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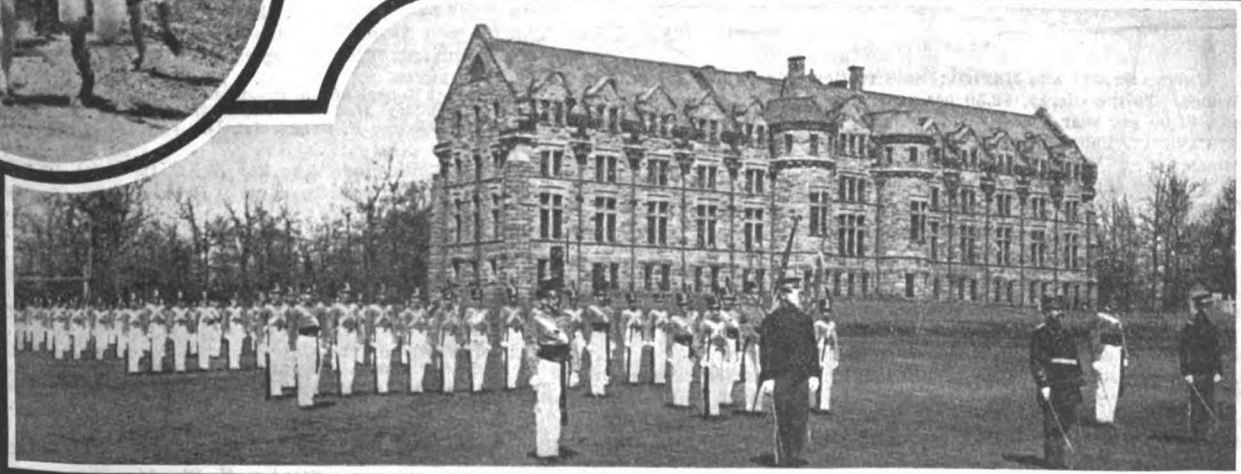
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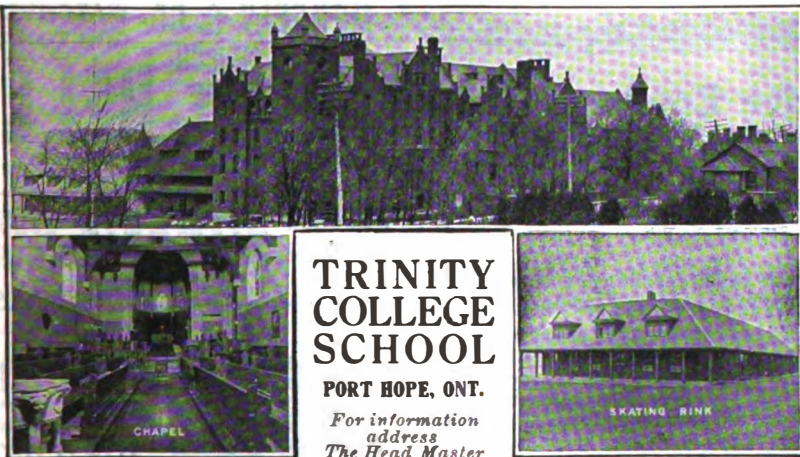
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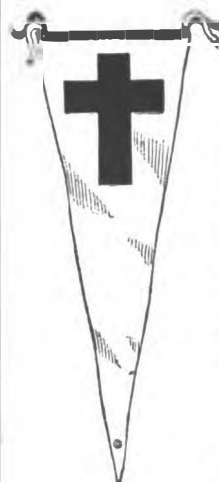
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# The Living Church

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

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NO. 11

[FOR THE LIVING CHURCH]

## The Presiding Bishop's Message on the War



E of America are now involved in the gigantic European War. We could not help going into it. For, on the one side the cry is—**Might makes Right.** We are irresistibly constrained to join the rallying cry of the other side—**Right makes Might.**

Now that we are in the fight we shall try to help faithfully to carry it through. It is really a world fight for justice and righteousness and liberty and humanity and civilization.

The Saviour Himself said, "If My Kingdom were of this world then would My servants fight." The implication is that in such case the Master Himself would think fighting to be right.

Our Republic is a "Kingdom of this world". We may, therefore, reasonably conclude that we have the Master's sanction for our fighting.

He Himself commanded, "Render unto Caesar the things that are Caesar's."

He was a friend to, and was befriended by, the Centurions, the captains of the garrisons set to protect and promote the Roman civil government.

Standing before Pilate's judgment seat He spake words that were an avouchment that Pilate's authority—heathen though he was—came from above. Civil Government, therefore, in the authority wielded by it, is a divine institution. It is "from above". It is from God.

St. Paul urges the same truth in the 13th chapter of his epistle to the Romans.

Therefore, American Christians, instead of holding back from the war in disapproval, amazement, and horror, should **STAND BY THE PRESIDENT**—the minister of God, as St. Paul calls him—in the maintenance and prosecution of the right.

It is a time, it seems to me, when we of the Protestant Episcopal Church in the United States should "gather to the colors" equally with our young men who are pressing to the firing line; and, in our degree and kind and way, with thought and act and sympathy and prayer, as God may appoint, should respond as they to registration and conscription that, under Him, Right may indeed prevail as Might for the safety of nations and for the protection of the sons of men in ways and works of peace.

DANIEL S. TUTTLE.

Wequetonsing, Mich., June 30, 1917.

# EDITORIALS AND COMMENTS

**I**N reviewing a recent book that makes a plea for the admission of women into "a recognized and active share in the preaching and pastoral work [of the Church] though not necessarily into the actual orders of the ministry as at present constituted", the (London) *Church Times* admits the curious statement that "In the United States there are already more than 7,000 ordained women." Who are these "ordained women" does not appear. We sometimes hear of women preachers among Unitarians and Universalists, but a few score would be a high estimate of their number. Perhaps some few other bodies may have made similar provision, though among those that are commonly called "orthodox" we do not recall to have heard of them. The 7,000 "ordained women" in the United States must probably be myths.

But it does not follow that women are excluded from "pastoral work". Our sisterhoods and our deaconesses within the Church are responsible in many of our parishes for some of the best pastoral work that is done. So well recognized is this function that few large city parishes lack one or more of these trained persons on the staff of workers, and the demand exceeds the supply. But their pastoral work, though real, in no way infringes upon the province of the clergy, nor are they admitted to preaching functions in our churches.

Perhaps the "woman movement" in the Church of England, concerning which such curious stories come to our ears, might be developed on wise lines if the experience of the American Church in its pastoral sisterhoods and its order of deaconesses might be carefully studied in the mother Church.

**E**AST ST. LOUIS has disgraced herself, her state, and her nation. Within her limits, democracy has signally failed. Municipal maladministration and corruption, with an utter failure to deal with the housing problem of the negro population, have produced finally a massacre and an anarchy that must fill all Americans with indignation and chagrin. The massacre of St. Bartholomew's Day becomes intelligible in the light of this, its modern reproduction.

Perhaps the best remedy to apply to a condition such as this would be the denial of the right of self-government to a community that has so disgraced itself. A military control for a year or more, under the direction of the governor of the state, might do for such a community in America what it accomplished in Cuba and in the Canal Zone. At any rate the cancellation of the municipal charter of a city that has proven so helpless to maintain law and order should be insistently demanded by the outraged citizens of the state of Illinois.

We do not forget that the law-abiding citizens of East St. Louis have the most intense sense of humiliation at what has occurred. But since these have been powerless to secure for their city an honest and competent administration, and have permitted or been forced to witness the degradation of their city government and now the triumph of anarchy, they may well join now in asking the state to undertake a local control such as can give them a government strong enough and honest enough to preserve the peace and to protect human life and property.

**T**HE East St. Louis outrage ought also to impress upon all American cities the obligation to deal constructively and firmly with the problem of the housing of the negro. That there will be racial segregation, in fact if not in law, is perfectly inevitable wherever the negro population is large enough to be an appreciable factor in a city. But that means that sufficient room must be given to the negro

population to live in decently and to expand. Even a quick expansion of that population by immigration from the South must be provided for. Force negroes into impossible living conditions, give them no opportunity to live decently, provide no place in which new families of negroes can make homes, and you have inevitably created a condition of negro criminality which will become a menace to the whole community and which is bound to end in chaos and bloodshed.

Those few cities that are trying to deal with the question of a racial segregated district by law are greatly to be commended. Such laws must provide ample quarters for negro population and for its expansion and must protect that population from the aggression of the whites. So can the races live together in peace and in mutual good will; and live together, in American communities, they must.

So the negro housing problem may well be taken up immediately by all American cities, before the horrible example of how not to do it, which East St. Louis has shown to the world, be copied elsewhere. American citizens, white and black, are no different in East St. Louis from what they are in every other city in the country.

The first step in such a reform is to give local home rule to our cities; the next is to proceed vigorously upon the constructive solution of the problem.

**W**ESTERN NEW YORK continues to demand the best and the best only for her episcopate. In choosing Dr. Alexander Mann she has again aimed high—as she ought to do. Dr. Mann has done an important and difficult work in Boston and has done it well. Should he now find himself able to accept the call to the episcopate—he has twice declined similar calls before—the diocese will be greatly to be congratulated.

Second Election in  
Western New York

**A**S the result of very careful study of conditions, we have reached the conclusion that it is no longer within the province of THE LIVING CHURCH WAR RELIEF FUND to provide for the continuance of the work of the Church in the parishes of Munich and Dresden.

Relief Fund With-  
drawn from Germany

So long as America was neutral in the war, it was of great service to maintain these centers of American Churchmanship and American citizenship in the midst of Germany. As the tension between Germany and the United States increased, the value of maintaining those centers seemed to be magnified rather than decreased. We were glad to be able by our appropriations from the fund to make the continuance of the work possible.

But America is no longer neutral. With the withdrawal of the American diplomatic and consular representatives from Germany every opportunity was given to resident American citizens to withdraw with them. Those who elected to remain must be presumed to have preferred the protection of the German government to that of the United States, and it seems to us not the duty of the American Church to make provision for them.

As for the local relief work administered by these churches among others than Americans, a condition of war makes it as unlawful as it is impossible to render aid and comfort to enemy subjects by such relief. It is clearly impossible and would be improper for us to make the attempt, even by depositing funds in banks in adjacent neutral countries, to send money from America for that purpose. Nothing has been sent to these parishes from the fund since those amounts that were transmitted in accordance with Archdeacon Nies's cabled request immediately after the war began. We are not yet assured of the safe arrival of several of the remittances of recent months, but in the absence of further

information than what has already been published we are hoping and assuming that amounts already sent have been sufficient to make provision for the safety of American Church property and for the immediate needs of the clergy. Beyond that it seems not within the duty of the American Church nor within the province of THE LIVING CHURCH FUND to go.

But if the hope of Archdeacon Nies that he may be permitted to resume his work among British prisoners (and Americans may only too probably be added to these) shall be realized, it will certainly be our desire and that of our readers to continue to send funds for the purpose. In that event we shall take up the question with the State department and shall venture to send remittances only with their approval and with every safeguard against diversion of the funds for other purposes.

