.*



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.

CHRISTIAN WORK AT FORT BENJAMIN HARRISON

To the Editor of The Living Church:

A STATEMENT in the Woman's Department of THE LIVING CHURCH for June 23rd, regarding the work that we are attempting to do at Fort Benjamin Harrison, may, I fear, give a wrong impression. My reason for not erecting a tent for Church services was not due to inability to secure the necessary funds. I am confident that it would have been a simple matter to raise whatever money might have been required, for wherever I mentioned the subject in the diocese, deep interest was manifested and promises of financial support freely given. That this was not necessary is entirely due to the courteous consideration of General Glenn, who has placed at my disposal a large hall in the Administration Building. Here I have officiated each Sunday to an increasing congregation, composed for the most part of Churchmen who are in the training camp. The Roman Catholics have a mass in the same hall, and the Y. M. C. A. holds two services in different tents each Sunday morning. Arrangements have been made to hold our services regularly throughout the period of the training camps.

I propose to devote myself to this work during the summer and early autumn and to call in such other clergy as may be required. It will be both a help and a favor if clergy will send me the names of any men of their congregations who may be sent to Fort Benjamin Harrison. They will not only be notified of the services and visited at the camp but efforts will be made to make them feel at home when they come into Indianapolis. The Church here is fully alive to the opportunity presented by the proximity of the Fort, and our people desire to be of the greatest service possible to the young men gathered there.

JOSEPH M. FRANCIS,
Bishop of Indianapolis.

June 22nd.

"COADJUTORS AND SUFFRAGANS"

To the Editor of The Living Church:

AN editorial appeared in THE LIVING CHURCH, June 6th, on Suffragan Bishops and Bishops Coadjutor. The editor, in referring to the election of the Rt. Rev. Harry S. Longley, D.D., to be the Bishop Coadjutor of the diocese of Iowa, declared that the election was null and void. Fortunately, the validity of the election in the diocese of Iowa must be passed upon by the duly constituted authorities—the bishops and standing committees of the Church.

The facts relating to the election in Iowa are as follows:

For over two years the change of the status of the Suffragan Bishop to that of Bishop Coadjutor has been under consideration. Almost all of the clergy and a majority of the laity have been anxious that such a change in status should be made. The Bishop finally called a meeting of the Standing Committee, as his council of advice, and asked the committee what he had better do. The Standing Committee advised him to give the convention of the Diocese an opportunity to express its mind on the subject, and for that purpose to consent to the election of a Bishop Coadjutor on the ground of extent of work.

The Standing Committee asked the bishops and standing committees for permission to elect a Bishop Coadjutor in Iowa in accordance with the provision of Canon 9, Sec. II (1), of the canons of the General Convention. A majority of the bishops and standing committees gave their consent.

The Bishop of Iowa then sent out a communication to the diocese in which he declared that the movement to elect Bishop Longley the Bishop Coadjutor was in every way agreeable to him, but that the diocese did not need three Bishops, and that if the convention of the diocese would pass a resolution expressing a desire to change the status of the Suffragan Bishop and request him, the Bishop, to give his consent to the election of Bishop Longley as Bishop Coadjutor, he would do so.

The convention of the diocese passed a resolution as indicated almost unanimously.

The Bishop then gave his consent as follows:

"... 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."

The election was then held according to the provisions of Article X., Sec. 1 of the constitution of the diocese of Iowa. The tellers of the clerical and of the lay vote, respectively, were appointed, received, and counted the vote, and recorded the result. The vote was by orders. Those in favor of the election of the Rt. Rev. Harry Sherman Longley, D.D., to be Bishop Coadjutor of the diocese of Iowa voted "yes"; those opposed "no". The result as announced by the tellers was: Clerical vote, yes 34, no 4; lay vote, 50 yes, no 8. The election was then made unanimous.

It is perfectly clear that, the Bishop having given his consent, the convention could, if it chose to do so, proceed to elect a Bishop Coadjutor other than the Suffragan Bishop. The resolution passed by the convention previous to the reading of the Bishop's consent expressed the mind and purpose of the convention, but did not bind the convention. The Bishop said in effect: "Before I give my consent I want to know what this convention proposes to do." The convention replied by a resolution: "There is a big majority in this convention which proposes to elect Bishop Longley the Bishop Coadjutor if you will give us a chance to do so."

A small minority voted against Bishop Longley, but the previous vote in which the convention had informed the Bishop of the diocese that it wanted an opportunity to make Bishop Longley the Bishop Coadjutor was so overwhelming that the few opposed saw that it would be to no purpose to try to elect anybody else.

The bishops and standing committees have to consider two questions, namely:

1. Were all the provisions of the canons of the General Convention relating to the election of a Bishop Coadjutor complied with?

2. Were the papers sent out by the President of the Standing Committee in due form? Did these papers give the complete record of the proceedings of the convention of the diocese as they related to the election of a Bishop Coadjutor?

It is nobody's business whether the Bishop said or did not say: "You can hold an election if you wish to do so. I only want it understood that the diocese does not need three bishops. If you go into the election of a Coadjutor it is for the purpose of changing the status of the Suffragan Bishop." In my opinion it was wiser to come out into the open and say that than for the Bishop either personally or by agents to canvass the sentiment of the diocese or to play the politician.

I submit that if the canons were complied with it is nobody's business whether one, two, or three persons were nominated or whether the convention by resolution nominated the Suffragan Bishop and voted only on the question of his being made Bishop Coadjutor. Do the canons of the diocese or the canons of the General Convention prescribe how or how many nominations must be made? Is it not a matter left to the diocesan convention where the election takes place?

In perfect fairness it must be said that the chancellor of the diocese of Iowa has taken the ground that there is no provision in the canon to hold an election for the sole and only purpose of electing a Suffragan Bishop the Bishop Coadjutor of a diocese.

Able canonists disagree with the chancellor of Iowa. They insist that if the canons are complied with the diocese is left by the General Church to determine for itself all preliminary consideration of a nominee or nominees for election and the method of election. They insist that the very fact that a Bishop has a Suffragan is itself evidence that he cannot fully do the work of the diocese; that if he prefers, or the diocese comes to prefer a Coadjutor to a Suffragan the Bishop has a right to consent to the election of a Coadjutor; that at any rate, if the Bishop complies with the canon in consenting to the election, the convention has a perfect right to say: "The Suffragan Bishop is the man we want for Coadjutor; we will consider no other person," and proceed to elect him; and that the fact that this procedure has been in mind and purposed from the beginning, before the convention met, cuts no more figure than any preliminary canvassing, determination, or the certainty as to who will be elected has affected the validity of some other elections to the episcopate.

I repeat for the sake of emphasis that the only point to be decided by the bishops and standing committees in confirming the

election is this: Were the Canons of the General Convention complied with? Incidentally, in approving of the election of Bishop Longley they decide that the chancellor of the diocese of Iowa is wrong; and, interpreting the canon, create a precedent. It will then be perfectly clear that if a diocese wants to hold an election for the sole and only purpose of changing the status of a Suffragan Bishop to that of Bishop Coadjutor it has, until the General Convention changes the canon, a right to do so.

So far as the charge of the editor of THE LIVING CHURCH that the Bishop of Iowa used undue influence and dictated to the convention that it must elect Bishop Longley is concerned, the fact is that some persons good naturedly charged the Bishop of Iowa with being very lukewarm in his advocacy of the election of Bishop Longley, and others went about asking: "What does the Bishop want the Convention to do?"

The Bishop of Iowa tried to be fair and open and to leave the convention free. He succeeded, and as a consequence there is peace and harmony in the diocese of Iowa; and, now the election is over, the clergy and laity of Iowa almost without exception are waiting anxiously to learn that the bishops and standing committees have confirmed their election of Bishop Longley to become Bishop Coadjutor of the diocese.

THEODORE N. MORRISON.

Davenport, Iowa, June 22nd.

GROWTH IN THE DIOCESE OF DULUTH

To the Editor of the Living Church:

IN THE LIVING CHURCH of June 16th, page 228, I am represented as saying that in the last twenty years the diocese of Duluth had grown from "one parish to about thirty, from six clergy to thirty-three, and from seven churches to more than fifty".

Your correspondent, the Rev. S. J. Hedelund, I think, was called away, and was not present at the dinner given me, and probably had to depend on hearsay for his statements. They are at all events inaccurate.

When I came to Minnesota, in 1897, I found fourteen priests and five deacons at work in the district of Duluth, and there were fully twenty-five places of worship.

In my remarks, at the dinner given in my honor, I made no comparisons, between the past and the present, but simply stated that during the last twenty years, in the diocese of Duluth, twenty-nine churches and nineteen parsonages had been built, new hospital buildings erected at Duluth and White Earth, and an endowment fund of about \$63,000 provided for the support of the episcopate.

Faithfully yours,

Duluth, Minn., June 18th.

J. D. MORRISON.

[The account of the council and dinner was made up partly from our correspondent's report and partly from an available newspaper report. The summary quoted is our own condensation of statements in the latter.—Ed. L. C.]

USE OF THE NATIONAL ANTHEM IN CHURCH

To the Editor of The Living Church:

SEVERAL years ago when I was returning from Europe on a German steamer, and the usual concert was being discussed, the purser announced that the different national anthems would be sung at the close of the concert, and turning to the Americans he said:

"As you have no national anthem we will sing one verse of 'God save the King' and then one verse of 'My Country 'tis of Thee' to the same tune."

"The *Star Spangled Banner* is our National Anthem!" was my indignant reply, but was not believed. The *Star Spangled Banner* was merely a patriotic song, he said, and Americans did not know it. The other Americans in the group were inclined to agree with him.

Next morning he told me that, without mentioning the controversy, he had asked an American naval officer on board what our national anthem was, and the officer had replied at once "The *Star Spangled Banner*".

Happily, through the efforts of our patriotic societies in the schools, our children now know our national anthem, but we have much to learn regarding its use. We do not as a people, know that the playing of the national anthem is a ceremony. When it is played men in the service, soldiers and sailors, stand at attention, civilians rise, and men lift their hats. We have learned this much, but we have yet to learn that the national anthem should not be played in a potpourri, in the middle of a dinner as a "piece", or in a parade as a march, and that only one verse and the chorus should be played. Those who have heard it played in these ways have no idea how impressive it is played with full ceremonial at "colors" in a military camp or at the close of a church service.

At St. Mark's, Philadelphia, the processional cross stands in

the choir on the epistle side where it has always stood, and the colors now stand on the gospel side. After the benediction the closing hymn is sung, then a few notes are sharply sounded on the organ, the crucifer takes the cross and the color bearer the colors, and they stand side by side facing the altar, clergy, choir, and congregation at attention, while one verse and the chorus of the national anthem is played. The organist then goes into a march with no suggestion of the anthem, and clergy and choir march out led by the crucifer, and behind him the color bearer. It is very dignified, solemn, and impressive, and especially so at the close of a choral Eucharist.

The flag and the national anthem are symbols of our nation. As such we should respect them, learn their proper use, and use them in our churches, and at our services, showing that "In God we trust", as we say. When we hear the anthem we may remember those we know and love who day by day listen to it in respectful silence, and who are going forth to offer their young lives in defence of the Star Spangled Banner and what it represents and protects.

And here may I urge the use at every service of the wonderful prayer provided in the Prayer Book "For times of war and tumult". It could not be surpassed and has not been equaled as a cry of penitent faith and hope for all in time of war. Fr. Figgis says if we cannot pray for victory and thank God for it if it comes, we ought not to be at war. (See essay on *The Sword and the Cross in Defects in English Religion*).

(Signed) D. N. C. BROCK.

Philadelphia, June 9th.

PLACE OF THE PRAYER OF HUMBLE ACCESS

To the Editor of The Living Church:

PROFESSOR JONES of Gambier (Tract No. 4 of the Church League) bases his primary criticism of the proposed transposition of the Prayer of Humble Access to a point following the Consecration on the historico-legal fact that the revision of the Prayer Book in 1552 (which is responsible for the present position of this Prayer) is an example of a "repealed law", to which he attaches especial force. He writes, "The Book of 1549 was, after trial, definitely supplanted by the Book of 1552. . . . The change was made after experiment and with a specific purpose". May I point out that the authority by which this change was made was that of the Privy Council and not in any sense that of the Church? "A second Prayer Book, departing further from the old order, appeared in 1552, and without being accepted by convocation was enforced by another Act of Uniformity" (*Encyc. Brit. 11th ed., ix, 448*; italics mine). This statement, so far as I know, is accepted as fact by all historians of the period.

It would appear to me that this is an appeal to Erastianism of the darkest kind, and little likely to commend itself to American Churchmen.

E. H. MERRIMAN.

Hinsdale, Ill., June 11th.

THE NEW HYMNAL

To the Editor of The Living Church:

BEFORE the Revised Hymnal is really in print, is it not wise to call attention to all possible mistakes?

Hymn number 647 is attributed, in our present edition, to Harriet Parr, 1856. In a little volume entitled *The Complete Poems of Charles Dickens*, published by Frederick Stokes Company, New York and London, is to be found, under the title of a "Child's Hymn", the nearly exact words of the 647th hymn with the single exception that, while in the Hymnal version the pronouns used are in the plural number, in that of Dickens they are in the singular.

Will not the Committee on the Hymnal wish to look up the authorship of this hymn, so beautiful for the children's service of Evensong, and correct the same, if, indeed, there be an error?

The edition quoted above is the only one in which I have seen these poems of Charles Dickens. "The Ivy Green", a well-known ballad from his pen, is also given here.

Sincerely yours,

ABBY STUART MARSH.

Sewanee, Tenn., June 16th.

"BE STILL, and know that I am God," is an exhortation of the Psalmist that is not always easy to heed. It is sometimes more difficult to keep still than it is to go forward, but it is sometimes just as necessary. We must keep in restraint our impatience. We should like to see the evil banished from the world in a day, but it is not likely to be done. We would go at once and pull up the tares by the roots and throw them into the fire, but the Master says that thus doing we might root up the wheat also. We must walk with God, neither running ahead nor lagging behind.—*Raleigh Christian Advocate*.



THEOLOGICAL

The Fulness of Christ. An Essay. By Frank Weston, D.D., Bishop of Zanzibar. Longmans, Green, & Co. London, New York, etc. 1916.

When a man approved by fruitful labor in Africa and noble service in war speaks to us, we listen with respect. Such a man is Frank Weston, Bishop of Zanzibar; and his "Essay", as he calls his 346 pages, does, first of all, command respect—a triple respect—for the author, the subject, and the treatment.