Let it be understood, then, that pending definite information as to the possibility of continuing this special work among prisoners in Bavaria and Baden, remittances to THE LIVING CHURCH WAR RELIEF FUND will be used wholly in France and Italy and in maintaining such work of the Church in Switzerland as appears to continue to be necessary.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 9th.

Bennett E. Seymour, Central City, Colo. ....	\$ 5.00
Trinity Church, New Castle, Pa. ....	9.00
Emmanuel Church S. S., Elmira, N. Y. ....	1.00
Rev. William J. Wilkie, Quakertown, Pa. ....	7.50
Church of the Holy Spirit, Lake Forest, Ill. ....	25.00
Mrs. G. C. Sutton, Oxford, Md. ....	5.00
"Marina," New Haven, Conn. ....	10.00
H., St. Paul's Church, Lansing, Mich. ....	2.00
Mrs. Paul Ray Applegate, Pittsburgh, Pa. * ....	12.00
Mr. and Mrs. Moss, Philadelphia, Pa. * ....	2.00
Emmanuel Church School, Somerville, Mass. * ....	15.50
Children's Missionary Rally, South Dakota Convocation, Sioux Falls, S. D. * ....	20.65
St. John's S. S., Clinton, Ia. * ....	6.32
Church of St. Mary the Virgin, New York City † ....	77.50
A friend, Louisville, Ky. † ....	1.00
St. Thomas' S. S., Barnesboro, Pa. † ....	16.75
H. W. N. † ....	100.00
F. G. F., Washington, D. C. ‡ ....	2.00
Total for the week .....	\$ 318.22
Previously acknowledged .....	48,653.05
	<b>\$48,971.27</b>

- \* For relief of French war orphans.
- † For Belgian relief, especially among 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.]

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

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

223. In loving memory of Theodora .....	\$ 73.00
224. Mrs. Lucius C. Kennedy, Scranton, Pa. ....	36.50
225. Girls' Friendly Society, St. Paul's Church, Burlington, Vt. ....	36.50
226. Marshall, Catherine, and Jane Baldwin, New York City. ....	36.50
227. Jean and Bob MacGregor, Racine, Wis. ....	36.50
228. Miss Janet G. Grant, Scranton, Pa. ....	36.50
229. Miss Whitehead, Pittsburgh, Pa. ....	36.50
230. Mrs. H. M. Wallis, Racine, Wis. ....	36.50
1. St. Alban's School, Knoxville, Ill. ....	3.00
2. Mr. and Mrs. J. F. McKenzie, Pittsburgh, Pa. ....	10.00
23. William F. P. Cox, Asheville, N. C. ....	18.25
24. Eliza P. Cox, Asheville, N. C. ....	18.25
25. Rev. and Mrs. Robert Scott, Williamstown, Mass. ....	9.13
26. Mrs. F. J. K. Alexander, Hartford, Conn. ....	18.50
63. Mrs. W. G. Bliss, Katonah, N. Y. ....	10.00
67. St. Matthew's S. S., Enosburg Falls, Vt. ....	11.50
71. A. C. K., Hartford, Conn. ....	9.25
72. Mrs. E. O. Chase and Mary Julia Chase, Northampton, Mass. ....	9.00
81. Harry and Reene Moore, St. Matthew's Cathedral, Dallas, Tex. ....	12.00
84. Good Shepherd French Baby Helpers, Lexington, Ky. ....	3.00
94. Mrs. W. T. Harrison, St. David's Church, Portland, Ore. ....	3.00
115. Children of Mercy, Gardiner, Me. ....	3.25
Total for the week .....	\$ 466.63
Previously acknowledged .....	10,921.75
	<b>\$11,388.38</b>

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

ARMENIAN AND SYRIAN RELIEF FUND

Bennett E. Seymour, Central City, Colo. ....	\$ 5.00
Christ Church S. S., Eureka, Calif. ....	10.25
A Thankoffering, Washington, D. C. ....	5.00
Five little girls, Norwalk, Conn. ....	5.00
Trinity Parish, Natchez, Miss. ....	8.82
M. M. Fiske, Boonville, N. Y. ....	2.00
Miss Flora E. Hill, Marquette, Mich. ....	5.00
St. Luke's Church, Cleveland, Ohio ....	4.50
St. Matthew's Church, Cleveland, Ohio ....	7.00
In loving memory of L. G. B., New Market, Md. ....	2.00

A member of Christ Church, Chicago, Ill. ....	5.00
Alms Box, St. David's Church, Portland, Ore. ....	2.50
A. F., Marquette, Mich. ....	5.00
K. C. F., Marquette, Mich. ....	10.00
Mrs. Jordan F. Thomas, Charlotte, N. C. * ....	2.00
St. Martin's S. S., Charlotte, N. C. * ....	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. * ....	1.00
Church of Our Saviour S. S., Cincinnati, Ohio * ....	22.05
	<b>\$103.12</b>

\* For relief work among children.

PRAYERS\*

FOR SOLDIERS AND SAILORS

**O** THOU Word of God, who art called Faithful and True; and in righteousness dost judge and make war; Lead forth our soldiers and sailors to fight valiantly in the cause of honor, liberty, and justice, and give them victory over the foe. Arm them with the sword of Thy Holy Spirit; cover them with Thy defence in the hour of battle; make them strong to do the right; restrain them from all evil, and keep them also faithful and true. Comfort the sick, the wounded, and the dying; accept the sacrifices of all those who have dedicated their lives to the service of America, and reward them with the fulness of joy in Thy presence for evermore. And this we ask of Thee who livest and reignest with the Father and the Holy Spirit, King of Kings, and Lord of Lords, world without end. Amen.

FOR AMERICA AT WAR

O Lord God of hosts, strengthen and guide this Nation, that we may labor with valor for the establishment on earth of Thy reign of law and love, of freedom and righteousness, and crown our endeavors with speedy victory and lasting peace; through Jesus Christ our Lord. Amen.

\* Authorized for use in the National Cathedral and diocese of Washington during the war, these prayers have been highly appreciated by soldiers and sailors and visitors.

A PRAYER\*

O God, who in the days of old,  
Dost save our nation from her foes,  
Uphold again our righteous cause,  
Protect us from the despot's blows.

Go forth to battle with us now,  
Let not "grim" terror rule the world,  
O'er all the nations, in Thy Name,  
The "Flag of Freedom" is unfurled.

Guard Thou the men who, brave and true,  
Venture their all to make men free;  
Whatever sacrifice is asked,  
Is asked, O Righteous Lord, by Thee.

Though bleeding Calvaries they must climb,  
Bid them remember Thy dear Son;  
No sacrifice is made in vain,  
By death the "Crown of Life" is won.

And give to those who still remain  
Close-sheltered in their Native-land,  
The daily prayer of word and deed,  
Courage to meet each new demand.

The stigmata of sacrifice  
Alone can make a people great;  
Help us, O Lord, to fling away  
The luxuries that slay the State.

And ever, through this holy strife,  
May we be glad that Thou dost take,  
In loving pity for our souls,  
Whatever sacrifice we make.

The lust of power curb, O Lord,  
The blood-drenched earth cries loud to Thee,  
Arise, as in the days of old,  
Arise, and set Thy people free.

Amen.

T. W. C. CHEESEMAN.

\* Written specially for Company A, Fifth Regiment Illinois National Guard.

TRIFLES MAKE perfection, and perfection is no trifle.—*Michael Angelo.*

THE SIXTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

THE OLD LIFE AND THE NEW

SIN is a fact; it meets us everywhere; it is common to the race; it assumes many forms and has many objects. Fully to understand the doctrine of sin, one must note many things, such as the distinction between original and actual sin, the Scripture assertion of our sinfulness, the degrees of commission and omission, sin in its consequences, salvation from sin, the efficacy of our Lord's sufferings, His atoning mediation, the Holy Ghost in the work of salvation, the Church and its sacramental life.

All of this is brought out in the teaching of the day, for the keynote of the collect is—God's love to man, and man's love to God.

Here we have a pleading of the good things which God has prepared for those who love Him, and a prayer for the love of God, that we may obtain His promises. The doctrine is based on St. Paul's quotation from Isaiah in I Cor. 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

The epistle, assuming the existence of sin, calls upon us as baptized men and women to identify ourselves with our Lord inwardly by a spirit of grateful devotion and loyal obedience, as well as outwardly by baptismal profession, which is demanded of each of us. This is brought about by the power and goodness of God. Our Lord has died and risen again for all of us, and we have a part in Him, and in His baptism, which is a token of His goodness to us. We must not fall, but continue in it, that we may be "dead indeed unto sin, but alive unto God."

Nor does this mean natural death, but the sacramental death, which takes place in the Sacrament of Baptism, where we make an act of faith, and are grafted into the body of Christ's Church, and are made partakers of the New Life in Christ.

Hence, when we are tempted to commit sin, we must stir up the grace given us in baptism. Then we shall soon see the truth of the words: "Alive unto God, through Jesus Christ our Lord."

The gospel is a portion of our Lord's Sermon on the Mount, and deals with the question of righteousness, and the duties incident to reconciliation with our adversaries.

Our Lord had been speaking of the Christian character, and of the function of Christians, but now He draws a contrast between the righteousness of the old Law and the new Gospel. The righteousness of the Scribes and Pharisees was to give place to the righteousness of the kingdom of heaven. The old righteousness was orthodox, democratic, moral, and zealous, but superstitious and servile; while the new is personal, through faith, and originating in love.

The old righteousness was in general artificial, outward and therefore unreal; the new is the righteousness of principle, of love to God and man—moral righteousness—and is of a higher standard and more complete in every way. Without it we cannot enter into the kingdom of heaven.

Thus we see that our Lord fits us for heaven by giving us the heavenly character, through the new spirit which is in the law, which reconciles us to one another, settles our difficulties, and reconciles us to both man and God; all of which is necessary to the existence of true morality and acceptable worship.