The man we know. His subject is nothing less than a restatement of the idea of the Catholic Church in terms of the unification of mankind in Christ Jesus, God and Man. His treatment is vigorous, devout, and thoroughly sincere. This restatement is made chiefly as an apologia for the author's part in the Kikuyu tempest; which makes it remarkable that the note of controversy is sounded so seldom as it is. It is a pity to have it heard at all: for the great positive ideas of the author have quite force enough to defend themselves.

He proclaims that the unity of our race is the purpose of Atonement, that the one and only means to this Atonement is the Incarnation, and that that means becomes effective to the race, spread, as it is, in space and continued through time, in the Fellowship of the Church, which cannot be other than one, continuous, sacramental, validly authorized, and continued through time; and perpetuated, in its ministry and its action, throughout eternity.

He utters these cardinal truths and their corollaries so as to beget new ideas from old convictions, and to arouse thought to further ventures; and what do we need more than growing thought grafted upon the true Vine of changeless Truth?

And yet with all this excellence we cannot hope that the book will ever be popular or ever be a classic—and for much the same reasons. The style is not easy. Indeed it is at times baffling, and sown with the thorns of perplexing constructions and odd phases which arrest but do not illumine. These faults will keep the book away from many who most need its help. Yet more serious than the style is the hindrance of an ultra-metaphysical habit of thought. Its genius never walks the earth hand in hand with living men. Thanks to this quality we get an occasional statement, transcendently clear and satisfying, such as should never be lost to Christian thought; but between are long stretches best described in the author's own words when, on page 194, he speaks of "the theory we have *tried* to elaborate".

Thus the book on the whole would provoke from even a friendly reader a reaction something to this effect: "What you say is fine, I hope it is true; but if religion is so remote from daily experience and so agonizingly hard to tell about, can it be meant for most of us humans?"

Nevertheless this is a book to be read, honored, remembered, and, above all, put to use. In the hands of those who are able to bring general truths to bear upon life's present problems the book has a richness both of phrases and of ideas. The closing chapter on the Papacy is original, strong, and worth the reading of the whole book.

If not great, Bishop Weston's essay is notable. May its faults be forgiven and its virtues survive!

JOHN MITCHELL PAGE.

BISHOP GORE is essentially a teacher. In his newest book, *The Religion of the Church* (The Young Churchman Co., 75 cents), he seeks to provide within a very short compass a comprehensive summary of the Christian faith. That means, of course, that he is obliged to be dogmatic; he states the truths of the Church, but he cannot stop to offer proofs or to show the steps by which he justifies his faith. It would be hard to find anywhere so thorough and careful a statement of Christianity from the Church point of view, in so small a book. While the grounds of belief are not given, Bishop Gore makes each statement so exactly that the careful reader sees at a glance the qualifications and implications arising therefrom, and often, reading between the lines, discovers the apologetic argument by which it might be supported. The Bishop has a genius for condensed and accurate statement that enables him within the compass of 176 pages to cover the whole subject of dogmatics from the fundamental statements of the Creed to the Bible, the Church, the sacraments, prayer, and finally the social implications of the Gospel.

The book is excellent as a basis for study, though perhaps not quite popular enough in style for the ordinary layman. The clergy will find it very useful as a syllabus for adult instruction classes, or as an outline of study for courses of Sunday evening addresses or mission instructions. It is rather a pity, therefore, that there are so few references and that the Bishop gives practically no help by way of suggestion of the lines on which the argument would move to support the various positions taken. He assumes that his own books are known to the reader—which is not always a safe assumption even with so well known an author, and especially unsafe in this case, as the book is intended for those to whom the Bishop's view point would often be new. Frequent footnotes, or a bibliography at the close of each chapter, would have increased the usefulness of the book.

It is a delight (and the reviewer may say it, as he is not in any way connected with The Young Churchman Co.) to find so cheap a book published in so satisfactory a form—beautiful type, well-printed on good paper, and an attractive format.

MISCELLANEOUS

EVERY PRIEST of the Church should possess a copy of the *Book of Offices*, published by authority of the House of Bishops and containing services for occasions not provided for in the Book of Common Prayer. (The Young Churchman Co., Milwaukee.) The book is the result of careful work by a committee of bishops who have had the matter in charge nine years; and it has already been referred to again and again in these columns. It is not merely for episcopal use, but when authorized by the diocesan will be found useful by the clergy in supplying special prayers, benedictions, and forms of service for many occasions. The various offices are arranged after correct liturgical models and the use of the book will prevent the recurrence of some oddities in the way of special services recently inflicted on the Church. A form for the dedication or benediction of various gifts and memorials, a service for a dedication festival or anniversary, another for a parish name day, memorial services, a form of service for the Fourth of July, offices for the burial of a child and for the unbaptized, etc., are among the service forms most needed. The book of offices is the property of the Church and the royalties go to the Church Pension Fund.

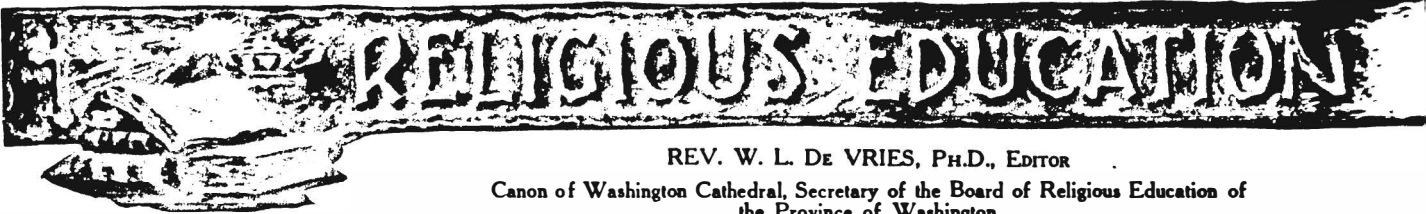
THE NATIONAL COMMITTEE on Patriotic Literature in New York has issued two small pamphlets in attractive form, both of which will be a great aid in arousing enthusiasm at patriotic meetings. One is entitled *Your Flag and Mine*, and relates the history of our flag in an interesting manner. The other is a collection of patriotic anthems with the title, *Songs of Our Country*, and includes the music as well as words.

The Man in Court is a humorous account of court procedure from the point of view of a justice of the Municipal Court of New York City, Frederic DeWitt Wells. It is a volume for the sophisticated rather than for the uninitiated, but it illuminates many of the so-called intricacies of the law which must, of course, be perplexing to the outsider. The book is published by G. P. Putnam's Sons. (\$1.50 net.)

Elsie Singmaster has compiled *The Life of Martin Luther* into a compact little volume of 138 pages, and yet has left nothing of importance or interest untold. Those who desire a complete, concise, and accurate account of the life of this great reformer will do well to acquire this little book. [Houghton Mifflin Co., Boston. \$1 net.]

In a little book of only 63 pages Charles M. Schwab, the famous steel magnate, sets forth his views on the subject of *Succeeding with What You Have*. Money, he says, is not necessary to success. Initiative, brains, and capability are. A book that merits a wide circulation. [Century Co., New York. 50 cts. net.]

FROM M. H. BRADLEY, 10 South Hicks street, Philadelphia, comes another collection of *Patriotic Songs for Patriotic People* that are equally desirable, and this also will undoubtedly find great favor at this time when patriotic gatherings are being held in all parts of the country. [5 cts. each; \$4.00 per 100.]



RELIGIOUS EDUCATION

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.

IT is high time and even late to be getting ready for the fall term of the Sunday school. This may surprise many and by some will be regarded as extravagantly forehanded, but in sober fact it is an essential part of a well-conducted Sunday school to get everything well in hand during the summer season, so that when the children are back in town and full work is resumed, in late September, all may start punctually—and completely equipped.

The first thing to be taken in hand is the question of courses and textbooks. If a complete graded course for the whole Sunday school, from the beginners' department up to the adult department, has not been worked out, or if the courses in any department or grade have been found, during the past year or longer, not to work well, then the rector, the superintendent, or the parochial director of religious education should be looking into the various courses offered and available, and study out by careful examination which seems intrinsically the best and which best adapted to local needs. It cannot be too often reiterated that the failure of graded systems and modern lesson books in many Sunday schools has been due to the fact that they have not been considerately introduced after careful examination and planning. Only too often those responsible put off the determination of these major questions until the time for Sunday school is at hand; and then, the head not having a sufficient grasp of the situation and the individual teacher being all at sea as to the general aim of the school, the purpose of the course, and the plan of instruction, little less than failure can be expected.

The editor of this department strongly urges those who plan any change in their courses or textbooks for the ensuing year to get ready now and to give first consideration to the *Christian Nurture Series*, published by the General Board of Religious Education, and to be had of The Young Churchman Company, Milwaukee. The General Board stands ready to give expert advice to all inquirers. Let it be known to the few that do not know that the board may be addressed through its secretary, the Rev. William E. Gardner, D.D., at 289 Fourth Ave., New York City.

Another matter that must be worked out with the close of the spring term, and the reduction of the school during the summer from its large to its smaller attendance, is the grading and classification of the pupils for the full term in the fall. It is rarely the case in city or town schools that the summer attendance is large or even good, in spite of every effort on the part of the superintendent and his staff. Therefore, it is desirable that there should be a special course for the summer season, and that the pupils should be promoted in the fall on the basis of the work done up to the time of the usual break-up in June. Every teacher should be requested to send in a rating of the work done by each pupil on the basis both of class work and of examinations. The best person to examine this and to take this portion of the work in hand is the rector himself, because his pastoral knowledge of the individual and of the home conditions will help him to a right judgment in the placing of the children for the ensuing year, in addition to the conclusions to be drawn from data provided by the teachers. He should arrange the entire student body in classes for the ensuing year, and where children are held back and not promoted, or the work of the teacher has been poor and it is necessary to make a change on this account, then he should be very careful to get into pastoral touch with the pupils and teachers involved, and explain matters to them so that there will be no hurt feelings

and losses in consequence. Very often a teacher who has failed with boys will succeed with girls, and *vice versa*. Similarly, a teacher who has failed with younger pupils will succeed with older ones, and *vice versa*; but sometimes, unfortunately, it is necessary to drop a teacher altogether; and this is a very sad experience, with dangers to be obviated only by kindly pastoral dealings.

When the students have all been put in classes, and the existing teaching staff assigned to classes, continued either with old ones or changing to new, as

The Teaching Staff the occasion may require, then there will at once be revealed the number of vacancies in the teaching staff; and here comes a new task to be performed far in advance of the fall term. The rector or superintendent or parochial director must look up new teachers, in an old and carefully conducted Sunday school from the adult or normal classes preferably. It used to be the fashion in many churches, and still is in some, for the rector to give notice that new Sunday school teachers are needed. This is the worst possible plan for getting the right material. People possessed more of good will and devotion than of the special qualifications requisite for a good teacher are those that usually offer. The way to get and maintain a teaching staff, apart from the training work in the normal and adult classes, and also where such classes do not exist, is for the pastor in his parochial visitations to note the men and women who have the will and the leisure, and the apparent qualifications, for teaching work. Then, when an additional teacher is needed, let the pastor look over the lists he has been keeping all along, select one apparently possessed of the requisite qualities for the special task in hand, go to see him or her, and say that he or she has a call from God, through him, to serve in the religious education work of the parish, and that it is a call which must be accepted unless there are insuperable obstacles in the home, or duties of the person selected, unknown to the pastor. This calls out the best that is in our laity and rarely fails of response, provided it is wisely and considerately done.

Next comes the preparing of the existing staff and of the new recruits to the staff for the teaching work of the ensuing year. The subjects and textbooks for each class having been determined, these are sent to each teacher, who can use the summer leisure and vacation period for studying up the course for the next year. It is well also to send each teacher a good general book on the subject of the course, so that he or she will get a broad grasp of the theme in hand. For instance, if the Church Catechism is to be taught, not by rote but in its meaning and applications, then Canon Newbolt's book on the Church Catechism, in the Oxford Library of Practical Theology, would be a good book to read. If Christian duty is the subject, Bishop Gore's *Sermon on the Mount* will be found useful. The *Christian Nurture Series* suggests many such books in connection with its courses.

About three weeks before the Sunday school opens, each teacher should be sent a list of the names of the pupils in the class to be taught, together with the addresses of each, with a brief note requesting that each one be called on if possible in advance of the opening of the session, the date of the opening being named in the note.

The preparation of these lists means that the business and administrative end of the Sunday school work must all be attended to during the summer season. In this period all data and equipment should be carefully examined, depleted stocks filled up, and every requisite for the executive side of the work made ready. For this purpose the book entitled

The Business Management of Church Sunday Schools, prepared two years ago by the Washington Sunday School Institute, published by The Young Churchman Co., Milwaukee, and to be had of Church bookstores for fifty cents, will be found valuable.

One of the very valuable aids to be arranged for toward the end of the summer season is a postcard notice to go to every pupil a week before the school

The Postcard Notice opens. It should state the day and hour on which the fall term begins, and welcome each pupil back. It should give the class the pupil is to be in and its location in the Sunday school room. In a few brief, pithy sentences (a) it should urge the pupils to bring their friends, schoolmates, and neighbors, who attend no other Sunday school; (b) it should touch upon the supreme importance of religious education to American citizenship, and true manhood and womanhood; and (c) it should contain a message to parents, bespeaking their cooperation in the work of the school.

The last two of these three special points are desirable for obvious reasons. The first is probably the best method of reaching the many children in our modern cities who attend no Sunday school and are getting no Christian instruction whatsoever. It has been found extremely effective in some of our Sunday schools, and in one case known to the editor it brought in each autumn a new enrollment equal to about one-sixth of the total enrollment of the school.

It is very distressing to drop in at some Sunday schools on the first two or three Sundays of the autumn term, and find everything in great confusion.

These Methods Avoid Early Confusion Teachers, pupils, officers don't know where to go, what to do, or when to do it, and there is dead loss. The Sunday school year is all too short anyhow and the hour of instruction all too brief. We cannot afford to lose a minute. If methods such as have been advised above are carefully worked out, then it is perfectly possible for a Sunday school to start and move on as smoothly on the first Sunday of the term as on any one later on. It is the part of wisdom and efficiency for Sunday school officers, at whatever cost, to take all the pains that have been here advised, so that the beginning may be punctual and orderly, and the work efficient. Some may claim that their Sunday school is too large to make such a start. The larger it is the more important it will be to make a good beginning, and it has been proved feasible in many instances; and the better the beginning the happier the teachers and the pupils, and the effect upon the tone and spirit of the school and the enthusiasm of the workers is in itself of great value both pedagogically and in building up the size as well as the quality of the school. There are some who do not take these things seriously, and there are some who are perhaps too selfish to give of their summer leisure for these tasks, but the Christian instruction of the children and people of the Church is a task of primary importance and demands the best effort of us all.