This is in accord with all the teaching of the day. It is a change from the old life to the new. With the love of God come the "good things" of the collect, the new life "unto God" of the epistle, and the righteousness that belongs to the "kingdom of heaven" of the gospel.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sixth Sunday after Trinity	Ruth 1, Deut. 10, 12-22	John 6, 1-21	Isaiah 40, 12-end	I Cor. 1
Monday	Ruth 2	Matthew 17, 14-end	Jeremiah 9, 1-16	I Cor. 2
Tuesday	Ruth 3	Matthew 18, 1-20	Jeremiah 9, 17-24	I Cor. 3
Wednesday	Ruth 4, 1-17	Matthew 18, 21-19, 2	Jeremiah 10, 1-18	I Cor. 4, 1-17
Thursday	I Samuel 1, 1-20	Matthew 19, 3-15	Jeremiah 26, 8-24	I Cor. 6
Friday	I Samuel 1, 21-2, 21	Matthew 19, 16-26	Jeremiah 10, 19-25	I Cor. 7
Saturday	I Samuel 2, 26-end	Matthew 19, 27-20, 16	Jeremiah 13, 1-25	I Cor. 8
Seventh Sun. after Trinity	I Samuel 3, 1-26	John 6, 22-64	Numbers 8, 13-end	I Cor. 9, 7-end

LIKE a beautiful flower, but not a faded flower, between two leaves of a book, lies the little book of Ruth between Judges and First Samuel. Whenever written, its scene lies in Judea and Moab "in the days when the Judges ruled". In its breadth of thought, bringing out that an ancestress of great King David was a non-Israelite, it breathes a spirit far different from ordinary Old Testament exclusiveness, and is probably correctly assigned, as to its date of composition, to the post-exilic period. Its notices of laws of marriage of next of kin (2, 20 and 4, 1ff.), of the method of transferring property (4, 7, 8), and of the custom of formal ratification of a contract (4, 11, 12), are all considered evidence of a later date than the time of Judges; and as such arguments do not involve any denial of revelation, or of the supernatural, their validity may well be allowed. From the standpoint of its

ideas, then, it might just as well be used in our Old Testament historical course after the Return from Exile, in the latter part of the second year; but we have decided to place it here in the time of Judges. It has no special and designed connection with collect, epistle, or gospel, but suits well the second half of the year in its suggestions of that higher fellowship than racial which belongs to the work of the Holy Spirit; and even is not without its connection with the "good things which God has prepared for those that love Him" (collect for the day), since for this idea Israel and not Moab stood; and also as the story of one who was ancestress not only of David but of "Great David's Greater Son", and as giving the germ of the idea of the true Redemption through the Next of Kin, the book is connected with the epistle, whose theme is Redemption through our Lord Jesus Christ and our share therein through faith and Baptism; and even the "little town of Bethlehem", Home of Ruth, House of Bread, and birthplace of the Christ, is not a bad Old Testament background for the story in the Second Lesson of the Christ who fed the multitudes as a sign of His power to give them the bread of eternal life.

The Old Testament alternate brings out both the fact of Redemption, as the basis of an appeal for right living, and also those universal principles which lie at the core of Judaism and made it possible for that religion to develop into the one religion for all mankind; and stresses particularly brotherly love toward strangers, illustrated in the story of Ruth.

In the evening we have put next after Thessalonians, in chronological order, the First Epistle to the Corinthians, using the first chapter for Sunday evening, the chief topic of which, the Wisdom of the Cross, harmonizes with the teaching of the epistle, the Cross at once the power and the way of the new life; and the first lesson from Isaiah supports both with the revelation of the true God who renews the strength of those who trust in Him.

THE SIXTH SUNDAY AFTER TRINITY

O God! who hast prepared for those who love Thee and Thy law, a blessedness above Man's understanding, pour into our hearts Such love towards Thee as perfect peace imparts; That loving Thee beyond all joys that are, We may obtain Thy promises that far Exceed our own conception or desire, Through Jesus Christ! whose words this hope inspire.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By *Presbyter Ignatius*

**W**HEN the great war broke out, England and France echoed to all kind of quaint prophecies as to its length and its result. One, which I heard often repeated, was that made in 1849 to Wilhelm von Hohenzollern at Mainz, by a gipsy, who hailed him as "Imperial

Majesty". "Of what Empire?" "Of the new German Empire." "When will that be?" The gipsy wrote the figures of the current year in this fashion:

1849  
1  
8  
4  
9

1871, the answer.

"How long shall my reign be?" the prince queried.

1871  
1  
8  
7  
1

1888, the year of his death.

"How long will the Empire flourish?"

1888  
1  
8  
8  
8

1913.

Certainly, since the war broke out in 1914, the new German Empire has ceased to flourish!

But a writer in the *Pittsburgh Gazette* has shown himself a wizard with dates, after this fashion:

"President Wilson was born.....1856  
took office .....1913  
has been in office..... 4 years  
has lived ..... 61 years  
3834

"King of England was born.....1865  
ascended throne .....1910  
has reigned ..... 7 years  
has lived ..... 52 years  
3834

"President of France was born.....1858  
took office .....1913  
has been in office ..... 4 years  
has lived ..... 59 years  
3834

"King of Italy was born.....1869  
ascended throne .....1900  
has reigned ..... 17 years  
has lived ..... 48 years  
3834

"King of Belgium was born.....1875  
ascended throne .....1909  
has reigned ..... 8 years  
has lived ..... 42 years  
3834

"Emperor of Japan was born.....1879  
ascended throne .....1912  
has reigned ..... 5 years  
has lived ..... 38 years  
3834

"King of Serbia was born.....1844  
ascended throne .....1903  
has reigned ..... 14 years  
has lived ..... 73 years  
3834

"King of Montenegro was born....1841  
ascended throne .....1910  
has reigned ..... 7 years  
has lived ..... 76 years  
3834

"King of Roumania was born.....1865  
took office .....1914  
has reigned ..... 3 years  
has lived ..... 52 years  
3834"

And notes that 3,834, divided by 2, for the two hemispheres, gives 1917. (I hope that may mean the date of a victorious peace.) Think twice, and see if you can discover the explanation.

THIS FROM THE *Spectator* of September 11, 1915, by L. W., has never been reprinted here. Let me add it to our war anthology.

### "CHRIST IN FLANDERS

"We had forgotten You, or very nearly—  
You did not seem to touch us very nearly—  
Of course we thought about You now and then;  
Especially in any time of trouble—  
We knew that You were good in time of trouble—  
But we are very ordinary men.

"And there were always other things to think of—  
There's lots of things a man has got to think of—  
His work, his home, his pleasure, and his wife;  
And so we only thought of You on Sunday—  
Sometimes, perhaps, not even on a Sunday—  
Because there's always lots to fill one's life.

"And, all the while, in street, or lane, or byway—  
In country lane, in city street, or byway—  
You walked among us, and we did not see.  
Your feet were bleeding as You walked our pavements—  
How did we miss Your footprints on our pavements?—  
Can there be other folk as blind as we?

"Now we remember; over here in Flanders—  
(It isn't strange to think of You in Flanders)—  
This hideous warfare seems to make things clear.  
We never thought about You much in England;  
But now that we are far away from England  
We have no doubts, we know that You are here.

"You helped us pass the jest along the trenches—  
Where, in cold blood, we waited in the trenches—  
You touched its ribaldry and made it fine.  
You stood beside us in our pain and weakness—  
We're glad to think You understand our weakness—  
Somehow it seems to help us not to whine.

"We think about You kneeling in the Garden—  
Ah! God! the agony of that dread Garden—  
We know You prayed for us upon the Cross.  
If anything could make us glad to bear it,  
'Twould be the knowledge that You willed to bear it—  
Pain—death—the uttermost of human loss.

"Though we forgot You, You will not forget us—  
We feel so sure that You will not forget us—  
But stay with us until this dream is past.  
And so we ask for courage, strength, and pardon—  
Especially, I think, we ask for pardon—  
And that You'll stand beside us to the last."

## ARCHBISHOP OF CANTERBURY ON THE BENCH

Acts as Member of Court of Appeal

### ENGLISH CHURCH UNION DISAPPROVES CHURCH AND STATE REPORT

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

**A** NOVEL ecclesiastical case has been heard in the King's Bench Division of the High Court of Justice which, in the feature of a prelate on the Bench acting in an official capacity, takes us far back, by way of analogy, to the Anglo-Saxon age of the English Church when bishops sat in the popular courts—the hundred-moot and shire-moot—to assist in declaring the law secular and spiritual.

The Archbishop of Canterbury and Mr. Justice Coleridge sat in the King's Bench Division last week as a Court, constituted under the Benefices Act, 1898, to hear the case of Rice and the Bishop of Oxford. The Benefices Act provides for such a tribunal as a court of appeal from the decision of a bishop. The proceedings were the first of the kind that had ever taken place.

The case was an appeal by the Rev. William Rice, rector since 1891 of the parish of Sympton, in Buckinghamshire, against the action of the Bishop of Oxford in appointing an assistant curate of Sympton church without requiring the rector to make such an appointment and inhibiting him from performing all ecclesiastical duties of the benefice. The Bishop had acted on the report of the commissioners appointed by him under the Benefices Act to hold an inquiry into the conduct of the rector. The commissioners had reported that he had been guilty of negligence and wilful default in conducting the affairs of his parish. One of the allegations against him was that he had subordinated his duties as a priest to his interests as a landowner in the parish, and his preoccupation with secular affairs had led to his performing the ministrations of the Church in a perfunctory manner. Another allegation was that he was continually in dispute with his neighbors and had been five times brought before the magistrates and fined on minor charges, and had attacked persons from the pulpit in intemperate language. The rector appealed on the ground that the findings of the commissioners were not justified by the evidence. Witnesses were called on both sides in the hearing of the appeal, and leading counsel addressed the court. Their Lordships retired, and after an absence of ten minutes returned and dismissed the appeal.

Mr. Justice Coleridge delivered his judgment. As this was the first sitting of this appeal court, he thought it would be well for future guidance that he should make some general observations before dealing with the particular case:

"The functions of the Archbishop and of myself are distinct. I am sole judge of law and of fact. I have to find whether, and in what respect, the appellant has been negligent. If I find that he has not, the inhibition is gone. If I find that he has, I have discharged the function imposed on me, and the Archbishop has a discretion which is final, whether the appellant should be inhibited from performing all, or any, of the ecclesiastical duties attaching to the benefice."

His Lordship did not find on the evidence that the rector had been negligent in the performance of his ecclesiastical duties in some alleged respects. He found as a fact that he had grossly abused the legitimate use of the pulpit by the introduction in abuse of the names of politicians, for example, his fellow Welshman, Mr. Lloyd George; that in regard to his habitual use of intemperate language in the parish he had been proved negligent:

and by his conviction for assault in a particular case he had also been guilty of negligence.

The Archbishop's function then began. After some preliminary observations, his Grace said that it was with the solemn ordination service of the Church and its promises in mind that he approached the decision that he had to make, and weighing carefully the particulars of the "negligence" which, as the Judge had decided, had been proved, "I am compelled to endorse the action provisionally taken by the Bishop, and to say, without hesitation, that the appointment of the curate in the manner provided is right, in the interests of the parishioners, and that the incumbent must be inhibited from performing all the ecclesiastical duties of his benefice."

The fifty-eighth annual report of the English Church Union, which has been presented by the president and council to the members and associates, shows that during the past year 1,796 members and associates have joined the Union, while the number of persons who have joined as enrolled associates is 888.

In their general observations the president and council refer

to the Church and State Report of the Archbishops' Committee and recognize the zeal and earnestness by which the committee was influenced, and their loyal-hearted desire to produce a scheme which would work well for the interests of the Church. They regret, however, that the scheme, as it now stands, "violates essential principles of Church government, in that (1) it would leave undue authority to Parliament, and (2) it would give an undue position and power to the laity."

With reference to the feminist movement in relation to the Church, the president and council feel that this phase of it requires careful consideration, and have therefore appointed a committee consisting of the president and certain members of the council to consider the question of women's work in the Church. The president and council believe, in conclusion, that in the times of stress through which we are passing the witness which the English Church Union can bear is not needed less than in the past.

A memorandum on war memorials in York Minster has been drawn up by the Dean and Chapter of York. It is obvious, they say, that the proposal of memorials raises questions of a serious nature and of great difficulty, as well as situations of considerable delicacy.