The editor of this department has been much in touch with young college men in various sections of our country during the past six months, and recently with picked men in one of our great national training camps for reserve officers. He has been making careful inquiry as to the religious attitude and habits of the men. It is evident and clear that the young men of the educated classes in our country, sobered and instructed by the tremendous events of the last three years, are thinking deeply, and seriously, and often, on the fundamental things of life and eternity. It is at the same time painfully apparent that they have very little knowledge of these things and have received very little Christian instruction either in their homes, their schools, or their colleges. They go forth to the war, the trenches, and the great and difficult things before them in the finest spirit that one could imagine. The present situation in America is a revelation of essential manhood, high purpose, and right-mindedness in our young men of the more favored classes, which augurs the finest things for the future of our country and of humanity. It is a revelation to fill us with cheer and hope and joy; but, on the other hand, to maintain their spirit, to resist temptation, to bear the high tension of the battle front, the long monotonies of trench and camp life, and the innumer-

able difficulties of military life, as well as meet the ordinary problems that befall us all in peace as well as war, these men are not equipped as a whole with that knowledge of God, His truths, and His principles of conduct, which will strengthen and guide them rightly to carry out all their tasks and through service to reach a manhood of higher stature.

Therefore, throughout the Church we must set our minds and hearts and hands to the tasks of religious education in every department, and especially the parish, as never before.

THE WORLD AND THE MINISTRY

[FROM THE BACCALAUREATE SERMON PREACHED AT THE GENERAL THEOLOGICAL SEMINARY BY THE RT. REV. CHARLES FISKE, D.D.]

ONE FEELS that in days like these the minister of Christ has an unusually insistent call. The door to the heart of humanity is wide open just now. There are signs that the war may make it simpler and easier to bring home to men the great truths of Christ's religion. Dean Hodges has recently pointed out that "war makes a difference in the common standard of value. It distinguishes sharply between that which is material and temporal and that which is eternal. . . . Men who go into the war leave what has seemed to them the most important things in life. The current of their ambition is suddenly turned into a new channel; they have not only new occupations, but new motives. All that they expect, all that they desire, is the satisfaction which comes to those who do their duty, and the joy which is the reward of those who have their part in the winning of a good fight". And, as the Dean makes equally clear, these are things which are above. They teach us again "the spiritual philosophy of St. Paul, who accounted all the material things of life as of no value in comparison with the love of Christ, who for our sakes became poor—became poor not reluctantly nor regretfully, but with a great gladness, as one who enters into a splendid independence, unhampered, free, who sees life clear of all illusion, and *puts first things first*".

And there are signs, too, that it will be easier now to bring the world to a sense of its need of Christ. Chaplains at the front tell of men who began by questioning God because He did not make the world good and keep it good, and now have come to see that the war is part of a world process of atonement. They have ceased to question God's goodness and are thinking more of the lack of goodness in themselves—thinking about it with a certain wistfulness that makes it easier than it has been for many a year to talk to them of the things that count.

It will be easier at home, too—if only we keep the purpose of our ministry always before us. Our one aim is to make men feel their need of God and to find its satisfaction in Christ. All else will follow from that. One by one the disciples felt that need of God. One by one, as they came to know the hunger of their hearts, they capitulated to Christ; they fell under His spell; they surrendered and gave in to God. We have been making Christianity something much more complicated. Let us go back to simple Christianity. Getting back to it, we shall see how simple the work of the ministry is.

OUR BIT AND OUR BEST

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

AND NOW we are to do, not our bit, that is the minimum, but our best. We can make sacrifices, practice patience, in whatever loss or inconvenience we may suffer; it may be so little compared with what others have to bear. We should take more interest in performing public duties than in protecting private rights and personal interests. The war will come home to all of us in some burden which we must be strong to bear; in the foregoing of unwonted pleasures, in the denial of indulgence of luxuries, in excess of any kind unbecoming in a people in the midst of war. It is not seemly nor right, for it would be most unpatriotic, that we, who remain at home and out of reach of shot and shell, should live as though life were usual when so much is at stake. Not only the soldiers but the nation must help to win this war. To refuse to be limited in any way is a downright weakness. It is a degrading thing to live in surfeit when others accept sacrifices and risk their lives for a cause which is just as much our cause and responsibility as theirs. We who go not to the actual war are in this war. We can, at least, set an example and make some fitting sacrifice. It is not too much to ask of us that we freely do our share. We might limit ourselves to plain living and give ourselves to high service. We might reduce the amount of food, prevent waste, abstain from wine and strong drink, and show ourselves as in earnest. Extravagance and waste and indulgence, at any time, are social wrongs, but at this time they do not fall short of criminal offenses. We, on our part, should be as strong and true as citizens as we expect our defenders to be hard and fit as soldiers.

Church Calendar



- July 1—Fourth Sunday after Trinity.
 " 4—Wednesday.
 " 8—Fifth Sunday after Trinity.
 " 15—Sixth Sunday after Trinity.
 " 22—Seventh Sunday after Trinity.
 " 25—Wednesday. St. James, Apostle.
 " 29—Eighth Sunday after Trinity.
 " 31—Tuesday.

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, 165 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. JOHN ACWORTH is visiting in California, planning to remain about two months.

THE Rev. STEPHEN H. AILING, rector of St. James' Church, Sault Ste. Marie, Mich., preached the opening sermon at the synod of the archdiocese of Algoma.

THE Rev. ETHELBERG H. J. ANDREWS has resigned Christ Church, Milford, Delaware, to accept a call to St. Mary's, Elizabeth, N. J.

THE Rev. CHARLES WILSON BAKER has accepted work under the Bishop of Sacramento and should be addressed at Orleans, Humboldt county, Calif.

THE Rev. JAY C. BLACK of Chelan, Wash., has accepted a call to become rector of Emmanuel Church, Marshfield, Oregon.

THE Rev. STANLEY MATTHEWS CLEVELAND, rector of the Church of the Ascension, Wyoming, Ohio, and chaplain of the Sisterhood of the Transfiguration, has gone to France under the International War Work Council of the Y. M. C. A. as a religious work secretary to the American expeditionary force under General Pershing. All rectors having parishioners among these troops or troops to be sent later, whom they wish followed up, may notify him, care of C. V. HUBBARD, European War Work Council, International Army Y. M. C. A., 124 East Twenty-eighth street, New York City.

THE Rev. F. C. COOLBAUGH, D.D., takes up his work as rector of the Church of the Redeemer, Superior, Wis., July 1st.

THE Rev. ISAAC DAWSON has been elected to St. Matthew's Church, Berkeley, Calif. His address from July 1st will be 2901 Harper street, Berkeley, Calif.

THE Rev. WILLIAM F. DAWSON has assumed charge of work at Chesterfield, Jerseyville, and Carrollton, Ill., with residence at Chesterfield.

THE Rev. Prof. EDWARD S. DROWN, D.D., of the Cambridge Theological School, will temporarily assist the Rev. A. W. Moulton of Grace Church, Lawrence, Mass.

THE Rev. THOMAS DUCK, who has been general missionary of the diocese of Atlanta for three years, has been assigned to his former field in Northeast Georgia, which includes the missions in Elberton, Toccoa, Mt. Airy, Clarksville, Tallulah Falls, and Alto. After July 1st his address will be Toccoa, Ga.

THE address of the Rev. STEPHEN H. GREEN is now 214th street and Bolton road, New York City.

THE Rev. WILLIAM B. GUION has been called to the rectorship of the Church of the Holy Comforter in Atlanta, Ga.

THE Rev. LEROY JEFFREYS JENNINGS, of Virginia, has been chosen as assistant to the Rev. Dr. Wyatt Brown, of the Church of the Ascension, Pittsburgh, and will enter upon his duties on July 1st.

THE Rev. CHARLES A. LIVINGSTON should be addressed at Setauket, Long Island, N. Y.

THE Rev. EVAN H. MARTIN, for the past sixteen years rector of St. Thomas' Church, Rochester, N. Y., has resigned from his parish and from the active ministry, the resignation to take effect July 1st.

THE Rev. JOHN F. MITCHELL, assistant priest at the Church of the Transfiguration, New York City, now has charge of the work at Greenwood Lake in the diocese of New York.

THE Rev. JOHN S. MOSES on June 15th became a regular member of the clergy staff of St. Paul's Cathedral, Boston.

THE Rev. GEORGE A. RAY becomes rector of St. Mary's Church, Merriam Park, St. Paul, Minn., July 1st.

THE Rev. GILES H. SHARPLEY has accepted a call to the rectorship of Grace Church, Sterling, Ill., and will be in residence July 1st.

THE Rev. GEORGE C. STEWART, D.D., has been elected a director of the alumni association of Northwestern University. Dr. Stewart made the commencement addresses on June 15th for the eighth grade in the public schools at Evanston, and for the first commencement of the Roycemore School.

THE Rev. HARWOOD STURTEVANT commenced his curacy at All Saints' Cathedral, Milwaukee, Wis., on June 15th.

THE Rev. F. A. WRIGHT has resigned the rectorship of St. Mark's Church, Brooklyn, N. Y., and accepted the rectorship of St. John's Church, Tuckahoe, N. Y., where he should be addressed.

Summer Addresses

THE Rev. J. H. DEW-BRITAIN will supply during July and August at the Church of the Redeemer, Chicago.

THE Rev. STEPHEN GARDNER has resigned the curacy of the Church of the Redeemer, Chicago. He will assist at the Church of the Advent, Boston, during July.

THE Rev. FRANCIS J. HALL, D.D., is resident for the summer months at Onkama, Mich.

THE address of the Rev. HENRY NEAL HYDE will be 711 West Genesee street, Syracuse, N. Y., from June 26th to August 10th.

THE official address of the Rt. Rev. IRVING P. JOHNSON, D.D., Bishop Coadjutor of Colorado, until further notice will be Wolfe Hall, Denver, Colo.

THE address of the Rev. LEICESTER C. LEWIS until the reopening of the Western Theological Seminary will be Cragmoor, Ulster county, N. Y. Professor Lewis will lecture at the Summer Conference at Cambridge, Mass., from June 22nd to July 6th. He will preach at Trinity Church, New York City, on the Sundays in August.

THE Rev. Dr. RODGERS, president of St. Stephen's College, should be addressed during July at Amagansett, L. I., New York.

DEGREES CONFERRED

TEMPLE UNIVERSITY, PHILADELPHIA.—D.D., upon the Rev. GEORGE THOMAS LAWTON, rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio.

VIRGINIA THEOLOGICAL SEMINARY.—D.D., upon the Rev. WILLIAM AMBROSE BROWN, rector of St. John's, Portsmouth, Va.; the Rev. KENNEY JOHN HAMMOND, rector of St. Mark's parish, Culpeper, Va.; the Rev. WILLIAM HENRY LAIRD, rector of Immanuel Church, Wilmington, Del.; and the Ven. JAMES A. RUSSELL, principal of the St. Paul Normal and Industrial School, Lawrenceville, Va.

ORDINATIONS

DEACONS

ALBANY.—On Trinity Sunday in All Saints' Cathedral, Albany, Bishop Nelson ordained to the diaconate Mr. WILLIAM JOHNSON GAGE (B. A., St. Stephen's), Mr. CHARLES GREGORY PROUT (B. A., St. Stephen's), and Mr. JOHN LEE RONEY (B. A., Columbia), presented by the Rev. John Prout. All are members of this year's graduating class at the General Theological Seminary. Mr. Roney will be assistant at St. James' Church, Oneonta, N. Y. Mr. Gage will live in Ogdensburg, N. Y., and assist at St. John's Church, and officiate at Christ Church, Morristown, N. Y., and St. Augustine's Church, Hermon, N. Y. After September 1st, Mr. Prout will reside in Ogdensburg, and officiate at St. Paul's, Waddington, and at St. Philip's, Madrid, N. Y.

KENTUCKY.—On Friday, June 22nd, Bishop Woodcock ordained to the diaconate CHARLES EWELL CRAIK, JR., in Christ Church Cathedral, Louisville. The sermon was delivered by the Rev. Roger Hanson Peters, and the candidate was presented by his father, the Very Rev. Charles Ewell Craik, D.D., Dean emeritus of the Cathedral.

WESTERN COLORADO.—The Rt. Rev. Frank Hale Touret, D.D., Bishop of Western Colorado, ordained to the diaconate Mr. BENJAMIN CRANE DE CAMP, JR., who recently was graduated from the Episcopal Theological School, Cambridge, Massachusetts, on the Second Sunday after Trinity, June 17, 1917, at 10:30 A.M., in St. James' Church, West Somerville, Mass. The Rev. James A. Muller preached the ordination sermon. The rector of the parish, the Rev. William Henry Pettus, presented the candidate and assisted Bishop Touret in the celebration of the Holy Communion. The Rev. Mr. De Camp will serve his diaconate at Silverton, Colorado.

DEACONS AND PRIESTS

VIRGINIA.—On Wednesday, June 6th, in the Chapel of the Theological Seminary, Alexandria, Bishop Darst ordained to the diaconate Mr. GEORGE BOATE of East Carolina, presented by Professor Wallis. Bishop Gibson ordained to the diaconate Mr. JOHN LLOYD, presented by the Rev. C. J. Gibson, Mr. F. D. GOODWIN, presented by his father, and Messrs. WILLIAM B. EVERETT, JR., WILLIAM MEADE, and WINFIELD SHIERS, presented by Dr. S. A. Wallis. Bishop Randolph, acting for Bishop Tucker of Kyoto, ordained HENRY DELOS LELAND, presented by Professor W. Rollins, and Mr. JAMES ALFRED FIGG, presented by the Rev. P. M. Boyden. At the same time Bishop Brown advanced to the priesthood the Rev. E. W. MELLICHAMPE, in charge of Pohick and Olivet Churches, Fairfax county, Va., the Rev. GEORGE CHARLES SHEARS, in charge of St. John's, McLean, and Epiphany, Cherrydale. The sermon was preached by Bishop Lloyd and the faculty of the seminary joined in the laying on of hands. The Rev. Mr. Boate goes to Greenville, N. C.; the Rev. Mr. Goodwin to Grace Church, Richmond; the Rev. Mr. Lloyd will have charge of three churches in Rappahannock county; the Rev. Mr. Meade goes to Leeds parish, Fauquier county; the Rev. Mr. Shiers to Westover, and the Rev. Mr. Everett to Farlee and Maywood.

WESTERN NEW YORK.—On Monday, June 18th, in Grace Church, Buffalo, Mr. WILLIAM A. BROWN and Mr. EDWARD NIXON were ordered deacons, and the Rev. JOHN SAGAR and the Rev. JOHN N. BORTON were advanced to the priesthood by the Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado, acting for the diocese. The sermon was preached by the Rev. Thomas B. Berry, D.D., Warden of the De Lancy Divinity School, of which institution all the candidates with the exception of one were graduates. Dr. Berry also presented Mr. Brown; Mr. Nixon was presented by Archdeacon Ayres; Mr. Sagar was presented by the Rev. Mr. Mosher, and Mr. Borton by Rev. Dr. Jessup. Twelve of the city clergy were present. Mr. Brown and Mr. Nixon were formerly Methodist ministers but were confirmed by Bishop Walker last winter and have had charge as lay readers, with license to preach their own sermons, at Phelps and Gowanda respectively. They will continue there as deacons. Mr. Borton is in charge at Belmont, and Mr. Sagar is assistant to Mr. Mosher, who is in charge of the mission of the Redeemer, Niagara Falls.

PRIESTS

ALABAMA.—On Sunday, June 17th, in St. Andrew's Church, Birmingham, Ala., the Rev. THOMAS GUSTAVE MUNDY, B.S., was ordained a priest by the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama. The sermon was preached by the Rev. Middleton S. Barnwell and the candidate was presented by the Rev. Wilmer S. Poyner. Those who assisted in the laying on of hands were the Rev. Willoughby Claybrook,

the Rev. Carl Henckel, the Rev. L. G. H. Williams, the Rev. M. S. Barnwell, and the Rev. W. S. Poyner. Mr. Mundy has been in charge of St. Stephen's Church, Eutaw, and St. Mark's Church, Bolligee, since his ordination to the diaconate, and will continue to serve the above churches. He was born in Eutaw and was baptized, confirmed, and ordained deacon in St. Stephen's Church. The Rev. Wilmer S. Poyner, rector of St. Andrew's Church, Birmingham, who presented Mr. Mundy for both ordinations, was also baptized, confirmed, and ordained deacon in St. Stephen's Church, Eutaw.

DULUTH.—On Trinity Sunday, in Trinity Cathedral, Duluth, the Rev. FRANK W. STREET, deacon, was advanced to the priesthood by the Bishop of Duluth. The candidate was presented by the Rev. Albert Carswell, who with the Rev. Thomas W. MacLean, LL.D., assisted in the laying on of hands.

KENTUCKY.—On Thursday, June 21st, Bishop Woodcock advanced the Rev. GEORGE OSSMAN, B.D. (University of the South), to the priesthood, in St. Paul's Church, Henderson, Ky. Owing to the illness of the rector, the Rev. Robert N. Ward, the candidate was presented by the Rev. George C. Abbott, rector of Grace Church, Hopkinsville, Ky. Mr. Abbott also preached the sermon. The Rev. A. L. Murray, rector of St. Paul's Church, Evansville, Ind., assisted in the service. Mr. Ossman will have charge of the work in St. Paul's parish, Henderson, until the recovery of the rector, when he will take charge of Emmanuel Chapel, St. Andrew's parish, Louisville, Ky.

SOUTH CAROLINA.—THE Rev. OLIVER J. HART, assistant to the Rev. John Kershaw, D.D., rector of St. Michael's Church, Charleston, was ordained to the priesthood by the Rt. Rev. William A. Guerry, D.D., on June 20th at the Church of the Good Shepherd, York. The Bishop was assisted in the laying on of hands by the Rev. T. Tracy Walsh, the Rev. Mercer P. Logan, D.D., the Rev. John Kershaw, D.D., and the Rev. Nathan Matthews. The sermon was preached by Dr. Kershaw. Mr. Hart, besides continuing as assistant to Dr. Kershaw, will hold services at the Navy Yard mission.

TEXAS.—On Friday, June 15th, in St. Augustine's Church, Galveston, the Rt. Rev. G. H. Kinsolving, D.D., Bishop of the diocese of Texas, advanced to the priesthood the Rev. THOMAS A. JONES. The Rt. Rev. H. D. Aves, D.D., Bishop of Mexico, read the Litany and gave an impressive charge to the candidate. The Rev. T. J. Windham was the presenter and the Rev. T. J. Sloan joined in the laying on of hands.

DIED

AUTEN.—On Saturday evening, June 16th, suddenly, CLARA MARY AUTEN, wife of Harry Fish Auten; a devoted member of Trinity Church, Trenton, N. J.

"Lord, all pitying, Jesu blest,
Grant her Thine eternal rest."

COTTEN.—Entered into life eternal, on Friday, June 22nd, from her home in Birmingham, Ala., Mrs. SALLY SNEED COTTEN, nee Green, daughter of the late Rt. Rev. William M. GREEN, Bishop of Mississippi, and sister of the Rev. Stephen H. Green. Interment at Sewanee, Tenn.

In quietness and confidence was her strength.

HEALD.—At St. Peter's rectory, Port Chester, N. Y., on the evening of St. Barnabas' Day, HARRIET BRIGGS, infant daughter of the Rev. Harry Briggs and Leslie Donovan HEALD, aged four weeks.

HOLLADAY.—Entered into the joy of her Lord, on the morning of Trinity Sunday, at Annapolis, Md., MIRIAM IGLEHART HOLLADAY, wife of W. M. Holladay.

"Grant her, O Lord, eternal rest, and light perpetual shine upon her!"

KING.—On June 24, 1917, Dr. HERBERT MAXON KING, physician-in-chief, Loomis Sanatorium, Loomis, N. Y., aged 52 years. A vigorous Churchman and close student of Church affairs, and always strong in support of Catholic principles in the Anglican Church; a communicant of the Church of St. Mary the Virgin, New York City.

MILLAR.—Entered into rest at Perth, Ontario, June 23rd, Mrs. JAMES MORTON MILLAR, a former resident of Evanston, Ill.

SWIFT.—JOSEPH SWIFT, for many years warden and vestryman of Trinity Church, Wilmington, Delaware, died on June 12th, his being the fifth death in his family within five months.

WADSWORTH.—MR. WILLIS WADSWORTH died in Wolcott, Wayne county, N. Y., and his body was buried on Saturday, June 16th, the Rev. John W. Crowell, rector of the Church of the Evangelists, Oswego, officiating at the service. Mr. Wadsworth, the father of the Rev. George Carleton Wadsworth, rector of Christ Church, Troy, was a communicant of All Saints' Church, Syracuse.

WELLS.—Mrs. LEWIS WELLS, wife of the rector of St. Mark's, Millsboro, Delaware, died on June 15th after a long illness.

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.

MARRIED

DALE-HOPKINS.—On Saturday, June 23rd, at noon in All Saints' Church, Bay Head, N. J., AMY LANE DALE of Bay Head to WILLIAM LATHROP HOPKINS of Short Hills, N. J., the Rev. John Keller officiating.

WANTED

POSITION OFFERED—CLERICAL

PRIEST WANTED to take Sunday services during August. Address Rev. F. P. SWEZEY, Shrewsbury, N. J.

POSITIONS WANTED—CLERICAL

PRIEST, EXTEMPORE PREACHER, good reader, musical, good references; would supply August, near New York or Philadelphia preferred. Entertainment, as partial remuneration. No objection to some week-day services. Address MISSIONARY, Box 643, Lumberton, N. C.

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.

DEACON DESIRES PARISH in or near Chicago for summer. Prefer Church with rectory. Address DEACON, 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.

REV. JOHN OLIPHANT is open to new engagements for Sundays or special occasions. Address Brookwood, Vineland, P. O., N. J.

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

YOUNG PRIEST AVAILABLE for Sundays in July and August. Address WALLACE, 175 Ninth avenue, New York City.

POSITION OFFERED—MISCELLANEOUS

CHOIRMASTER TEACHER, single man, wanted, boys' boarding school. Give brief life history and references. Address CAPUT, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—MISCELLANEOUS

EXPERIENCED CHURCH-WORKER (Catholic) would like position. Having private income, she would accept house in lieu of stipend; or would keep house for celibate priest, her mother living with her. Address CHURCH-WORKER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, at present engaged, desires correspondence with rector seeking first-class man. Large experience, good organist and choir trainer, and devout Churchman. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, GRADUATE of the National Cathedral School, desires position as teacher of small children in private school or as teacher in home. References given. Address L. L. U., care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITOR (CATHOLIC) would like a position now or in the autumn. Has private means so would accept small stipend in Catholic parish. Address VISITOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES POSITION. Exceptional experience. Boy voice specialist. Recitalist. Highest references. Address WORTHY, 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.

EXPERIENCED HOUSEMOTHER WISHERS POSITION. Thoroughly understands children. Address GLENCOE, 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.

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.

FOR SALE—NOMINAL PRICE; four clergy stalls, four choir benches and fronts; oak, dark finish. Address ST. ALBAN'S, Olney, Philadelphia.

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—ATLANTIC CITY

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

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.

EDUCATIONAL

CATONSVILLE SCHOOL FOR BOYS, second year, Catonsville, Md. The Rev. E. B. Taylor will receive four boys to educate with a few select day scholars. Age limit, ten to fourteen. Circulars and further information on application.

LITERARY

FOR SALE—A number of theological and other books in first-rate second-hand condition. Reasonable prices. List sent on application. Address Box 14, care **LIVING CHURCH**, Milwaukee, Wis.

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.

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.

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

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

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

MEMORIAL

ELLIOTT H. THOMSON

In the passing away of the Venerable Archdeacon **E. H. THOMSON, D.D.**, who for fifty-eight years had been a member of the mission, a connecting link with the past was broken.

He came to Shanghai in December, 1859, to work under the first Bishop Boone. He was one of the pioneers who in the day of beginnings helped to lay the foundations of our work, and he lived to witness the growth of a well organized Church, with a bright future opening before it. He served under the five bishops who in succession have had jurisdiction in Shanghai.

For many years he was senior missionary, and president of the Council of Advice.

His influence was felt in all departments of the work evangelistic, educational, and medical. Many of the stations in the neighborhood of Shanghai were founded by him. He was in charge of Baird Hall, one of the schools afterwards merged into St. John's College. At one time he acted temporarily as headmaster of St. John's. He helped in the training of many of the Chinese clergy. He inaugurated the work which grew into the present St. Luke's Hospital. He possessed an accurate knowledge of the spoken language, and spent many laborious years as one of the translators of the Bible into the vernacular.

Our admiration and affection for him are caused, however, not so much by the work he accomplished, as by his singularly Christlike character.

He was a man of remarkable humility, seeking no honor or official position for himself, but always willing to minister unto others.

He was one who having put his hand to the plow never looked back. During the Civil War in America, when the mission was at its lowest ebb, the clerical staff was reduced to himself and one faithful Chinese priest, the Rev. Wong Kong-chai, but he never gave way to despondency, but persisted with the work even when the outlook was most depressing. It is striking to think that during his long term of service he saw over ninety persons come and go in the mission. Some were taken away by death, some retired on account of ill health, some gave up because they were unfitted for the work, and some left because they were discouraged. He, however, went on with invincible steadfastness.

He was not a man of great erudition or of exceptional mental ability, but his whole life was marked by singleness of purpose. His one great aim was to proclaim Christ and Him crucified, and to hold up the Cross as the symbol and pledge of God's love and pardon. This was always the burden of his preaching. Because he wanted to give the knowledge of the Gospel to the poor and ignorant as well as to the rich and learned, he spent labor and effort on the translation of the colloquial version of the Bible. In all that he did, he was actuated by the spirit of love. The Chinese mourn him, and say "he loved our people".

That love was manifested in his gentle dealing with the sinful and erring, in his courtesy to old and young, high and low, in his pity for the poor and suffering in China.

As Elisha begged for a double portion—the portion of the first born—of the spirit of Elijah, we his fellow workers pray that in our work we may be inspired with the spirit of God which rested on him.

Having in mind this wonderful record of a saintly life and the value of the work accomplished by him for the cause of the Church in China, we thank God for the example he has left us, and for the influence he has exerted, and we pray the God of comfort to give peace and consolation to his wife and family, in their affliction.

On behalf of the Council of Advice,

Missionary District of Shanghai.

(Signed) **F. L. HAWKS POTT,**
S. E. SMALLEY.

APPEAL

TYPEWRITERS WANTED FOR JAPAN

There is great demand in Japan just now, says Bishop Tucker of Kyoto, for young women with a business training, i. e., typewriting, stenography, bookkeeping, etc. It seems desirable, therefore to introduce a business course into the higher department of the new St. Agnes'. This will enable us to hold many of our girls under Christian influence for a longer period.

When this course is established we ought to have at least three typewriters. Those who wish to assist in this new project will kindly communicate with **Mr. JOHN W. WOOD**, 281 Fourth avenue, New York City.

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.

Educational

THE SECOND annual session of the Oregon Summer School for Clergy was held at St. Helen's Hall, Portland, Ore., June 26th to 29th. The members of the faculty are: Bishop Webb, Bishop Moreland, and Dr. H. H. Gowen, Seattle.

COMMENCEMENT at Brownell Hall, Omaha, occurred the week of June 10th. The Bishop of Nebraska delivered the baccalaureate sermon in the Chapel of St. Matthias on Sunday morning. The commencement address, by the Rev. Henry S. Foster, on Tuesday, was a moving appeal to the girls to make their power of influence count for righteousness. Of sixteen girls in the graduating class, one will enter Vassar, another Smith, one goes to the University of Chicago, and a fourth will probably enter one of the California Universities.

THE Commencement exercises of the Virginia Theological Seminary following the lead of many institutions in the present crisis were brief. The Bishop of Virginia presided on Wednesday, June 6th, with the faculty in attendance. After a short devotional service at ten o'clock, diplomas and certificates were given out, the former to Frederick Deane Goodwin, M.A., son of the editor of *The Southern Churchman*; John J. Lloyd, B.A., son of the President of the Board of Missions; Winfield Shiers, of Virginia, and Edward Pinckney Wroth, B.A., of Maryland. Certificates were given to Thomas Moore Brown of Pittsburgh, and James Rowan McAllister of Southern Virginia, for completing their course in everything but Hebrew; also to Messrs. Theodore Stroup of North Carolina, and Henry Delos Leland of Kyoto, Japan, for proficiency in the English studies of the course. The address to the graduates was made by the Rev. Edward L. Goodwin, D.D., editor of *The Southern Churchman*, and rector of St. James', Ashland, Va. Reminding his hearers of the crisis in which all were now living, he urged them to seriousness, and hearty acceptance of the opportunities of the times for consecrated service.