On the one hand there is the desire to meet with effort of sympathy the wishes of the bereaved. On the other hand there are plain facts to be faced, as: (1) The comparatively little space left on the minster walls for monuments and tablets must be jealously safeguarded and conserved. (2) In so glorious a church nothing but the very best that contemporary art can produce should be allowed. (3) It is doubtful whether anything should be publicly commemorated in the minster which is not of sufficient importance to deserve and to evoke permanent and national interest. (4) The minster is not only the pride of the City of York and the Cathedral of the diocese, but it is also the metropolitan church of the Northern Province and a great national treasure house, and therefore something far more than mere local connection with the minster would seem to be required before a proposal to make a permanent commemoration within its walls. (5) The Dean and Chapter are not prepared, as a rule, to come to any decision about mural tablets or monuments till the war is over. In view of these considerations and facts, the Dean and Chapter have laid down certain regulations which will be available for the guidance of those who may be contemplating the proposal of memorials.

J. G. HALL.

### URGENT CALL FROM BISHOP ROWE

**A** TELEGRAM from far-off Fort Yukon, in northern Alaska, signed by Bishop Rowe and John W. Wood, presents an urgent and immediate need to which the Church must respond at once. The telegram is as follows:

"Fort Yukon, Alaska, July 5th,  
"via Seattle, July 6th.

"EDITOR THE LIVING CHURCH:

"Will the readers of THE LIVING CHURCH help meet critical situation? On arrival at Fort Yukon we find it necessary to tear down the mission residence because the Yukon has washed away over one hundred feet of river bank in the last year. Frailty of old building made moving impracticable. Dr. Burke and family, Archdeacon Stuck, and nurses all crowded into temporary quarters in Indian hospital. New residence is imperative. We rely on Alaska's loyal friends. Modest house will cost seventy-five hundred dollars. Everything desperately expensive in this northern land. Gifts of any amount will help. Please send quickly to Board of Missions marked 'Special Fort Yukon residence.'

"P. T. ROWE,  
"JOHN W. WOOD."

### War Memorials

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## "THE AMERICAN LEGION" ACROSS THE SEA

## Colors Deposited at St. Paul's Cathedral

THE AMERICAN AMBASSADOR'S IMPRESSIONS  
OF THE SERVICE

IT is a matter of common knowledge, writes the (London) *Church Times* of June 1st, that the Canadian Expeditionary Force has included many Americans, every state in the Union being represented. They were drafted into special battalions, five in number. When the United States entered into the war it became desirable that the men of these battalions should assert their nationality, and the five battalions will henceforward be known, though not officially, as the American Legion. On Wednesday a most interesting ceremony took place at St. Paul's Cathedral, when the colors of the American Legion were deposited by a color-party to be kept by the authorities of the Cathedral until another color-party claims them at the conclusion of the war for removal to America. All the American members of the Canadian Force had been given leave for the occasion; there were present also the majority of the doctors and nurses from the splendid Red Cross unit which lately arrived in London from the United States, with the American Ambassador and members of his staff. The Archdeacon of London as canon-in-residence, receiving the colors (five in number), laid them upon the high altar, and they were subsequently borne in procession to the north transept, where they remain. The ceremony was short; but extremely impressive, and during the singing of "The Star Spangled Banner" and "God Save the King" the American, Canadian, and English soldiers stood to attention. A remarkable feature of the service was the hearty singing by the American troops of "Onward, Christian soldiers", which was sung while the flags were being placed in position. Among the colors laid up in the Cathedral none will attract more attention, or will be kept with more honor, than those so happily hung side by side with those of our own forces.

In the evening of the same day Dr. W. H. Page, the American Ambassador, was entertained by the American Luncheon Club, and in his speech gave some impressions of the service at St. Paul's.

"I was at St. Paul's Cathedral this morning," he said (we quote the *Times* report), "when the American Legion—men who are serving in the Canadian Army—presented to the Cathedral the flag of the United States and the flag of Canada, and those who preside over that great sanctuary of our race were kind enough to place them in an honorable position so long as the war shall last. And the American flag hangs now in St. Paul's. After a beautiful service a lady of my acquaintance—an American by birth, although she is now a British subject—came up to me with tears in her eyes. I said, with forced levity, 'Wipe your face,' and she replied, 'I shall do no such thing; first wipe your own.' There was hardly a dry eye in the whole congregation. Why? Because the American flag there symbolized what we all approve, and what moves us to the depth of our being. We talk about nationality. Do you not see that something greater is sweeping over our country? Look at the Allied nations. Every one has a nationality, but every one finds something deeper than nationality when it is put to the test."

A Buffalo (N. Y.) boy had the distinction of bearing the American flag to the altar. He was Major Laurence E. Clark of the Canadian railway troops, but before he joined the Canadian troops was employed in a bank in Buffalo.

## THE CHURCH PENSION FUND

BY MONELL SAYRE

THE Executive Committee of the Church Pension Fund has adjourned for the summer months, although pensions will be granted as usual during July and August by correspondence among the members.

It may be interesting to the Church to know the financial results of the four meetings of the Executive Committee held since the starting of the Pension System on March 1, 1917. The committee has taken over from the General Clergy Relief Fund annual grants amounting to \$114,152. It has taken over from the Diocesan Funds annual grants amounting to \$43,780. It has made grants of its own on cases arising since March 1, 1917, of \$31,470. Therefore on July 1, 1917, the total annual roll of the Church Pension Fund amounts to \$189,402.

The grants made by the Church Pension Fund itself, in cases arising since March 1, 1917, included all four of the pension benefits, that is—old-age benefits, disability benefits, widows' benefits, and orphans' benefits.

The old-age benefits ranged from clergymen who have just attained to the age of sixty-eight to clergymen in the eighties, the latter, of course, being in active service on March 1, 1917. They cover the entire country, ranging from the diocese of Rhode Island to the diocese of California and including a missionary in Cuba and an Indian deacon in South Dakota.

The disability allowances have been mostly in cases of tuberculosis, although there was one case of an unfortunate clergyman in the Middle West who had become insane.

A certain number of clergymen, of course, have died since March 1st, one having died on March 3rd. Where applications have been received on behalf of the widow, an annuity has been granted, these likewise covering the entire country from the diocese of Albany to the district of Eastern Oregon, with one case in Shanghai.

In two cases of widows' benefits there were minor orphans, and appropriate annuities were granted to them until they attain their majority.

The trustees of the Church Pension Fund are extremely encouraged by the wonderful response made in the pension assessments. Although the starting of the pension system the very day that the campaign for the Reserve closed was an extremely heavy administrative task, producing great congestion in the Central Office and not giving time for the organization of the canonical committees in all of the dioceses, the pension assessments between March 1st and July 1st have come in in such extraordinary volume from the entire Church as to settle beyond a doubt that the Church will support the pension assessment system in the same enthusiastic way that it did the initial reserve. The trustees are encouraged from the first four months of the pension system to believe that by the end of the fiscal year there will be practically no clergyman who will not be covered with the full pension protection intended by the General Convention.

WHEN RIGHT is known and not done, or when evil is done instead of good, then "conscience doth make cowards of us all." But when there grow the fair plants of kindly thoughts, gentle speech, and brave deeds bravely done, then conscience makes heroes, noble men like Luther and Cromwell, Washington and Lincoln.—*Ida Reed Smith.*



COLORS OF THE AMERICAN LEGION AND OF CANADA  
IN ST. PAUL'S CATHEDRAL, LONDON, ENGLAND  
[Photo copyright in England and in the United States.]

### DR. MANN CHOSEN FOR WESTERN NEW YORK

THE second adjourned council of the diocese of Western New York, which met in Christ Church, Rochester, on Thursday, July 5th, elected on the first ballot the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, as its Bishop to succeed the Rt. Rev. William D. Walker, D.D., LL.D., D.C.L.

There were 84 clerical votes and 69 lay votes cast. Of these, Dr. Mann received 61 clerical and 51 lay votes; the Rev. Dr. Stewart received 18 clerical and 13 lay votes; the Rev. David L. Ferris, four votes from each body; and the Rev. Cameron J. Davis, who nominated Dr. Mann, also received a vote from each body.

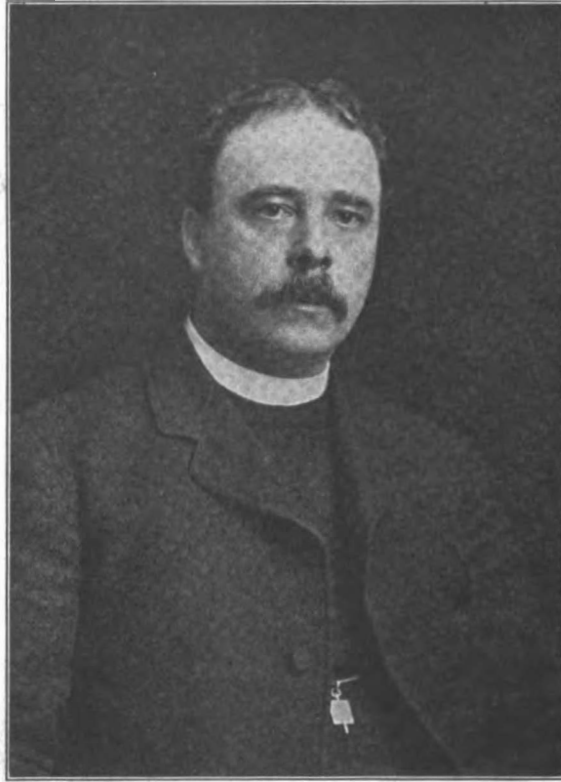
The council then made the election unanimous.

The election was very popular, as Dr. Mann is so well known in this diocese, having been born in Watkins, a son of the rector of that town. He was graduated from Hobart College and the General Theological Seminary, and was ordained by Bishop Coxe in St. James' Church, Buffalo, where he afterwards served as curate under the present rector, the Rev. Charles H. Smith, D.D.

Dr. Mann will be at once formally notified of his election by a committee composed of the Rev. Cameron J. Davis, chairman, the Rev. C. M. Sills, D.D., and Mr. Daniel M. Beach, treasurer of the Episcopate Fund.

Preceding the election it was voted to increase the Bishop's stipend to \$7,000.

The Rev. Dr. Mann is spending the summer at Wianno, on Cape Cod, and has arranged to meet the committee of notification in Boston, although he has said that he probably will be unable to announce his decision for several weeks. He declined the see of Washington, to which he was elected in 1908, and the suffragan episcopate of Newark in 1915, announcing on both occasions that he believed it his duty to remain in Boston.



REV. ALEXANDER MANN, D.D.  
Bishop-Elect of Western New York

#### ITE

Depart from out our coasts, O Wonder-Christ  
Who stillest tempests by a single word,  
Who standest by the tombs where, sepulchred  
Yet living, these two wretches, hell-enticed,  
Raving abode, till Thy command sufficed  
To send the demons hence into the herd.  
Dost Thou bring recompense for loss incurred,  
Who holdest these than them more highly priced?  
Go from us! All contented midst our swine  
We lived our lives, degraded, but with gain  
(We madmen loving lucre more than souls),  
Until Thou cam'st, and in that Face of Thine  
We saw the look that made our riches vain.  
Go from us—till the Judgment-scroll unrolls.

ANDREW CHAPMAN.