EIGHTY-FIVE per cent. of Sewanee's students of war age have enlisted, besides a good many under age who have entered the ambulance service. So large a percentage of the graduating class was at the officers' training camp at Fort McPherson that General Wood allowed them all to come back to commencement, on Sunday, June 11th. More than half the degree men were in uniform when they took their degrees. General Wood delivered the commencement oration and received the doctor's degree in laws, *causa honoris*. The Rev. Dr. Slattery of New York preached the sermon Sunday morning and Dean Johnson of Atlanta preached in the evening before the Society for the Increase of the Ministry. The alumni took charge of events on Monday morning. The proctor's report, usually horseplay, this year was not. The following named alumni were summoned to the

(Continued on page 303)

ANNUAL CONVENTIONS

SUMMARY

VERMONT'S work was chiefly routine. Time of convention was changed to February. Bishop Hall's declaration for war-time prohibition won much applause.—ASHEVILLE did routine business, passed the resolution suggested by the joint commission on Social Service, adjusted its fiscal year, and plans to organize a diocese before 1919.—WESTERN NEBRASKA commended President Wilson's war action. Its sessions were reduced to two days.—WYOMING passed resolutions of loyalty and favoring prohibition. Mr. Charles W. Taylor, a delegate, died during the sessions.

VERMONT

THE one hundred and twenty-seventh annual convention was held at St. Paul's Church, Burlington, on the 20th and 21st of June. The feature of the convention was the ordination to the diaconate of the men who are to take missionary work in the diocese, Arthur Albert Bessey at Milton, and Hugh David Jones at West Rutland. At this service Bishop Hall was the celebrant, assisted by Bishop Bliss and the Rev. Dr. A. P. Grint. Although most of the business sessions were largely routine, the question of the best date for future conventions in view of the new fiscal year caused a considerable discussion. The final decision was the first Wednesday after the first day of February. The concluding remarks (upon National Prohibition as a war measure) in Bishop Hall's address brought great applause and in view of his well-known and pronounced advocacy of local option for many years, are being widely quoted with large headlines in state papers. It is of sufficient general interest to be quoted here in full:

"As you know, I have been during all my years in Vermont a steady opponent of prohibition as distinct from local option. I have repeatedly said that I would gladly join in a crusade for voluntary total abstinence, but that I could not support prohibition; and that chiefly for three reasons:

"(1) Because I feared driving the drink evil underground, and forfeiting all control in a vain attempt to prohibit;

"(2) Because I feared the greater moral evils of hypocrisy, fraud, and perjury, that often accompany prohibition, and the breaking down in the common conscience of the sense of the obligation of law in general by the evidence of a commonly disregarded law;

"(3) I resented the imposition on larger communities by people in smaller communities of a law which could not be enforced without general consent in the larger communities.

"This has been my consistent attitude. But extraordinary occasions demand extraordinary measures, and I am prepared to advocate prohibition of the manufacture and sale of any alcoholic liquor, save for medicinal and sacramental purposes, as a war measure, on these grounds:

"(1) We need for varied service the men who would be released from employments in all sort of ways in connection with liquor, its manufacture, distribution, sale.

"(2) We need the buildings for the stor-



REV. ARTHUR C. THOMSON, D.D.
Bishop Suffragan-Elect of Southern Virginia

age of food that are now used for the manufacture and storage of liquor.

"(3) We need the *foodstuffs* that is now put into drink. It is said by men of authority that grain and other ingredients are now diverted to alcohol sufficient to feed thousands if not millions of men.

"(4) We need all our *men*, and especially our soldiers and sailors, and our women, *at their best*, without any lessened efficiency due directly or indirectly to the use of alcohol.

"(5) We must have our camps and training grounds, with their neighboring cities and villages, so far as possible clean and free from temptations to young men removed from the restraints of home and ordinary life.

"(6) We will not put on those in the direct service of their country a restriction that we do not accept for ourselves.

"(7) If prohibition, state-wide or nationwide, succeeds as a war measure, we shall be free with added experience to consider the advisability of its continuance. But for the time of the war let it be without hesitation adopted, and without fear or favor enforced."

On the evening of the 20th a missionary session was held with Bishop Bliss presiding. Several of the clergy gave accounts of their missionary work in various fields within the diocese, and the entire evening was most interesting and profitable.

ASHEVILLE

CONVENTION met in the Church of the Holy Cross, Tryon, June 20th and 21st, with good attendance of clergy and laity. Immediately after the Holy Eucharist the Bishop read his annual address. He gave statistics comparing the district of to-day with the mother diocese of North Carolina and that of East Carolina twenty years ago, showing that Asheville is stronger today, financially and numerically, than either North Carolina, which then included our district, or East Carolina after the division. He expressed a willingness to cooperate in organizing the district into a

diocese and hoped the committee having the matter in charge would devise ways and means to effect the change. He spoke of the constantly rising prices of the necessities of life and the hardships and anxieties this brought to the clergy, and suggested that steps be taken to fix a minimum salary of \$800 for unmarried and \$1,200 for married clergy.

Harmony was the note of the convention and the business was mostly routine. No legislation of importance was enacted. The various committees were reelected or reappointed with but very few changes. A resolution was passed unanimously requesting the Bishop to designate and appoint the next annual convention as called to consider and to take the necessary steps to organize a diocese before the meeting of the next General Convention. The committee having the matter in charge was continued.

The convention put itself in line with the General Convention on the fiscal year, business methods, etc. The various resolutions suggested by the Joint Commission on Social Service were adopted with one or two slight changes. The work of the Red Cross, and the active and efficient leadership that the clergy and laity of the district have taken in this work, were commended. A resolution pledging loyalty to the nation in this hour of stress was unanimously adopted.

The work of the Board of Religious Education was brought before the convention in an interesting and forceful address by the Rev. Gardiner L. Tucker, educational secretary of the Province of Sewanee.

The Woman's Auxiliary met at the same time and place, with delegates from practically every branch in the district. The work of the year shows marked progress.

The convention will meet in 1918 at Gastonia on the third Wednesday in May.

WESTERN NEBRASKA

CONVOCATION of the jurisdiction of Western Nebraska was held at St. Matthew's Church, Alliance, on June 19th, 20th, and 21st. A reception in the parish house was tendered to the Bishop and clergy.

The Bishop was celebrant at the opening service and preached the annual message.

A resolution, introduced by the Rev. Mr. Arthur, was sent to the President commending his action in the ultimatum of the war.

The experiment of two days' sessions instead of three was tried this year. It was felt that not sufficient time was allowed for social intercourse.

Part of the Bishop's annual address was ordered printed in pamphlet form for a wide distribution.

Among the officers and committees appointed during the session were:

Secretary: The Rev. William Carson Shaw.

Assistant: The Rev. Henry Ives.

Treasurer: The Rev. J. M. Bates.

Council of Advice: The Rev. Messrs. L. A. Arthur, J. S. Budlong, John M. Bates, Archdeacon Bowker. Dr. E. A. Meservey, Dr. J. Steele, Dr. H. Hatfield, and Mr. Raymond Tibbetts.

WYOMING

THE ANNUAL convocation opened with the Holy Eucharist in the Church of the Holy Communion, Rock Springs, June 15th. Bishop Thomas was celebrant, the Bishop of Idaho preaching.

After luncheon the convocation was organized by the election of the Rev. William H. Haupt as secretary, and Mr. George Brimmer as treasurer.

On motion of the Hon. T. S. Taliefferro a committee was appointed by the Bishop to draft a resolution pledging to the President and Congress the support of this Church in the present world-wide crisis and petitioning prohibition of the sale of grain for the manufacture of intoxicating liquor during the period of the war. The resolution was unanimously adopted.

The Bishop in his address said: "We are facing a situation which will require of us, not only as a matter of necessity but as a matter of patriotic duty, intensive work and strict economy." He asked for the cooperation of priest and people in practicing economy.

"May I ask you," he said, "each and all, so to order your time and resources that during the period of the war, at least, your own labors shall be such as to free the labors of another for direct service of your country, and so to economize in your living and in your doings as to relieve the general treasury which is suffering greatly from the importance of the number of appeals now flooding the nation to the utmost?"

Dr. Rollit, secretary of the Province, and the Rev. Paul B. James delivered addresses at the missionary rally, after which the

Bishop called upon the rural deans to tell about the work of their several fields.

The death of one of the delegates, Mr. Charles W. Taylor, occurred on Sunday morning about 8 o'clock. He told his wife and daughter that he did not feel able to attend both the early and noon-day services, and asked that they go to the early service alone. He sat down to read, and when his family returned from service at 8:15 they found him sitting just as they left him, with his glasses on and his paper in his hands. So peacefully had he fallen asleep.

Because his last words were of the Rev. Samuel West, the Bishop appointed the latter to take part with Dean Huston, Mr. Taylor's rector, at the funeral service in the Church of the Holy Communion on Sunday afternoon at 5:30 o'clock.

This report will be completed next week.

BISHOP GREER URGES NEED OF FOOD CONSERVATION

In Letter to Diocesan Clergy—Trinity Refunds Debt — Dr. Manning to Remain

New York Office of The Living Church }
11 West 45th Street }
New York, June 25, 1917 }

BISHOP GREER has transmitted the following brief to his clergy:

"THE SAVING OF FOOD FOR THE SAVING OF LIFE

"June 21, 1917.

"Reverend and Dear Sir:

"You have perhaps already received, or if not you will receive presently, a letter from Mr. Herbert Hoover, whom the President has nominated as the National Commissioner on the Conservation of Food; and I am writing to ask that when you receive this letter you read it to your congregation on Sunday, July the 1st, which has been designated as Food Conservation Sunday, and that you follow it up with strong, earnest, and commendatory words of your own.

"I need not try to stress the humanitarian and patriotic bearing of the subject; of that I am sure you are already persuaded. The food supply of the world is below normal, and yet the world must be fed. As the Food Bulletin, issued by the Woman's City Club, says: 'It cannot be fed with anything but food, neither with money nor patriotic speeches, mass meetings, nor playing of bands.'

"This present appeal is made more especially to the women of the country, upon whom in the last analysis the responsibility rests for the elimination or prevention of waste.

"Later on, Mr. Hoover will issue letters or bulletins more particularly for the men, setting forth what they can do toward increasing the food supply of the nation and the world.

"Let me therefore ask again that you bring this subject, and the importance of it, to the attention of your congregation, and that you earnestly urge them, each and all, to be ready to cooperate with Mr. Hoover in such way or ways as he may from time to time suggest, and thus secure a coordination of effort in the wisest and most effective way, and without overlapping of labor.

"Believe me, very sincerely yours,

"DAVID H. GREER,

Bishop of New York."

TRINITY'S \$4,000,000 MORTGAGE

A new chapter in the history of the famous Anneke Jans Farm was written by Trinity parish recently, comments the *New York Times*, when it gave a mortgage of \$4,000,000 on a large portion of the estate granted by Queen Anne to the Trinity Corporation in 1705. Not only was the mortgage the largest that has been made by a single property owner on Manhattan Island in many years, but it is the first time in the 220 years of Trinity's incorporation that any mortgage has been placed on its properties.

The loan was taken to refund the floating indebtedness of Trinity Church, which amounted to about \$4,350,000. Hitherto the indebtedness has been financed by bank loans, but a new financial policy, representing, as was said, the views of the younger and more progressive element in the corporation, was adopted early in the year, when William H. Wheelock was made manager of Trinity's real estate. Up to a few years ago Trinity had the reputation, traditionally observed by the survivors of many old family estates, of never selling any of its land. That was modified a short time ago when several widely separated parcels in the old Greenwich Village centre were disposed of. Under the new system it has been announced that Trinity is willing to sell anything, apart from its church and educational holdings, for a reasonable price.

The new mortgage covers more than twenty improved business sites, representing an outlay of nearly \$3,000,000 alone in substantial commercial buildings within the last half dozen years in the lower Greenwich district, between the river [Hudson] and Varick street. Their erection wiped out over a hundred old tenements which, owing to their age and general poor condition, caused Trinity to be criticized as a careless landlord. The remaining tenements, most of which originally were attractive dwellings of Greenwich Village in the early part of the last century, have been greatly improved. The corporation is, however, gradually ceasing to be a tenement landlord.

Except for a few localities, old Greenwich is undergoing a transformation toward commercial upbuilding. In this change, Trinity, as the greatest landowner there, has been the leader. Her holdings in the historic Queen's Farm, although but a fraction of the original grant, represent an assessed value to-day of from \$15,000,000 to \$20,000,000. The unassessed realty, including vari-

ous church and educational properties, represents a value of over \$50,000,000, of which \$32,500,000 is the valuation placed by the tax commissioners upon the two historic burying grounds of Old Trinity and St. Paul's.

DR. MANNING TO REMAIN

There is much rejoicing in the congregations of Old Trinity and the eight parochial chapels and elsewhere at the news that Dr. Manning will continue to be the rector of that historic and extensive parish.

CHAPEL OPEN FOR PRAYER

At the portals of Old St. Paul's Chapel, in lower Broadway, hangs a placard tending to make us realize what the struggle will mean when the casualty lists are published. The invitation reads as follows:

"You are Earnestly Asked to Come in and Pray for the President of the United States and All Others in Authority;
For Our Sailors, Soldiers, and Airmen;
For our Allies, Doctors, and Nurses;
For Our Enemies;
For the Wounded, the Dying, and the Dead;
For Prisoners and Captives, the Anxious, the Sorrowful, and for Just and Righteous Peace.

"Our help standeth in the name of the Lord, who hath made heaven and earth."

CENTENNIAL SERVICES AT MAMARONECK

St. Thomas' Church, Mamaroneck, recently celebrated the one hundredth anniversary of its formation and the thirty-fifth anniversary of the consecration of the present church. The commemorative services were under the direction of the Rev. Wilbur L. Caswell. A special offering was made of \$1,000 toward the endowment of a pew, memorial of the Rev. L. M. Van Bokkelen, a former rector.

A LIBERTY PEW

St. Luke's Church (Rev. G. Ashton Oldham, rector), is active in rendering service to the nation at the present juncture. It started its activities with a patriotic community service at which some 1,300 persons were present and several hundred turned away. Following this, the church's offer of its parish rooms for the State Military Census was accepted, and it is now one of the chief centers of registration on Washington Heights, providing not only its rooms, but also the entire staff of volunteer workers, which means at least six persons on duty constantly from 7 A. M. to 10 P. M. throughout the two weeks. A reporter of the *Evening Sun* recently stated that St. Luke's was the only place which he had visited in which the registration was going with smoothness. St. Luke's also has a fully equipped and officered unit of the Red Cross, which meets both afternoons and evenings.

Most unique, however, among its efforts is probably that in connection with the

Liberty Loan. The rector suggested that members might purchase bonds or fractions of bonds for the parish, the amount to be devoted to the endowment of a pew to be

thereafter forever free and known as "Liberty Pew". The full amount needed is already in hand, and the pew selected will shortly be formally set apart.

Kappa key, and last season was awarded the largest money scholarship of the college.

MISCELLANEOUS

Of its apportionment for General Missions amounting to \$10,056.00, Trinity Church, Boston, has already paid \$9,804.92.

The Rev. Reuben Kidner of Trinity Church, Boston, is receiving the heartfelt sympathy of his many friends owing to the death of Mrs. Kidner on June 19th. She was known and loved by a wide circle. May she rest in peace!

The preachers at Trinity Church this summer are: The Rev. Phillips E. Osgood, the Rev. Appleton Grannis, the Rev. C. E. Wheat, the Rev. Edwin J. van Etten, the Rt. Rev. J. W. Atwood, D.D., and the Rev. M. H. Gates, D.D.

The Rev. Dr. van Allen, gave the address on Prize Day, at St. Mark's School, Southborough, on June 20th, speaking on the War. The boys were nearly all in khaki, members of the school regiment, and were reviewed by Brigadier General Sweetser. Some sixty of the boys are to spend their vacation in part at school, working in the vegetable garden. J. H. CABOT.

GROWING CITY MISSION VACATION WORK IN BOSTON

Starts from Seven Centers—An Efficient Library—Patriotic Sunday

The Living Church News Bureau }
Boston, June 25, 1917 }

Our City Mission has arranged for even more vacation work than usual this summer. In town, this work will have seven centers—Emmanuel House, Lincoln House, Frances Willard Settlement, Robert Gould Shaw House, the Church of the Redeemer in South Boston, Christ Church in the North End, and St. John's Church in Charlestown. Mrs. Charles H. Talmadge, who has superintended this work for over sixteen years, is again in charge. It is planned for the children of the poor, and provides wholesome activities of various sorts, not omitting a goodly amount of directed play. The Mothers' Rest at Revere Beach will extend its beneficence this summer and so will be a source of rest and benefit to an even larger number than usual of tired mothers and their babies, to boys and girls who go to camp out for a whole week, and to large day parties of children from the tenement districts of the city. The Rev. F. B. Allen is in general charge of all this most excellent programme. It is hoped that our people will give generously to it.

AN EFFICIENT LIBRARY

The Rev. Alexander Mann, D.D., writes as follows of that excellent Boston institution known as the General Theological Seminary, which is appealing for \$20,000 with which to build a fireproof stock room for its books.

"How many of us know anything of the remarkable work which the Library is carrying on? Last year over two thousand ministers of New England received books from the Library, on which (and here is the significant fact) the Library paid the postage both ways. It is this system of 'free postage' which makes the service of this Library so unique and so valuable. It makes it possible for the missionary in the hills of New Hampshire or on the coast of Maine to receive each month two of the latest and best books dealing with religious subjects and to receive them free of all expense.

"What a service this Library is thus rendering to the churches of New England! And now it only needs this modest sum of \$20,000 with which to build a safe room for its books.

"I wish this statement might catch the eye of some man or woman who has both the ability to give and the spirit to perceive the nature of the service which this Library is rendering to the ministers and through them to the people of New England."

PATRIOTIC SUNDAY

Sunday, June 17th, locally known as Bunker Hill Day, was observed as "Patriotic Sunday" by the Rev. George B. Nicholson of Emmanuel Church, Somerville. There was a corporate Communion for the nine young men of the parish who have

enlisted in the nation's service, and the Rev. Mr. Larned, chaplain of the U. S. S. *Georgia*, who attended this Eucharist with some of his boys. At the later services the day was marked by patriotic sermons and music. Evensong was out of doors with an address by a layman.

BELOVED GRADUATE AT RADCLIFF

Among the graduates of Radcliff College, in Cambridge, was Miss Frances Grant, a young colored girl, a communicant of the Church of the Advent, Boston. She received her A.B. *magna cum laude*, the Phi Beta

MORAL CONDITIONS AROUND PHILADELPHIA NAVY YARD

Y. M. C. A. and Chaplains at Work—An Automobile Presented—Liberty Bonds

The Living Church News Bureau }
Philadelphia, June 25, 1917 }

THERE is a discussion of the moral conditions surrounding the Philadelphia Navy Yard between the police department of the city and Mrs. Frederic Schoff, President of the National Congress of Mothers. Mrs. Schoff contends that there has grown up a serious and widespread effort on the part of the evil forces of the city to corrupt the young men who have enlisted and are awaiting the sailing of their vessels. This the city authorities deny, and demand that Mrs. Schoff designate the places which she says exist.

To offset these temptations the Y. M. C. A. keeps open house for the boys and furnishes them all the games, diversions, and reading matter they can use, and invites them to enjoy the moving picture shows which are provided. This work is being advanced also by the chaplains who are stationed at the yard or on the ships. The boys are also invited to the homes of many of the leading families in the city and given all the social privileges possible for them to enjoy. Several of the ladies in the city have invited detachments of the men to Saturday evening or Sunday afternoon companies where they meet the members of their households, and after a pleasant hour on Sunday evening attend the service of some church in the neighborhood.

In response to an appeal Chaplain Gould has been presented with an automobile in which he is better able to go from one part of the Navy Yard to another. He has found it quite impossible to cover the territory assigned him and see all the men under his care without some such aid.

LIBERTY BONDS

Some of the parishes of the city through some organization bought Liberty Bonds. Notable among these was the Sunday school of Holy Innocents' Church, Tacony. The rector, Dr. Edwards, appealed to the schol-

ars of the school to provide sufficient funds for the purchase of one bond, and was agreeably surprised to receive sufficient to secure two and almost enough for a third. Dr. Edwards thinks this the more remarkable since all the men of the parish have made individual purchases of bonds.

EDWARD JAMES MCHENRY.

CONSECRATION OF BALTIMORE CHURCH

ON JUNE 20TH, the ninety-third anniversary of the parish, Bishop Murray assisted by a score of the clergy consecrated St. James' First African Church, Baltimore (Rev. George F. Bragg, D.D., rector). Morning Prayer was sung by the Rev. G. M. Plaskett, the Rev. F. I. A. Bennett reading the lessons. The Rev. William E. Hendricks read the epistle, and the Rev. Dr. Arthur Chilton Powell the gospel. The sermon was by the Ven. Henry L. Phillips, D.D., Archdeacon of colored work in Pennsylvania. The whole service was most impressively rendered, lasting nearly three hours. Following the conclusion of the service, the ladies of the parish entertained at dinner all of the visiting clergy. There were sixteen colored clergy present, coming from New Jersey, Philadelphia, Washington, and Virginia.

The amount expended in the purchase of site, erection of building, and equipment, is about \$20,000, \$5,000 of which came from the sale of the former church property, while \$2,000, at the solicitation of Bishop Murray, was donated by Mr. Charles O. Scull last October. With the exception of a few small contributions given at various times by white friends, the rest of the money was raised by St. James' people, through voluntary contributions, unassisted by entertainments, concerts, or the like. St. James' was initiated ninety-three years ago, and its first church building was consecrated by the late Bishop Kemp, ninety years ago.

The two sons of the Rev. Dr. Bragg are at Des Moines, Iowa, in the training camp for colored officers of the prospective colored army.

TRINITY ORDINATIONS AT ST. PAUL'S CHURCH, KENWOOD

Seven Candidates Ordained—Sunday
School Institute — War Work —
Society of Oriental Research

The Living Church News Bureau }
Chicago, June 25, 1917 }

THE Trinity ordinations were held this year, June 17th, the Second Sunday after Trinity, at St. Paul's Church, Kenwood, when five candidates were ordained by the Bishop to the diaconate, and two advanced to the priesthood.

Those ordained to the diaconate were: Garth E. Sibbald, presented by the Rev. George D. Wright; William Augustus Simms, presented by the Rev. H. W. Schniewind; Charles Larrabee Street, presented by the Very Rev. E. A. Larrabee, D.D.; Reese F. Thornton, presented by the Very Rev. W. S. Pond; Malcolm James Van Standt, presented by the Rev. H. W. Prince; Mr. Sibbald has been appointed deacon in charge of Trinity Church, Belvidere; Mr. Simms, deacon in charge of St. Paul's Church, La Salle; Mr. Thornton, to the staff at the Cathedral; Mr. Van Standt, assistant at St. Peter's Church, Chicago; and Mr. Street, assistant at St. Paul's Church, Kenwood, Chicago.

The candidates advanced to the priesthood, were: The Rev. George Dudley Barr, who was presented by the Rev. Charles A. Jessup, D.D., and the Rev. Raymond Adams Heron, who was presented by the Rev. George H. Thomas. Mr. Barr is assistant at St. Peter's, Chicago, and Mr. Heron is assistant at St. Paul's, Chicago.

The preacher was the Rev. Dr. Jessup, rector of St. Paul's Church, Buffalo, N. Y. Dr. Jessup preached a very practical sermon on the duty and office of such as come to be admitted deacons and priests, how necessary these orders are in the Church of Christ, and how also the people ought to esteem them in their office.

SUNDAY SCHOOL INSTITUTE

The annual meeting of the West Side and the West Side Suburban Sunday School Institute was held on Thursday, June 14th, at the Church of the Epiphany. Evening Prayer was followed by supper and social hour. At the business meeting and the election of officers the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, was elected president; Rev. B. E. Chapman, rector of St. Andrew's, Chicago, vice-president, and the Rev. M. A. King of the Church of the Holy Communion, Maywood, was re-elected secretary-treasurer. The special addresses made at the meeting were by the Rev. H. W. Prince, rector of the Church of the Epiphany on The Geneva Conference, and by Mr. E. O. Bradshaw, of the Cook County Sunday School Association, on Vacation Bible Schools.

WAR WORK BY THE DEAF

One of our active congregations in work for the war is All Angels' Church for the Deaf (Rev. G. F. Flick, priest in charge). It may not be generally known that there is to be an American Deaf People's Ambulance to be driven by Mr. John K. Cloud in France. Mr. Flick, in making his appeal for funds for this ambulance, says: "A more magnificent idea cannot be conceived than to show the gratitude of the American Deaf People to France for her Abbé de l'Eppe, Sicard, Clerc, and others for the sign language education of the deaf." The Rev. J.

Koehler, General Missionary to the Deaf in the West, gave an interesting lecture on The Psychological Aspects of the War at All Angels' parish house on Wednesday evening, June 20th. The recent bazaar held at All Angels' parish house added nearly \$150 to the building fund of the proposed Home for Aged and Infirm Deaf of Illinois. This fund amounts now to over \$20,000.

SOCIETY OF ORIENTAL RESEARCH

The Society of Oriental Research has issued the first volume of its *Journal*, the second part to appear in October. The Rev. Professor S. A. B. Mercer, D.D., of the Western Theological Seminary, is the editor. In the editorial note he writes: "The pages of the *Journal* are devoted, primarily, to the publication of the results of investigations carried on by the fellows of the society; and, secondarily, to that of articles written by its members, according as space permits. Occasionally, it will be possible to find a place in the *Journal* for contributions from the great leaders in Oriental studies, who must always be our source of encouragement and inspiration. Several of these scholars have already become associates in the society."

It is a matter of gratification that such a scholarly *Journal* is to come from the Church in Chicago. Liturgists will be interested in the translation by Dr. Mercer, in this first volume, of the *Anaphora of Our Lord* in the Ethiopic Liturgy.

VICIOUS LEGISLATION DEFEATED

The Rev. W. E. Millard, in reporting the recent defeat of the prize fighting bill, a most iniquitous piece of legislation, had it been carried, tells how the prompt expression of public opinion to the senators forced them to vote against the bill. Mr. Millard says:

"The defeat of the prize fight bill, improperly designated as the Boxing Bill, during the closing days of the legislature was a distinct victory for the churches. The strongest kind of pressure was brought to bear on the legislators by the sporting fraternities, saloon men, and at least one of Chicago's great daily papers. Professional prize fighters maintained a lobby at Springfield to work for the bill. To offset this pressure such bodies as the Chicago Church Federation Council and the Young People's Civic League brought to bear on both house and senate the aroused sentiment of the churches.

"After the bill had successfully passed the house, the Chicago Church Federation Council, through its committee on good citizenship, sent a letter to three thousand Protestant Ministers in Illinois urging them to write or wire their senators to oppose the bill. At once the members of the upper house began to hear from their constituents in such astonishing numbers that the bill was doomed. Previously the friends of prize fighting had claimed to have a majority of the senators lined up for the bill, but when the churches were heard from the prize fight lobby found that the senators on whom it had depended would not stay put."

GIRLS' FRIENDLY SOCIETY

This notice sent out by Mrs. A. T. Martin, should appeal to many young girls willing to do Red Cross work:

"At this time when everyone is anxious to 'do their bit', many are at a loss to know where to begin, what is practical, and what is most necessary. Especially is this

the case with work for children, particularly girls, of our schools and Sunday schools under sixteen years of age. Their interest and energy, if properly directed, will accomplish work of real value to our country. To this end a clearing-house for information and suggestions about ways for girls' clubs, classes, etc., serving their country, is to be conducted under the Illinois committee of the Council of National Defense. Address all questions and suggestions to Mrs. A. T. Martin, 60 East Madison street, Chicago, Illinois. H. B. GWYN.

ANOTHER CHURCH DEDICATED IN CUBA

ON JUNE 10th the pretty little Church of Santa Cruz, or Holy Cross, in the town of Santa Cruz del Norte, Cuba, was dedicated by Bishop Hulse in the presence of a large and deeply interested congregation.