SHAPED INTO beauty by secret and invisible fingers, the flower develops we know not how. But we do not wonder at it. Every day the thing is done; it is nature, it is God. We are spiritual enough at least to understand that. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ, we deny that the power is not of man. A strong will, we say, a high ideal, the reward of virtue, Christian influence—these will account for it. Spiritual character is merely the product of anxious work, self-command, and self-denial. We allow, that is to say, a miracle to the lily, but none to the man. The lily may grow; the man must fret and toil and spin.—Henry Drummond.

### DR. MIKELL ACCEPTS

THE REV. H. J. MIKELL, D.D., rector of Christ Church, Nashville, Tenn., made formal acceptance, on July 6th, of his election to be Bishop of Atlanta.

The notification committee, consisting of the Rev. S. A. Wragg, rector of Trinity Church, Columbus, Ga., and Mr. Chambers L. Bunting of Macon, Ga., waited on Dr. Mikell on July 3rd, giving him due and formal notice of his election. His letter of acceptance is as follows:

"I deeply appreciate the high honor done me by the diocese of Atlanta in electing me to the great and responsible office of the episcopate of that diocese, and I appreciate, too, the cordial manner in which your committee has laid that responsibility before me.

"After full and prayerful consideration, I have decided to accept the election, subject to the usual canonical requirements.

"With the help of God and with the cooperation as generously promised by so many of the clergy and laity, we will work together for the Church in the diocese of Atlanta."

The Standing Committee of the diocese of Atlanta will immediately prepare the necessary papers to be sent to the standing committees of all the dioceses, and it is hoped that all the legal requirements may be complied with in time to have the consecration of the Bishop-elect on the Feast of St. Michael and All Angels, September 29th.

Dr. Mikell has two brothers, one, Mr. F. M. Mikell, being an insurance man in Atlanta, and the other, William E. Mikell, Dean of the law school of the University of Pennsylvania. He has two married sisters residing in Sumter, S. C., the place of his birth. His father was a captain in the Confederate army, and was the man to whom Major Huguenin entrusted the old flags of Fort Sumter when, at the end of the famous "sixty-day bombardment", though the fort was surrendered, the two flags were hidden away and new ones given up in their places. Captain Mikell took charge of them and kept them until long after the war, when he gave one of them to Major Huguenin and the other to a regiment of South Carolina infantry which originally owned it.

Dr. Mikell was married in 1905, in Old St. Michael's, Charleston, to Miss Henrietta Bryan, daughter of Hon. George D. Bryan, a former mayor of Charleston. Their only child, Henrietta, is about twelve years of age.

Dr. Mikell is a man of marked literary ability and scholarship. He is an examining chaplain in the diocese of Tennessee and is one of the editors of the *Witness*, a weekly paper of the Church, started at the last General Convention in response to the appeal of Bishop Reese of Southern Ohio for a weekly Church paper to go into the homes of the great body of the laity and to be published at one dollar a year. Dr. Mikell's is the devotional department, to which he has contributed regularly since the paper first made its appearance in January.

Not long ago, when Dr. Mikell was called to be rector of the great parish of St. Michael and All Angels, Baltimore, a great petition, signed by more than 1,000 citizens of Nashville, representing all classes and walks of life, was presented to him protesting against his leaving Nashville. The Governor of the State also sent him a personal plea to remain in Nashville where he was doing such efficient work.

The diocese of Atlanta presents a great opportunity at this time. Never before has the outlook been so bright for the work of the Church among the negro people. La Grange Settlement for work among the cotton mill people has grown to great proportions and has shown the way for the Church in other mill centers. In the cities of Atlanta and Macon and at Fort Oglethorpe will be troops in training to the number of nearly 100,000, and the great cantonment at Atlanta will probably be permanent. The missionary work of the diocese is such as to call for the highest wisdom and consecrated zeal.



## The State of the Church\*

**W**HAT, after all, is really "the state of the Church"? The number of people registered? The financial value of the buildings? The geographical area of the territories in missionary occupation? The amount of settlement work or other social activity?

All these indeed may be to some extent indications of "the state of the Church"; but the real heart of the question lies deeper. Each one and all of these may be satisfactory, and yet the Church may be dead and a reproach to Christ. On the other hand (however desirable it may be that these important matters might be all right), even where these are not yet perfect there may be an intensity of real spiritual vitality in the Church from which the best improvements may be expected for the future.

If the Church is no more than an institution for collecting money, for extending civilization, or for social improvement, then there are other agencies which can be made so much more efficient that the Church would but seem a clumsy arrangement and a deplorable waste of valuable material. But if she really is what she has claimed to be through all the ages: The Body of Jesus Christ, the Temple of the Holy Ghost, the Pillar of the Truth, the Congregation of the Faithful, and the organism through which it pleases God to bring to the world His choicest blessings for time and eternity—then "the state of the Church" is something higher and holier than can be indicated by mere statistics of numbers or area or social results or financial efficiency. It was, indeed, most desirable that these should be considered (as they have been) in former reports; but this very fact has paved the way that now we might begin to investigate the inside thus carefully approached before.

The committee therefore has sent out to each clergyman within this diocese one blank for each parish or mission supposed to have been in his charge since last annual convention. Replies have been received from thirty-four places, and one for the various "Scattering" confirmed members, representing a total of 5,863 out of 7,427; being 78 or 79 per cent. of the entire diocese.

Referring to the attendance at the various Church services, fourteen groups, representing 62 per cent., report an increase at the early celebrations on Sundays. Only 7 per cent. reported a decrease.

For Sunday forenoon services the increase was from ten representing 38 per cent.; decrease in 18 per cent.; and an unchanged condition reported from the other places.

The Sunday afternoons or evenings have generally suffered, though in some cases a change from evening to afternoon has proved a remedy. There was a decided decrease in attendance in 34 per cent. and increase only for 14 per cent.

Taking the total of Sunday attendances, the increase seems to have been 38 per cent. against a decrease of 20 per cent.

The last question of this group referred to gain or loss in the percentage of men and boys attending the services. The total gain, as far as our replies go, has been 60 per cent. against a loss of 6 per cent.

The second group of questions referred to Sunday school and Bible class. Improvement in general attendance was reported by eight for about 53 per cent. For increase in attendance of boys the figures are lower. Only six reported so, representing 38 per cent. And here is to be noticed that this increase was almost exclusively in those places where credits were given by the public schools for work in connected Sunday schools. So there can not be any conclusion as to improvement in the spiritual state of the Church. Also it is hard to define the value of improvement in 56 per cent. for the Bible classes.

The last question of this group was: "Do parents assist the children in their Sunday school work more than formerly?" Only three replies (evidently in connection to the attitude of the public school) mention improvement. And

nine places say that there was no such home coöperation at all. The others are eloquently silent.

How can we expect much from our Sunday schools unless the attitude of the parents improve considerably? And without improvement here, what is to become of the future of the Church?

Closely related to this is the question whether sponsors are more interested in the spiritual welfare of their charges and are doing more to bring them to Confirmation. It is a melancholy fact that only too often sponsors are ornamental rather than instrumental. Of course, there have been—and still are—some splendid exceptions; but the fact that only five replies for 33 per cent. report any progress, in this so vital matter, seems only too eloquent.

The question about more desire for Holy Baptism has received about an equal number of indications of progress and non-progress.

Regarding "Traces of more careful preparation for Holy Communion" nine replies representing over 50 per cent. speak of progress. And to the question, "Is the result of Sunday school teaching or Confirmation classes visible in more spirituality?" 66 per cent. mention gain. One place says that the favorable "effect of the teaching is being reflected on the families".

Having heard that in some places meetings or societies for the subjective side of religious life were organized, the committee asked about them. Some trace thereof was only in five places, only three reporting anything like a good attendance. Still, as our evening services seem not to succeed in gaining the affections, and some of our young people are so strongly attracted by the more subjective element in some denominations, it seems worth investigating whether we should add to the generally objective services of the Church also some more subjective opportunities or not.

The question about gain in spirituality in guilds roused one correspondent to the indignant remark that they were meant to raise money. It does seem to the committee that the one does not exclude the other. Is there not many a splendid opportunity passing by, if we do not try to raise such meetings (often with many members who do not come to our services at that) from the merely financial and social to a higher level without making them less efficient or less attractive?

The question, "Do choirs and altar guilds appreciate more the spiritual side of their work?" evidently needed no justification. The danger is not imaginary, for those engaged in the holy places that "familiarity may breed contempt", and the word of the Lord does not apply to clergy only which says: "I will be sanctified in them that come nigh Me." It is so easy for the Marthas religiously to overlook the better part and for the talented musician to look on sacred art as an object in itself instead of as an instrument to incomparably higher aim. From six places (for 21 per cent.) a continued satisfactory condition was reported. From eleven (for 59 per cent.) improvement; some even wrote so triumphantly and almost jubilantly. History has taught how especially in these quarters the corruption of the best can create the very worst; but no such tragedy is in last year's records. Instead one correspondent qualifies them as the most spiritual he has ever seen.

In six places the Church has been "gaining more esteem from those who are without on account of growth in grace" in accordance with the apostolic exhortation (I St. Timothy, 3: 7). Of course we have to keep in mind the peculiar difficulties of this region of the Middle West: the foreign population from Northern Europe generally being unacquainted with our Church, as they came mostly from the villages, and being correspondingly prejudiced. In one place some progress is making in removing the prejudice. Even entire outsiders entirely among themselves have been heard explaining and more or less defending the Church's position. Also it was refreshing to read in a confidentially communicated letter how greatly the work of one Church and rector was appreciated by people of another Christian body there.

Some indication of inner life also may be found by ask-

\* From a report read by the Rev. John H. Feringa to the forty-third annual convention of the diocese of Western Michigan.

ing: "Do the congregations join better in the singing and the responses?"

Regarding "traces of reviving family worship" there was a very painful lack of information. Does this mean that we have about entirely lost it by false shame and worldly hurry? Or is there much of that sacred duty and powerful influence for good going on all the time, but too reverently so to be outwardly observed?

The question about "more interest taken in parish meetings" led to the rather startling discovery that "somewhere in Western Michigan" a large attendance on such occasions was regarded as a storm signal, an indication of mischief brewing. On the contrary two places are emphatic in favorable report. In one the attempt to get a detailed report from every guild and activity and to make the evening socially enjoyable as well has succeeded in attendances as never before and interest increasing. Such increase is reported by nine for about 40 per cent. of the number of communicants.

Regarding last Lent praise for Lenten abstinence is given in seven replies (for 32 per cent.) and improvement reported from six for 15 per cent. Improvement in Lenten attendance is reported by eight, and eight speak of a satisfactory continued condition, making together a satisfactory report for about 53 per cent.

To the question: "Did this Lent leave a deeper impression?" a very satisfactory continuance was reported in seven replies for 32 per cent. And improvement thereof was reported by five for 24 per cent. One calls it "the best they ever had." Another likewise. One of the larger places says: "On the whole Lent made a deep impression."

Of a like nature were the questions regarding the number of Communion made. As to that of persons receiving, increase was reported by fourteen for 73 per cent. As to the more intimate question regarding increase in the number of Communion made by the same person, such increase was reported in nine replies representing 40 per cent. One rector ascribed part of this to the activity of Fr. Harrison, O.H.C. Taken in connection with the reported gain in preparation for the Holy Communion this looks like a hopeful sign.