The town of about one thousand, situated on the north coast of Cuba, about half way between Havana and Matanzas, has been quite isolated, but the approaching completion of the Hershey railroad will put it in touch with the rest of the island. Its present importance lies in abundant crops of onions, with which some parts of the town are very redolent, but it will be a point of general shipping for all that part of the community.

The building is of the Spanish mission type, and it has no decorations other than



SANTA CRUZ CHURCH
Santa Cruz del Norte, Cuba

a cross on the facade, and another on the small campanile. It is calcosined in a vivid yellow and so is quite in keeping with Cuban taste. The chancel rail is of cement, and it is probable that the altar, the font, and the pulpit will be of the same material. The only wood in the building is that in the window sashes and the doors and their frames. This is almost a necessity in this land of ants that eat all the wood of many buildings. One of our churches lost its floor through the ants, and another is slowly being devoured by them. The church at Santa Cruz will seat about one hundred people, and it is likely that it will usually be well filled. It is the first place of worship built in this town, although the Roman Church is now erecting a building.

Accompanying the Bishop were Archdeacon Diaz, in charge of the Spanish work in central Cuba, the Rev. Sergio Ledo of Los Arabos, who is sometimes called "John the Baptist" because he rarely baptizes less than a hundred persons every year; the Rev. J. M. Lopez-Guillen, a Spanish priest, a rare linguist, of whom it is said that he has a speaking acquaintance with more languages than he has fingers and thumbs; and the Archdeacon of Havana. Besides these was Mr. E. G. Harris, a standard bearer of the Church in Cuba; the Rev. Mr. Ferro, one of the three ex-Roman priests who are

seeking admission to the Church; and the official photographer.

During the day the services consisted of the celebration of the Holy Communion with sermon by Mr. Lopez; a marriage and a baptism, together with the admission of another child who had been baptized in private. Breakfast was provided by the members of the congregation.

The erection of this building was made possible largely through the efforts of the members of the Woman's Auxiliary of New York. It is not entirely paid for, nor is it entirely furnished; but when complete it will be one of the most satisfactory of all the churches we have in Cuba, and one that should last indefinitely. It is the fifteenth church building we have erected in this district of Cuba.

DEATH OF REV. J. D. FERGUSON

THE REV. JOHN DUDLEY FERGUSON died suddenly on June 19th about 6 o'clock in Tiffin, Ohio, as the result of heart failure.

The Rev. Mr. Ferguson and Mrs. Ferguson arrived in Tiffin only ten days ago, intending to make their residence here. Their son, Professor John De Lancey Ferguson, has been on the faculty of Heidelberg University for some time and his parents had moved here to make their home with him.

The Rev. John Dudley Ferguson was born at Portadown, County Armagh, Ireland, on September 25, 1845, and came to America in 1863. Shortly after his arrival he enlisted in the 158th New York Infantry and served until the end of the Civil War.

Thereafter he completed his education at Shattuck Grammar School and at Seabury Divinity School, Faribault, Minn. He was ordained priest in 1872 and served as a missionary in West Virginia and in Wyoming. He was appointed rector of Trinity Church, Canaseraga, N. Y., in 1881, and served that parish until 1883, when he was called to be rector of Grace Church, Scottsville, N. Y. He remained there until 1893. From 1895 until his retirement he served as chaplain of the New Jersey Home for Disabled Soldiers at Kearny, N. J.

The Rev. Mr. Ferguson was a member of the G. A. R. and also a Mason. He is survived by a widow, two sons, and a daughter.

There was a private requiem celebration Thursday morning. Funeral services were held in Trinity Church Thursday afternoon, and interment was at Greenlawn cemetery.

PAROCHIAL MISSION

A WEEK'S PREACHING MISSION has just been concluded in St. Mary's parish, Houston, Texas, the missionary being the Rev. A. J. Gayner Banks. St. Mary's parish has a population of about 30,000, but the work had been in a decline for some time past. Apart from the additions through baptisms the Mission has resulted in a stimulation of all parish activities.

CHRISTIANS AND MOHAMMEDANS CO-OPERATE

CHRISTIANS AND Mohammedans, driven from homes in the eastern field of war to seek safety in Persia, are now working side by side to resettle themselves in occupations, according to a recent despatch from a relief worker in Urumia to the American Committee for Armenian and Syrian Relief.

"The most common request," runs the despatch, "is for help in food, then for seed, cattle, and implements with which to work. I am able to be go-between and arrange matters between landowners and tenants, Christians and Moslems, etc. One of the novel features of our work this year is getting the Kurds to help the Christians by

plowing for them. The Christians are to furnish a part of the labor and the crop is to be shared, we helping by giving seed. This has been done in scores of instances and promises to work well."

FOUR BROTHERS IN THE PRIESTHOOD

THE ORDINATION of the Rev. Israel Harding Noe to the priesthood on June 14th in the Church of the Good Shepherd, Wilmington, N. C., brings about one of those rare situations which it is a pleasure to chronicle. Mr. Noe is one of four brothers, each of

in the Holy Communion, and the elements were distributed by the Rev. Mr. Ward, the Rev. Mr. Shaw, a assistant rector, the Rev. Charles H. Smith, D.D., and the Rev. Mr. Warne. At 7:30 A. M. a celebration was held in the old Grace Church, the last service to be held there. The new church was built at a cost of \$96,000.

A THUMB-NAIL SKETCH

THE SUDDEN silence in the room caused the foreigner at the principal's desk to look up questioningly. At her very elbow was a



REV. I. H. NOE REV. W. R. NOE REV. A. C. D. NOE VEN. T. P. NOE

whom has received holy orders, and each of whom is now doing the Church's work in the Southeast.

At Mr. Noe's ordination the Rt. Rev. Dr. Thomas C. Darst was the officiating Bishop. The candidate was presented by the Rev. W. R. Noe and the Rev. A. C. D. Noe. The Ven. T. P. Noe preached the sermon. Other clergymen assisting were the Rev. D. L. Gwathmey and the Rev. R. E. Gribbin.

The recently ordained priest has accepted the rectorship of St. James' Church, Macon, Ga.; the Rev. Walter R. Noe is rector of the Church of the Good Shepherd, Wilmington, and secretary of the diocese of East Carolina; the Rev. A. C. D. Noe is rector of St. George's Church, Lake Landing, N. C.; and the Ven. T. P. Noe is Archdeacon of the Convocation of Wilmington, N. C.

CONSECRATION OF GRACE CHURCH, BUFFALO

ON SUNDAY, June 17th, three days after burning its mortgage, Grace Church, Buffalo, was consecrated and opened for its first service. The bell had not been hung in the tower so in lieu of that, as a means to call the congregation, a bugler of the 74th Regiment, who was a former choir boy of Grace Church, stood on the church steps and sounded the call for divine service. The Rt. Rev. Charles Sanford Olmsted, D.D., then knocked for admittance and the doors were opened to him. The procession included a detachment of the 74th (i. e., all the men not out on duty), of which the rector, the Rev. John C. Ward, is chaplain. William A. Morgan, who has given so generously to Grace Church, read the request to the Bishop to consecrate. The usual service followed. The rector preached the sermon, Bishop Olmsted acted as celebrant

small apparition seemingly sprung from the earth itself. It was a girl—such a girl; stunted; her black hair straggling across her tear-smear'd face; her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smear'd with country mud; and in her eyes the look of a death-stricken animal.

"Please teacher"—a silence broken by hoarse breathing and a hoarse cough—"I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved this. I wish to learn; some day to teach, so that my mother may rest."

Something in the foreigner's face appalls the child. "Ah, teacher, teacher, say it will be enough. I have worked!" and the misshapen little heap of rags collapsed at the teacher's feet, still holding out her all, her treasure; seven dollars and fifty cents to pay for six years' schooling.

And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?—SARAH O. HOPWOOD in the *Spirit of Missions*.

TEMPTING INDIANS WITH DRUGS

AN EFFORT is being made in the West to induce Indians to become users of a drug known as peyote. It is the same as the mescal used by Mexicans. It is a drug producing effects similar to opium. Christian Indians in particular are being exploited. They are told that the dreams which come are revelations from God, and that it is the will of Christ that Indians use this peyote. The Church was successful in getting through the last Nevada legislature a bill prohibiting its sale in the state. For two sessions efforts have been made to get the national congress to add it to the list pro-

hibited by the Harrison Drug Act. And much oratory has been expended to prove that this would be restriction of religious liberty! Bishop Hunting wishes that every one who reads this would write and ask his representatives in congress to vote for this amendment.

BUILDINGS IN THE DIOCESE OF HARRISBURG

ST. PAUL'S CHURCH, Philipsburg, was consecrated by Bishop Darlington on Thursday, June 14th. The sermon being preached by the Bishop of Bethlehem. Holy Communion was celebrated by the Bishop, assisted by the Rev. William Heakes, the Rev. Leroy F. Baker, and the rector of the parish, the Rev. F. T. Eastment, Archdeacon of Altoona. St. Paul's, Philipsburg, one of the finest church buildings, in the diocese, is of stone in every part. There is no plastering in the building. The roof of heavy tiling is well suited to the exigencies of

sions are to be established. It is desired that the Cathedral shall act as the banner church, and shall help to bind the scattered Alaska missions closer together in spirit, and that the pulpit at the Cathedral shall act as spokesman for the Church in its messages for the day. The church property has been repainted, a large cross erected on the front gable, and gifts of chancel books, brass altar rest, vesper and Eucharistic lights, vestments, and paintings for the little sanctuary chapel have been made by members of the congregation. A pulpit has been sent by Christ Church, Norfolk, Va.

FAITH AND ORDER

INTEREST in the World Conference on Faith and Order is steadily increasing. More and more clearly it is seen that the immediate need is earnest prayer for God's guidance of the movement, and therefore the Commission appointed by the American Episcopal Church desires to secure a world-



AT THE CONSECRATION OF ST. PAUL'S CHURCH, PHILIPSBURG, PA.

the climate. In its construction both convenience and beauty have been taken into consideration, and attained to very large degree.

On Tuesday evening, June 12th, Bishop Darlington dedicated St. Barnabas' Church, Altoona, (Rev. W. M. Parchment, rector). This church for colored people is one of the two now in the diocese. Work among colored people in Altoona was begun in 1910 by the Rev. E. H. Oxley, who labored here in connection with work in St. Augustine's, Harrisburg. The property consists of two lots, on one of which the building stands. The purchase price paid, was \$2,400 and about \$500 has been laid out in improvements and repairs.

On June 13th, the formal opening of the parish house of St. Luke's, Altoona, took place. The Holy Communion was celebrated by the Bishop, who preached the sermon. This parish house contains a hall that will seat at least a thousand, a gymnasium, light and airy rooms for various guilds, societies, etc. A kitchen, conveniently located, and a vesting room for the choir. The building cost in the neighborhood of \$40,000. A reception was held in the evening. The rectory also has been thoroughly renovated and repaired.

BISHOP ROWE DESIGNATES CATHEDRAL CHURCH

BISHOP ROWE has designated Holy Trinity Church, Juneau, as the diocesan or Cathedral church, with the Rev. G. D. Christian as Dean and the Rev. A. E. Butcher as Canon. Canon Butcher will reach Juneau on August 1st, and the two priests will work together at Juneau and Douglas, and also at Thane and Perseverance, where mis-

wide recognition of the supreme necessity.

The Commission requests all Christians to prepare for the observance of eight days, beginning with January 18th (January 5th to 12th in the calendar of the Holy Orthodox Eastern Churches), as a season of special prayer for the reunion of Christendom, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such understanding and appreciation of each other that the way may be open for increased effort.

Copies of a Manual of Prayer for Unity will be sent on application to the secretary, Robert H. Gardiner, Box 436, Gardiner, Maine. The Commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the coöperation of all Christians in their neighborhoods may be secured.

DEATH OF REV. R. M. SHERMAN

THE REV. RICHARD MITCHELL SHERMAN, rector of St. Bartholomew's Church, White Plains, N. Y., died in St. Luke's Hospital, New York City, on June 24th, of heart disease. Funeral services were held in the Cathedral of St. John the Divine on Tuesday afternoon, and interment was at Providence, R. I. A biographical sketch will appear next week.

MEMORIALS AND GIFTS

HOBART COLLEGE receives \$2,500 for the Demarest Library Fund by the will of Mrs. Agnes Demarest, who died in Buffalo, April 29th.

ST. JOHN'S CHURCH, Wilmington, Delaware, has received from Mr. A. Felix du Pont a gift of \$50,000 for a new parish house.

FOUR PLAQUES, plaster casts of the Parthenon frieze, have been presented to the Percival Memorial Library and two to St. Helen's Hall, Portland, Oreg., by the Portland Central Library.

ST. BARNABAS' CHURCH, Havana, Ill., diocese of Springfield, on Sunday, June 10th, was given a brass missal stand inscribed as follows:

"To the glory of God
and in appreciation of the work of
JOHN CHANLER WHITE, PRIEST
from Mr. and Mrs. G. C. McFadden."

A NEW RECTORY for Christ Church parish, Williamsport, Pa., will be erected as the gift of Mrs. Christine S. White, widow of the late Henry Weaver White, a vestryman for many years up to his death in February, 1916. It is to be known as the "Henry Weaver White Memorial Rectory." The cost will be \$10,000, exclusive of the lot, foundation, and a plant to heat the church and parish house as well as the rectory.

ON SUNDAY, April 22nd, at St. John's Church, Franklin, Pa., the Lewis Memorial window was dedicated. It consists of three great lancets of Favre glass, and is the work of the Tiffany studios. The inscription is as follows:

"In loving memory of
HELEN HAYWARD LEWIS
October 18, 1916.

"Toward a better world".

"Erected by her husband and daughter. S. O. Lewis and Anna Lewis Allen."

The gift of this window completes the memorial windows in St. John's Church.

ST. ALBAN'S CHURCH, Staples, Minn. (Rev. E. Spencer Murphy, priest in charge), has recently received as memorials a new altar, given in memory of the late Archdeacon Parshall by the parishioners. A font in memory of Bishop Gilbert, a brass cross for the altar by the Sunday school, in memory of the late warden, Mr. A. J. Sovereign, Eucharistic candlesticks, by Mr. and Mrs. Korpening, in memory of their parents, and altar vases by Mrs. A. J. Sovereign in memory of her husband. Improvements costing \$1,200 were also made in the church.