One of the questions asked whether the congregations took their parts of the Church services (especially the confessions and absolutions thereof) as realities affecting themselves, and not as mere words to be repeated or heard perfunctorily. One of the larger places replies: "It is our constant effort to make them so." While eight replies (for 30 per cent.) here report a satisfactory condition unchanged, there are other eight (for 47 per cent.) reporting decided progress at that.

In reply to the question, "Is there more response spiritually to the preaching and teaching?" satisfactory condition is reported in six replies for 10 per cent. Improvement is claimed for 70 per cent. in thirteen replies, some of them very hopeful.

To the question, "Is there a gain in the valuation of things spiritual as of higher value than things financial, fraternal, or social?" one saw improvement "in many cases". Another referred to the war as an effective agent for spiritual good. Improvement was reported for 43 per cent.

## THE CHURCH AFLOAT

BY THE REV. ALBERT C. LARNED  
*Chaplain U. S. S. "Georgia"*

**S**OUND the church call!" says the officer of the deck, and the bugler blows the call, while over the national ensign is hoisted the white flag with the blue cross that all may know that divine service is being held on board the U. S. S. — Below on the gun deck by the crew's piano on the port side the benches have been placed, Prayer Books and Mission Hymnals arranged on them, and a reading desk covered with the Union Jack rigged up for the chaplain. Then they assemble, seamen, firemen, officer, and visitors, and the chaplain in his cassock announces the first hymn.

The service is very simple, taken from the Prayer Book, hymns in place of psalms and canticles, and the responses go up with a great roar worthy a mission congregation at home. A simple talk on the gospel for the day brings the service to a close, the chaplain speaks to a few men waiting

to see him, and then hastens to the sick bay to see the patients. A visit is made to the "brig", the ship's prison, and the gospel is read to the prisoners. Men waiting sentence by a general court martial to a long prison term, or boys who have fallen to the temptations of the city streets and have stayed too long ashore, hear the glad news of the joy of heaven over one sinner that repenteth.

In the afternoon, if the ship is in port, a "church party" is arranged, and the men who want to go fall in on the quarterdeck. After being checked off by the quartermaster they go over the side of the ship with the chaplain in command and march to some neighboring church. When at sea the day begins with a celebration of the Holy Eucharist in the Admiral's cabin, but when in port it is so easy for men to go ashore for their Communion that it is not necessary to celebrate aboard ship.

The work of a naval chaplain is largely a personal matter. He deals with individuals as does a parish priest. The chaplain has a few general duties to perform. He may be asked to act as schoolmaster for men studying for examinations; he is the librarian of the ship; but he has nothing to do with the post office, or with athletics or moving pictures, unless especially assigned to the duty of "athletic officer". He is an officer of the ship, and must report daily at "quarters", but he is also the friend of the men, and the only man who can freely mingle with both officers and crew. His office situated in a convenient part of the ship for all hands is open all day to anyone who wants to see the chaplain, and in that office all sorts of things are talked over, from the deepest thoughts of religion to the most trivial acts of the daily routine.

In battle the chaplain's station is with the wounded, where he has the opportunity of administering to the dying. He is required to call frequently in the sick bay, and there he has a great chance to get to know men. Religious differences are thought little of on board ship, and Churchmen, Protestants, and Roman Catholics are brought close together in a common life with one spiritual officer in charge of them all.

No ship in the United States Navy has more than one chaplain, and unfortunately many have none. The position of a chaplain aboard ship is much like that of a parochial priest of the Church of England, who considers all living within the parish bounds as his parishioners.

Thus it will be seen that the opportunities of a chaplain's work are very great indeed. Baptism and Confirmation (when in port) never fail to draw men. The difficulty is arranging for their proper preparation, as the men are so busy all day that they get little time for real study and thought. A Bible class in the middle of the week always brings some, and I have been astonished at the demand for New Testaments which I have met with. The Word of God is a sure magnet, drawing men with an irresistible power. I have seen more men reading their Bibles on board ship than I ever have in pastoral life ashore. The sailor man if given a chance is religious, and has a profound respect for if not a very great knowledge of the things pertaining to the Kingdom of God.

Into the unknown future, their destination concealed from their own families, thousands of young men, many of them only boys sixteen years old, are to-day looking with eager eyes from the decks of our ships. A year ago many of them were in schools or colleges, never dreaming of the change that was so soon to take place in their lives. War came and with it the call to duty and sacrifice. The Church of the parish has become to some the Church of the Gun Deck, and the altar of the Cathedral has been replaced by the table in the Captain's cabin. But the same Food is given to her children ashore and afloat, and the same blessed Liturgy is said by her priests in parish churches, behind the firing lines, or on the decks of our battleships. Upon the silence of the night of our uncertainty is heard the Bos'n's whistle, "Pipe down!"—for

"God's in His Heaven,  
All's right with the World."

LOVE'S SECRET is to be always doing things for God, and not to mind because they are such very little ones.—*Frederick W. Faber.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SERVICE TO NEW JERSEY INSTITUTIONS

THREE good Social Service reports have come from New Jersey this spring, two from the diocesan commissions and another from the institutional chaplain of the diocese of New Jersey. Within the limits of the latter diocese are 173 institutions, and ten of the twelve state institutions. In these latter are 6,667 inmates and 700 officers and attendants. In seventeen other institutions there are 1,200 inmates. To all of these Chaplain Samuel G. Wells ministers, and his work is recognized "on all hands as a needed work". He reports:

"It goes without saying, of course, that where there is the opportunity we ought to give public services in the institutions: but where that is being done to the full by other religious bodies we have still the obligation to administer the sacraments to our own people. And further, both clergy and lay-people have that most important work of charity, laid upon them definitely by our Lord, of visiting the institutions: 'I was a stranger, I was sick and ye visited Me, I was in prison and ye came unto Me.'"

The New Jersey Social Service Commission coöperates with the Cathedral League, which is engaging those who wish to give social service in some form of activity in connection with the institutions, Church and otherwise, within the diocese.

The secretary of the Newark Commission, the Rev. Augustine Elmendorf, has during the year served as a member of the executive committee of the New Jersey Conference of Charities and Correction, and as chairman of the reorganization committee; he has acted as chairman of the committee to arrange the programme and conference on Child Welfare under the New Jersey Child Labor and Welfare Committee; and has presided at the conferences held in Hoboken, Newark, and Camden, and also represented the New Jersey Committee at the National Conference at Baltimore. He has acted as chairman of the reorganization committee of the Goodwill Home in Newark, and has lectured at the summer schools held at Raleigh, N. C., Washington, D. C., Cambridge, Mass., and Geneva, N. Y. In addition he has addressed meetings of men at various times this past year in the dioceses of New Jersey, Pennsylvania, Erie, Long Island, New York, Maryland, Washington, Western New York, and South Dakota. He has preached social missions at the Cathedral in Sioux Falls, South Dakota, and at Belvidere in Warren county in this diocese, has acted as secretary of the Provincial Social Service Commission, and served as a member of the State Commission on Old Age Pensions and Insurance.

## JAIL SYSTEMS IN CONNECTICUT

In its annual report the Connecticut Commission on Social Service and Social Research through one of its members, Col. Norris G. Osborn, a long time expert on Prisons and Jails, contributes the following:

"We have been compelled in our previous reports to criticize harshly the jail system of Connecticut, particularly as it is found operating in the counties holding the majority percentage of the population. The conditions remain practically as they were. The important fact is that in Hartford and New Haven counties a thorough overhauling of the jail system has been in process with the assured promise that old methods of administration will be abandoned and new and modern methods introduced. In those counties the attempt will be made to solve, at least in part, the problem of the jail inmate by means of a farm enclosure and open air treatment. This represents the most forward movement that has taken place in the state of Connecticut in a life-time, and gives its own pledge that the treatment of crime and the criminal is to be based upon humanitarian, not punitive, principles of justice. We feel justified in expressing a sense of gratitude that this committee has been able to contribute to a better understanding of the subject."

## SUSPENSION OF EIGHT-HOUR-DAY PROVISION

President Woodrow Wilson has issued an order to the effect that the provisions of the eight-hour act of June 19, 1912, be suspended with respect to persons engaged upon work covered by contracts with the United States, made under the War Department, for the construction of any military building or any public work which, in the judgment of the Secretary of War, is important for the purposes of national defense in addition to the classes of contracts enumerated in the executive order of March 24, 1917. His order further declared that the current status of war constitutes an "extraordinary emergency" within the meaning of that term as used in the eight-hour act of March 3, 1913 (37 Stat., 726), and that laborers and mechanics employed on work of the character set forth above, whether employed by Government contractors or by agents of the Government, may, when regarded by the Secretary of War as necessary for purposes of national defense, be required to work in excess of eight hours per day, wages to be computed in accordance with the proviso in the said act of March 14, 1917.

## BLINDNESS TO THE VALUE OF PREVENTIVE WORK

The first need of the diocese of California in the way of Social Service, in the view of its diocesan commission, is for education along Social Service lines. "The absolute failure of the parishes and missions to take any interest in the splendid list of lectures arranged by the Commission two or three years ago, the character of the answers to the questionnaires on the relation of the parishes to public recreation and the juvenile court, show that we have not yet come to a realization of the value of preventive work. For Social Service is purely preventive work. It is also a sacred function of the Church to lift up the fallen and to bind up the broken heart, but this is not Social Service. The Social Service mission of the Church is to get at the root of the troubles in society and prevent the falling and the breaking of the heart."

## PUBLIC OR PRIVATE MONOPOLY IN STREET RAILWAYS?

President Lillenthal of the United Railways Company of San Francisco has been recently quoted to the effect that he is ready to sell the property to the city; that a monopoly is necessary to the successful operation of a street railway system, and that inasmuch as the city will not sell its lines to the company the company logically must sell out to the city. He states that it is impossible for the company to secure money for extensions under the present conditions of municipal competition and hampering charter provisions. The California railroad commission is now making a physical valuation of the company's property.

JUDSON KING, the executive secretary of the National Social Government League, has prepared a very interesting article on the present status of Initiative and Referendum statutes, what they are, where they are in use, and how they work. It has been published as a senate document; and unwisely, I think, is being mailed under a government frank. The material is very interesting, but there is no public reason why a publication of that particular organization should be distributed free through the mails more than those of other equally useful organizations.

GOVERNOR WHITMAN has signed a bill which permits children to be employed in agricultural pursuits from April 1st to November 1st. He maintains that this law does not break down the child labor law, but that it provides for superintendence of vacation work as never before. He has vetoed one, however, which would have permitted the suspension of the labor laws during the war.



## 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.

### ANNUAL REPORT OF THE PRESIDENT OF THE CHURCH LEAGUE

To the Editor of *The Living Church*:

**T**N common, I suppose, with all the clergy of the American Church, I have received a copy of the annual report of the retiring president of the Church League. Will you allow me to make some comments upon it?

Everyone of course recognizes the ability of Dr. McKim as a writer and debater, and we are all under obligations to him for the many valuable services he has rendered the Church. But in representing the Church League, whose objects are to narrow the comprehensiveness of the Church, and stir up strife and dissension in our parishes and conventions, he is espousing an unworthy and losing cause and is obliged to bolster it up with weak arguments and unsubstantiated assertions.

We are glad to learn from him that those associated with him do not propose "to promote ecclesiastical trials, or use the weapons of ecclesiasticism"—whatever they may be—to attain the ends they have in view. So far they have progressed from the stand of the men of the same school of a generation ago, who sought to "stamp out ritualism", as they called it, by every means in their power. Their only weapons are to be "drawn from the armory of reason, history, and Scripture", and their "controversy is to be conducted without bitterness, unfairness, or impugning the motives or character of those from whom we differ". This is all very well, and we should all be ready to meet any approaching us in such a spirit and learn anything that "reason, history, or Scripture" can teach us.

But unfortunately Dr. McKim does not carry out these principles in his report. He assumes throughout that "Protestant truth", for which he contends, is the teaching of the Church and all opposed to it is "false doctrine". He is contending for "the religion of the spirit" as opposed to "the religion of the letter". Now we submit that Dr. McKim and his associates have no right to claim for themselves a monopoly of spiritual religion, and maintain that that of the Catholic school is only "of the letter". We think it must be admitted on all sides, "their enemies themselves being their judges", that the latter school has produced some of the most spiritual, devout, and devoted lives that the Church has ever brought forth. We doubt if any school of Churchmanship has ever developed so many and such beautiful specimens of fervent piety and unstinted service and sacrifice. And if the "fruit be holy the lump must be also holy". It is impossible that a merely "legalistic religion", such as Dr. McKim represents that which he opposes, could produce such spiritual results. Or if it does, then we are content that it should be judged by its fruits, and no scholastic arguments or old time prejudices will be able to prevent its growth.

Again, Dr. McKim knows perfectly well that every Catholic will vehemently deny that he worships "a materialistic presence" in the Holy Communion. Catholic and Protestant alike accept the definition of the Catechism that there are two parts in a sacrament, "the outward and visible", and "the inward and spiritual", and it is the latter which is real, the outward is only the vehicle by which it is conveyed. Is it in accordance with Dr. McKim's professed methods of controversy to apply the opprobrious expression of a "pagan conception" to the view of the Holy Communion which has been held by the vast majority of Christians from the earliest times until to-day? And what right has he to say "we urge a spiritual preparation for the reception of the Holy Communion by repentance from sins, etc., rather than a preparation of the body by fasting"? Is that a fair implication, that Catholics do not urge a spiritual preparation, but only fasting? And is the discipline of fasting, practised by our Lord Himself and inculcated by all religions, to be denounced as "a materialistic conception unworthy of the spiritual religion of Christ"?

And why is he so ready to ignore "the aid of saints or angels or consecrated priests", when he is glad to ask the prayers of the Church on earth if he is in sickness or danger? And how is he so informed as to the condition of souls after death that, again contrary to the faith of all Christendom except some modern Protestant bodies, he can assert that they "stand in no need of our supplications on their behalf"? In this connection, and also as to what he says in regard to confession, let him read what the Rev. R. J. Campbell, until recently the greatest non-conformist light in England, has to say on those subjects in his recent book,

before he pins his faith on an assertion of the Bishop of Gloucester and Bristol written forty years ago, when its first general revival in the Church of England was startling to Protestant prejudices.

How, too, can Dr. McKim maintain that the Second Book of Edward VI is the true standard of Anglican Churchmanship, when he knows that it was in use, if ever at all, only for a very brief period, being quickly revised under Elizabeth, and at every subsequent revision in a Catholic direction?

If the appeal of the Church League is to history, to history they shall go; and they will find very little ground for their extreme Protestant stand in the formularies of the English Church.

I say nothing as to his reflections on the report of the Committee on the Revision of the Prayer Book, as he himself recognizes the fact that both Houses of the General Convention were quite ready to accept it without feeling that the Commission which presented it was "violating the condition of its appointment", that it should contain no doctrinal changes. Let the members of the Church League bring to bear their appeal to "reason, and history, and scripture" in discussing this question if they will, but it seems to us a great pity that their talents and energies should be expended in a vain tilting at the nightmare of "superstition" which so haunts them, instead of trying to promote fellowship with other Churchmen and to unite all efforts to withstand the growing tide of indifference to all religion which is the special danger of the age in which we are living. Surely it is not too much reverence, but too little, that is the most marked characteristic of our day. And when it is becoming more and more evident every day that the only way in which the tendency to irreligion can be successfully combated is by the union of all religious forces of every name, it seems a thousand pities that this new propaganda should now be started which can only result in creating new antagonisms and estrangements.

Dr. McKim talks about "the comprehensiveness of the Church", and yet scouts the idea of one "which draws no clear line between mediæval superstition and Protestant truth". Can he hold that a Church founded on the principles of the Quadrilateral, which accepts the Scriptures, Creeds, Sacraments, and Historic Ministry, "has no clear gospel to preach, no certain message for the human soul, does not know what it believes"?

The Anglican Church as it exists is the most truly comprehensive religious body in the world. Neither the Roman nor Greek Church, nor any single Protestant body to-day, allows the divergencies both of belief and practice that it does, keeping the fellowship of the spirit on all that is essential, not allowing that priceless blessing of unity to be broken by any secondary, unessential difference. But the aim of the Church League is to rob it of that character, to make it untrue to its history, to reduce it to the proportions of a sect, or govern it by an autocracy such as Cromwell set up in England, or with which Rome rules its adherents to-day.

G. WOOLSEY HODGE.

Philadelphia, July, 1917.

### STATISTICS ON NEGRO CHURCHES

To the Editor of *The Living Church*:

**V**ERY many of the colored Sunday schools of the Church, as well as others, use the leaflet issued by George W. Jacobs & Co., Philadelphia. In the teaching it gives on work among the negroes of the United States, for Sunday, July 15th, it is far from being accurate. It says: "Now there are seventeen churches and one hundred missions where Church services are conducted by one hundred and nine clergymen; and to-day there are twenty thousand communicants."

As a matter of fact, I have before me a printed list of more than two hundred and sixty colored congregations, in the several dioceses. There are, of this number, nearly thirty self-sustaining congregations, or parishes. The number of colored clergy, not to mention the white clergy working among colored people, is between 150 and 160. There are more than thirty thousand colored communicants in exclusively colored congregations. There are many thousands in white congregations in the North and West.

I have several times called attention to the need of greater care in gathering such statistics. The inaccurate and seemingly hasty manner in which negro statistics are gotten together, and put forth, discourages very greatly the negro Churchmen who are anxious for the Church to be put before the race in a hopeful manner.

GEORGE F. BRAGG, JR.





## LITURGICAL

*Devotions*, from ancient and mediæval sources (Western). Translated and arranged by the Rev. Charles Plummer, M.A. Oxford: B. H. Blackwell, 1916. \$1.75 net.

*A Book of Offices*. Published by authority of the House of Bishops. Milwaukee: The Young Churchman Co., 1917.

These two additions to our devotional and liturgical literature witness to the increasing demand for expressions of worship transcending the limits of the Book of Common Prayer. The first collection of *Devotions* is the unofficial work of a well-known and scholarly English priest, and presents many gems from the old time prayers of the Western Church. The second *Book of Offices* is the official production of the Committee of the House of Bishops, for "occasions not provided for in the Book of Common Prayer". This committee consisted of the Bishops of Texas, Kansas, Newark, Springfield, and Fond du Lac, and their efforts were finally approved by the General Convention of 1916. We have now, therefore, at the discretion of each diocesan bishop, a carefully edited selection of special services, such as have hitherto been found only in unauthorized manuals like the *Priest's Prayer Book*. We may hope that this impartial and authorized production in the field of Liturgies may prove but the harbinger among us of a really scientific Liturgies, which in Anglicanism has been so conspicuously absent.

L. C. L.

## BIOGRAPHICAL

*The Mother's Influence on Phillips Brooks*: With a Short Sketch of the Episcopal Church. By E. L. MacMahon. Copley Square Post Office, Boston.

One to whom in childhood Phillips Brooks was a personal friend has written a brief biography of the great Bishop; and, beside the generally known outline of his career, from her association with him she relates some new incidents of her loved pastor.

The chapters on the Bishop's youth appeal to children and to interested observers of children. The mother of Phillips Brooks is depicted *con amore*; she is described as an "up-to-date psychologist and pedagogist, who concentrated her energy and prayers on her boys' religious and spiritual nature," and received her reward in seeing four noble sons priests of the Church she loved. The writer, apparently herself the child of the story, tells a characteristic incident illustrating Phillips Brooks' joyful faith and ready power of consolation: Little Bessie was nine years old when Mr. Brooks came as pastor to the house where her grandfather had just ended his earth life. Bessie ran to open the door, exclaiming:

"Mr. Brooks, what is death?"

"At Home with Jesus," replied the pastor.

"Then why do people cry when death comes to the house?" asked the child.

"Because they don't trust God enough. Remember that Jesus is always taking care of you."

The chief value and interest of the little book lies in such relations of the personal experiences of the author, who grew up with a pastor and friend in Phillips Brooks.

S. A. R.

*Story of My Life and Work*. By G. Frederick Wright, D.D., LL.D., F.G.S.A. Oberlin, Ohio: Bibliotheca Sacra Co. \$2.00 postpaid.

George Frederick Wright has to his credit sixty years of unusual intellectual and spiritual living. He has been a make-weight for good sense and higher living. He has, like few of his contemporaries, understood many of the adjustments and readjustments which have been taking place for more than a half century, and made the same clear to his contemporaries, more than forty thousand of whom have purchased his earlier books, many more reading his numerous contributions to the *Nation* and other journals. Professor Wright is frankly an apologist. He has never seen a warfare between science and religion, and while holding the respect of scientists has enjoyed the confidence of Christians. Minister, explorer, teacher, preacher, editor—all his experiences have contributed to the making of the creed which he expresses in the last chapter and which no one can read without realizing that the early formulas of Christian doctrine are too valuable to lose and that in the very nature of the case theologians and scientists are sure to come to an agreement.

## FICTION

A VERY COMPLETE description of the life led by the American colony in Florence will be obtained by reading Gertrude Hall's new novel, *Aurora the Magnificent*. The author knows Florence from her long residence in that city, and has woven a very pretty story of a New England woman and an Italian artist, the scene being laid in that quaint and famous "city of the lilies". [Century Co., New York. \$1.40 net.]

*The Stingy Receiver*. By Eleanor Hallowell Abbott, is a short story, very suitable for summer reading, full of peculiar situations that always have a happy ending and leave a smile on the face of the reader. By the friends of *Molly Make-Believe* this new book by the same author will be welcomed and will add new admirers to her already long list. [Century Co., New York. \$1.00 net.]

MRS. ELEANOR H. PORTER is among the most popular writers of fiction to-day, and her latest volume, *The Road to Understanding*, which tells the story of the marriage of a poor girl to the son of a wealthy man, is humorous at times, pathetic at others, and in all shows what determination can accomplish. A very readable book. [Houghton Mifflin Co., Boston. \$1.40 net.]

Those who delight in strange and mysterious tales will undoubtedly find *The Wave*, by Algernon Blackwood, fascinating. It is based on reincarnation. [E. P. Dutton & Co., New York. \$1.50 net.]