ST. JAMES' CHURCH, Cleveland, Ohio, has recently been the recipient of two statues, one of St. Mary, a memorial to the late Rev. James E. Craig, given by a personal friend, and the other of St. James, a memorial to Ann Olive Price, from her daughter. The former is placed over the side altar, which has been further enriched by the donor of the statue. The latter stands on an ornamental bracket on the altar screen on the epistle side, and forms one of a projected series of figures which are part of the scheme for the completion of the sanctuary. A set of panels in oils is being done for the high altar, also as a memorial to the late rector.

ALBANY

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

Reception to New Rector—Christ Church, Troy

THE VESTRY and congregation of St. Mark's Church, Green Island, Troy, tendered a reception to their new rector, the Rev. R. Augustus Forde, and his wife in the parish hall, Thursday evening, June 21st. Many of the local clergy and ministers of other churches were present.

CONTRARY to custom, Christ Church, Troy (Rev. George Carleton Wadsworth, rector), will maintain its services during July and August, "as a war measure. It is my desire," the rector reports, "that the church shall be open during the summer especially for the use of the soldiers, so that any man

about to leave the city for military service may be able to attend service on Sunday at the church; or those who are home on leave of absence, or those who may expect soon to be called upon for service." The rector foregoes his vacation.

ATLANTA

Junior Auxiliary

THE ANNUAL MEETING of the Junior Auxiliary of the diocese was held on June 13th and 14th at St. Philip's Cathedral, Atlanta. The sessions opened with Holy Communion, when a memorial gift of \$500 for a children's classroom in St. Mary's Hall, Shanghai, in memory of Mary Ayres Pearson, was donated. Conferences, training classes, demonstration programmes, and addresses filled the first day. The second opened with a missionary mass meeting, and included a talk on Indians by Mrs. George Biller, one on Korea by Mr. Youtaih Kim, a native Korean, and a stereopticon lecture on Latin America by the Rev. W. W. Memminger. By one important change a Young People's Auxiliary, created instead of a Young Woman's Auxiliary, is to include young men as well as women. The United Offering was more than doubled. A pledge toward rebuilding St. Paul's Industrial School was made as a memorial to the late Bishop Nelson.

CONNECTICUT

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

Centennial of Deaf Mute Instruction in America

THE CENTENNIAL of the beginning of deaf-mute instruction in America will be celebrated at the parent school at Hartford during the first week in July. The Rev. James H. Cloud, D.D., of St. Louis, president-elect of the National Association of the Deaf, will preach at the morning service on Sunday, July 1st, under the auspices of the Convention of American Instructors of the Deaf.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

A Campaign Against Tuberculosis

THE REV. LEE W. HEATON, rector of Christ Church, Dallas, has been elected president of the Dallas Association for the Study and Prevention of Tuberculosis. An office has been opened and an active campaign of education will be waged throughout the summer. A camp for children afflicted with the disease, the first of its kind to be established in Texas, has been established near the city; and a number of neighborhood clinics are planned to follow the work of the camp next autumn.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.
Anniversary—War Relief—Woman's Auxiliary

BISHOP KINSMAN will spend July and August in his summer home, Birchmere, Bryant Pond, Maine.

ST. JAMES' CHURCH, Stanton, celebrates its two hundredth anniversary on the first Sunday in July. A new altar cross has been given by Bishop Kinsman in memory of James Robinson, to whose efforts the building of the original church in 1716-17 was chiefly due.

OFFERINGS for relief of war sufferers were made throughout the diocese on Whitsunday. \$1,000 was sent to Armenians, \$200 to Poles, \$200 to Belgians, and \$300 for work of the Y. M. C. A. among our own soldiers.

AN EXCEPTIONALLY interesting meeting of the Woman's Auxiliary was held at Old Swedes', Wilmington, on May 31st. All the officers were re-elected; and addresses were made by Miss Helen Littell on Hospital Work in China and by Bishop Kinsman on Early Missions in Delaware.

DULUTH

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

Woman's Auxiliary—Workers' Conference

THE WOMAN'S AUXILIARY of the diocese met Monday, June 18th. Round table discussions were held on The Larger Vision, and The Pilgrimage of Prayer. Dr. C. C. Rollit gave a review of *The New World*. The Junior Auxiliary met in St. Paul's Church on Thursday.

THURSDAY, JUNE 7th, a Church workers' conference was held in Trinity Cathedral. The principal speakers were the Rev. Messrs. F. D. Tyner and W. P. Remington, of Minneapolis. After luncheon in St. Paul's guild hall, the visitors were given a trip around Duluth's boulevard, high above the city. In the evening a mass meeting was held, the subjects being The Child and the Church, and The Chief Aim or Purpose of Church Education.

EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

Military Note—Work at Miami

TWO CHURCHMEN from Tulsa, Arthur Gamman of the Social Service Commission, and Raymond W. McIntosh, were among the first to volunteer as officers in the new United States army. On the way to training camp in Texas Mr. McIntosh was stricken with appendicitis and died. His companion accompanied the remains to Bethlehem, Pa., and then enlisted in a New York ambulance corps to sail for France almost immediately.

A SITE for a church and parish house has been purchased at Miami (Rev. J. G. Larsen, priest in charge), and funds raised to pay for the lot upon which will be built during the summer a guild hall to the memory of Mrs. James W. Swarts of Miami, who died about a year ago. This building will be erected with funds raised by local subscription.

FOND DU LAC

R. H. WELLER, D.D., Bishop

A Retreat—Trinity Church, Oshkosh

FROM JUNE 18th to 22nd Bishop Weller conducted a retreat at Kenosha for the Associates of the Sisters of St. Mary.

IT HAS often been said: "It is cheaper to pay rent than to own." Trinity Church, Oshkosh, having owned a rectory for thirty years at an expense of \$75 per month, has sold the building and will rent a home for the rector at \$40 a month.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Pilgrimage of Prayer—St. Paul's, New Albany

THE PILGRIMAGE of Prayer was observed in the diocese last week by the Woman's Auxiliary. At St. Paul's, New Albany, several celebrations of Holy Communion were held, with special missionary and patriotic intercessions.

IMPROVEMENTS to cost over \$1,000 are to be made in the parish room of St. Paul's Church, New Albany, and concrete side-

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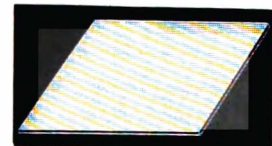
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walks on both front and side of the church are being laid. The Daughters of St. Paul's are actively engaged in work under Red Cross auspices. The Rev. Frank J. Mallett, rector is a director of the New Albany Chapter of the Red Cross. A patriotic service is planned for Sunday, July 1st.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Grace Church, Jamaica

THE ANCIENT ceremony of blessing the fields was conducted at Hollis, on June 15th, by the Rev. Joseph P. McComas, D.D., of Trinity parish, New York, acting under the auspices of Grace Church, Jamaica. The address beneath the great oak at the close was delivered by the Rev. Rockland Tyng Homans.

PITTSBURGH

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

Memorial Service—Clerical Union—Conference

ON SUNDAY morning, June 17th, a memorial service was held, recognizing the long rectorship of thirty-seven years of the late Rev. Dr. Robert J. Coster. The Sunday nearest his death is always reserved for a memorial service. The present rector, the Rev. William Porkess, preached a special sermon on The Call of the Departed.

THE PITTSBURGH clerical union met on Monday, June 18th, at the Church Rooms. The Rev. William Porkess read a paper on The Import of Religious Education.

THE LIBRARIANS of the diocesan Church Periodical Club held a conference in Calvary parish house on Monday, June 18th. Preparations are being made to send books, magazines, papers, games, cards, etc., to the Church Chaplain of the United States Army in the Canal Zone. Luncheon was served by the Young Woman's Auxiliary. In the afternoon a second conference was held by the diocesan officers of the Woman's Auxiliary, and the officers of the branches.

THE REV. JOHN GILLESPIE MAGEE, missionary at Nanking, China, is home on a six months' leave of absence. He went out from this diocese, and his salary is provided by Calvary Church, Pittsburgh.

SOUTH CAROLINA

WM. A. GUEBRY, D.D., Bishop

A Ninetieth Birthday—Presentations

JUNE 9TH marked the ninetieth anniversary of the birthday of Mr. Henry C. Markley, senior warden for many years of Christ Church, Greenville. As a slight token of love and great esteem the vestry on this occasion presented him with a gold headed walking cane, appropriately inscribed, and the ladies of the congregation gave him a large cake with ninety candles on it. In appreciation of his long life of usefulness, generosity, and service, the Greenville Chamber of Commerce at the same time presented Mr. Markley with a handsome silver pitcher.

THE REV. FRANK A. JUHAN, rector of Christ Church, Greenville, has been presented by the congregation with an automobile.

THE REV. ROLIN MALANY is expected to take charge of St. Andrew's and St. James' Churches the last Sunday in June. The coming of Mr. Malany is looked forward to with much pleasure by the two congregations, as they have been without a rector for over a year.

WESTERN NEW YORK

Grace Church, Buffalo—Woman's Auxiliary—Church Home—Girls' Friendly Society

IN THE parish house adjoining the new Grace Church, Buffalo, the congregation met Thursday evening, June 14th, and burned the mortgage on the new church in order that the first service, to be held in it on the 17th, might be one of consecration. The mortgage was for \$50,000, but in the year more than \$80,000 of indebtedness has been wiped out. Grace parish was incorporated in 1824 and since then has moved twice, and three mortgages have been paid. The Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado, who is finishing the Episcopal visitations in the diocese, was present and spoke to the parishioners. The mortgage was burned by Miss Marian L. Morgan, daughter of William A. Morgan, whose generosity made possible the church's consecration at its first service.

THE SEMI-ANNUAL meeting of the Western New York branch of the Woman's Auxiliary was held in St. John's Church, Canandaigua, June 13th and 14th. On Wednesday afternoon the Juniors had their conference, when Miss Arnold outlined the new Junior plans. At 4 p. m. Mrs. Berry, the educational secretary, held a Mission Study conference which was largely attended. The Missionary service was held on Wednesday evening, when the Rev. Dr. Gaylord, the rector, gave a brief welcome and addresses were made by the Rev. R. W. Andrews of Japan, and the Rev. Charles D. Broughton of Buffalo. Following the celebration Thursday morning the business meeting took place.

ON THURSDAY, June 21st, the day appointed by the English Girls' Friendly Society as a day of intercession and thanksgiving for the Girls' Friendly Society all over the world, a special service was held in Christ Church, Rochester, with Holy Com-

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munion and brief address by the rector, the Rev. D. L. Ferris. Secretaries and associates came from branches throughout the diocese. The offering was devoted to the Girls' Friendly Society English War Time

THE REV. DAVID L. FERRIS, rector of Christ Church, Rochester, has recently been the recipient of a Japanese silk cassock for his private Communion case. The cassock is the gift of the parochial chapter of the Daughters of the King and is the exquisite handiwork of one of its members.

THE SIR KNIGHTS of the Hugh de Payens Commandery paid their annual visit to the Church Home, Buffalo, on Sunday afternoon, June 10th. Evening Prayer was conducted by the Rev. Charles A. Jessup, D.D., and the Rev. Charles D. Broughton. Dr. Jessup's address, a tribute to Bishop Walker, summed up his life and recalled his unflagging interest in the affairs of the Church Home up to the time of his death, when he placed the institution first on the list of his public bequests. After the service there was an informal reception.

Educational

(Continued from page 294)

office of the proctor for "discipline", and to explain the following offenses:

Gorgas: Cleaning Panama.

Stuck, Hudson: Breaking record on Mt. Denali.

Knight, Albion: Causing disappearance of University debt.

Kirby-Smith: Destroying typhus in Serbia.

McCrary, E.: Disturbing theology.

Du Bose: Gross continued revision of theology; repeated offenses.

Tucker, L.: Raising disturbance in Church, leading to establishment of pension fund.

Manning: Heading World Conference on Faith and Order.

Grayson, Cary: Great, gross, continued disrespect to superior officers in navy.

A MOVEMENT to secure an endowment for St. Mary's School, Knoxville, Ill., entered upon a year ago, was suspended on account of the urgent claims of the Church Pension Fund, and later on account of the great demands and needs arising out of the entrance of this Country upon the European War. It was decided, however, by the board of trustees, at the annual meeting, that the effort should be renewed with the hope of an encouraging report at the jubilee celebration next June. The plan of campaign is under consideration by a committee consisting of the Bishop of Springfield, the Rev. Dr. John Henry Hopkins, of the Church of the Redeemer, Chicago, and the Rev. Dr. Leffingwell, who still retains his offices and a part of his duties as rector of the school.

THE SUMMER TRAINING School for Workers will be held at the University of the South, Sewanee, Tenn., August 7th to 14th. Dr. W. C. Sturgis will have charge of the department of Missions, Miss Mable Lee Cooper of the department of Education, and the Rev. F. M. Crouch of the department of Social Service. In addition to instruction each morning there will be lectures at the evening sessions. Among the subjects will be: Prayer; Women and Girls in the World's Present Programme; Democracy and the Church; The Soldier in Our Midst; Men and Boys in the World's Present Programme. On Sunday morning Bishop Guerry will preach the sermon, and in the evening the Rev. Gardiner L. Tucker will speak on Southern Problems. Each day the

Holy Communion will be celebrated at 7:00 a. m., Conferences will be held at noon, and there will be Evening Prayer with short address at 6:00 p. m. Tickets will be on sale by railroads at the lowest rate on August 6th, 10th, and 13th, within the Southeastern Passenger Association, and good to return until September 5th. Arrangements will be made for board at a moderate rate. For further information apply to the Rev. Mercer P. Logan, D.D., until July 25th at Charleston, S. C., after that date at Sewanee, Tenn.

THE ANNUAL prize day exercises of Hoosac School, Hoosick, N. Y., were held at the school Thursday, June 28th. Even-song was rendered in All Saints' Church, Hoosac (Rev. Edward Dudley Tibbitts, D.D., L.H.D., rector). The principal speaker was the Rt. Rev. Edward Campion Acheson, D.D., Suffragan Bishop of Connecticut.

A TEMPERANCE life insurance association, organized in the state of New York in 1889 to provide life insurance for total abstainers, was recently declared to be insolvent. Its officers assert that its insolvency is due to a modification of its original principles so as to permit "moderate drinkers" to become policyholders. It is said that deaths in this class were fifty per cent. more than among the total abstainers. Life insurance companies, as well as many other large business enterprises, are recognizing more and more that the use of alcohol destroys efficiency and shortens life.—*Christian Observer.*

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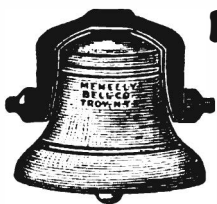
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