## MISCELLANEOUS

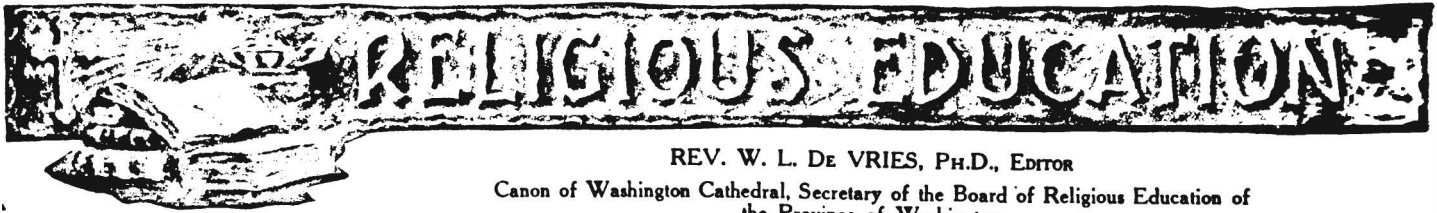
WRITTEN in diary form, *A Journal of Small Things* is indeed far more than its title suggests. Helen Mackay has recorded incidents of her life in France from just before the beginning of war; incidents that are touching in their simplicity. She describes the peacefulness, the calm, and beauty of France in that early autumn before the struggle began; she tells of the anxiety of the days following; of the bravery with which the women parted from their loved ones to send them to their duty; later of the time she spent in a hospital in Paris, aiding in caring for the wounded; of the great sacrifices made and the pathetic scenes witnessed at the beds of dying soldiers. A truly wonderful little book. [Duffield & Co., New York. \$1.35 net.]

WHEN W. H. HUDSON started on his journey to Patagonia it was with the intention to look for a new species of bird. In this he was thwarted, however, by an injury caused by a rifle being accidentally discharged and wounding him in the knee. *Idle Days in Patagonia* relates the various experiences which he underwent, added to which is given much valuable and interesting information which he gathered in that tropical country relative to the native animals, fowls, and birds. [E. P. Dutton & Co., New York. \$1.50 net.]

A COUNTRY of which little is known and yet which is suffering greatly in the present world war is Serbia, and Miss Helen Leah Reed has given a wonderfully interesting description of it in her little book, *Serbia: A Sketch*. The proceeds of the sale of this volume go toward helping the distressed Serbians, and it should have a wide circulation. [A. C. McClurg Co., Chicago; Brentano's, New York; DeWolfe Fiske Co., Boston. \$1.00 net.]

AT THE present time, when it behooves all housewives to economize, the book of recipes by Mary Green called *Better Meals for Less Money* is particularly appropriate, and contains a variety of excellent dishes which are inexpensive and palatable. [Henry Holt & Co., New York. \$1.25 net.]

*Malice in Kulturland*, a parody on *Alice in Wonderland*, by Horace Wyatt, is full of humor and satire directed against the German methods of propaganda and warfare. The illustrations take the form of cartoons. [E. P. Dutton & Co., New York. 75 cts. net.]



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.

IN this department of THE LIVING CHURCH on May 19th, discussing the subject of the Church secondary school, the editor said, "In the matter of worship it goes without saying that members of a Church school must attend our Prayer Book service." In a letter to the editor, the Rev. Frederic Gardiner, L.H.D., takes exception to this requirement, saying: "I think we cannot require all the children in our schools to go to our Church for worship so long as we have so many Church children in non-Church schools, for whom we demand the opportunity to worship in our own Church. To a very considerable extent the children in all our Church schools do go to our services, but in fairness we must be ready to meet the other demand."

Now, Dr. Gardiner is a man of experience, information, and weight, as in many lines of religious education, so especially in the field of secondary schools. He was long the headmaster of the excellent Yeates School at Lancaster, Pa., and is now the Secretary for Schools and Colleges of the Province of Washington. The editor is not, and never has been, any of these things! Yet he ventures radically and strongly to differ with Dr. Gardiner in this matter. In the editor's opinion, the Church school has no *raison d'être* except as it maintains our worship for the whole school family and inculcates our ideals, principles, and ways in the pupils.

There are many excellent secular schools, public and private, in this land. Those that object to our worship and doctrine can send their children to them. With such schools existing, the specific office of the Church school is to impart the *differentia* of the Church to the pupils; to give them those spiritual ideals and principles, those religious truths and practices, which experience has taught us are the best for the training of men and women of higher stature, like unto Christ Himself.

The fact that some parents, indeed far too many, though belonging to this Church, send their children to non-Church schools and demand (I fear me only too rarely) that the children attend their own worship, has nothing to do with the case. The principle of reciprocity is not involved, and cannot be approved even if involved. Church parents should send their children to Church schools and nowhere else. We have such schools, and good ones, in sufficient number, and in varying price to meet all needs except the very low-priced schools, and if parents valued the Church and realized her special gifts for religious training they would not wish their sons and daughters to go to schools where they will not receive all that this Church can give them. The task of our clergy and leaders is not to obtain Church privileges for Church children in non-Church schools, but to persuade parents that if they are sending their children away to schools then to our own schools they must be sent, so that they may grow up to be faithful and active lay communicants, and a few at least (would that it were many!) to serve God and their fellow-men in the ministry.

Another point is involved. It is a doubtful use of Church endowments and funds, of time, thought, and effort, to maintain and develop Church schools unless their aim is to bring the whole student body to Church worship and teaching. There should not be, of course, any proselytizing or propaganda. But there must be no question of the relation of the pupil to the Church's worship and teaching. If he elects to attend, or his parents elect that he shall attend, a Church school, then to Church standards and ways he must conform.

The editor would be happy if it were so arranged that Church schools were open exclusively to Church children, or that at least a quota of our schools were so conducted. But such a school is at least a *rara avis*, if not an extinct species. In such schools we could train and form an instructed,

devout, and devoted laity such as we do not possess to-day, unless exceptionally. It is true that the admission of non-Churchmen to Church schools has in its favor the fact that it wins many for the Church; yet not a few of us (and we are not narrow nor rigoristic nor bigoted) would like to have our children enjoy the benefits of the Church's own atmosphere in their school days. This was the atmosphere of St. Paul's, Concord, when the writer was a schoolboy; for, although there were a few non-Churchmen there, they all conformed to Church customs, and were rarely known as of other Christian bodies. Such is still the case at this school, and it has trained up a body of men who are a powerful leaven in the Church.

Another exception to the editorial of May 19th is made by Dr. Gardiner in the following terms: "Your list of sacred studies covers more than any school can properly hope to cover in the time during which they have the children under their charge. The subjects are all important but it strikes me as a maximum rather than a minimum plan. We have also to take into consideration that a large body of the attendants at our boarding schools are only there from one to four years, and we must so arrange our curriculum as to give even these the most essential parts of religious education."

The editor's suggestion on this topic was put in these terms:

"As for sacred studies, or instruction in Christian knowledge and practice, it would seem that at least the following elements should everywhere prevail:

"Old Testament History.

"New Testament History, and Life of Christ.

"The Elements of the Christian Faith.

"Elementary Christian Evidences.

"The Chief Points of Christian Ethics.

"The Prayer Book Principles of Worship, and the Rationale of the Chief Services.

"Church Principles and Ideals."

This is an outline for the whole six forms of the average Church school for boys. This amount is covered in some, not exhaustively, of course, but by methods and plans which teach the great outstanding points. It is done in certain Sunday schools known to the writer, in six years, and the periods for instruction in the average Sunday school are shorter and less *per annum* than in the average secondary school. If the Church school cannot cover these in six years, then its curriculum should be revised so that it can. To equip a man for life these things are needed. Again and again the editor is sore at heart these days in talking to young men just grown, to find fine material tarnished with faults that in many cases would not have taken hold if these men had been trained to the love and knowledge of Jesus Christ and His principles and ideals of conduct.

As for the "short-term" pupils, this is a real difficulty; for they usually come to the Church school without previous substantive religious instruction on systematic lines in home or Sunday school or elsewhere, and now only the most important points for equipment for life can be given. The solution is to appoint for the last two years in every school those branches of sacred studies which are the most vital—and with great reluctance the rest must be let go. The life of Christ, the chief grounds of belief, the cardinal points of Christian truth and ethics, would obviously seem to be the requisite topics for these last years before our sons and daughters pass from the guarded and guided life of the school into the freedom of college, business, and social life.

Dr. Gardiner also objects to the editor's suggestion that the General Convention authorize the General Board of Religious Education to determine and set up standards for

Church schools, and officially to recognize those that come up to standard. In spite of Dr. Gardiner's objection, the editor is "of the same opinion still". With almost every Church school in the land a law unto itself, and some of them getting patronage on what is little more than false pretenses as to their Church character (not to speak of their educational and moral standards, or the lack of them), Church parents need clearly to possess definite guidance as to the nature and standing of the institutions to which they entrust the training of their children.

Once more. The editor, in one sentence, dealing with training in Christian service, missions, and civic duties, suggested that "in some of these the doing of the thing is far more effective teaching than class instruction". In regard to this, Dr. Gardiner says: "You would solve one of the greatest difficulties that every head is wrestling with and agonizing over, if you could find a way by which the children could 'learn by doing' the principles and ideals of Christian service and of their civic duties. You must remember that the large majority of our schools lie well out in the country."

Good news! If every headmaster is wrestling with and agonizing over a problem, it is well on the way to solution. And, as some schools have solved the problem, all can, and will if they honestly and earnestly address themselves to it.

So much for the disagreements of Dr. Gardiner and the editor, which have been threshed out in some detail because the discussion seems to be of informational value to Church people.

To those who do not know the two debaters, let it be said that they are good friends, always fighting each other, and always also, at bottom, in substantial agreement, or ready at least to see each other's viewpoints, and to compose their differences!

## WEEK-DAY RELIGIOUS TRAINING

BY THE REV. CHARLES BROCK ACKLEY

**T**HERE is a growing demand for more week-day religious training for our children of the Church, not because the Sunday school is a failure but because there is more to be done for the child than can possibly be done in the one hour a week on Sunday morning or Sunday afternoon. We have all realized this in the preparation of our Confirmation classes for years, and we have met the situation by week-day classes for this special instruction.

Some parishes have met this larger need for more training in the religious life of the child by parochial schools, but few parishes can afford this heavy expense, even if it were desired by all. Many other religious bodies have conducted week-day schools for years. A neighbor of mine, a Lutheran pastor, told me the other day he had conducted a school every day of the week for eighteen years. The Jews of New York City have thousands enrolled for week-day religious instruction every afternoon, using largely their own public school teachers.

The Gary Plan is a totally independent matter, the only relation being that the Gary system would allow the Churches to hold their week-day classes throughout the day, instead of after "school hours" as at present.

There are two practical questions to be considered: (1) Does the Sunday school meet the whole need of the child? (2) If not, does the week-day school produce results that tend to meet the need?

As to the first, all who have had experience with our Sunday schools will agree to the following: (a) One hour a week is too short to meet the needs of the child. (b) Either the service crowds the instruction or the instruction crowds the service for *time*. (c) The members of the teaching staff are for the most part not trained educators. (d) As a result the atmosphere of the school is not scholastic and the scholars do not take the work in as serious a way as they do their public school work. This is no reflection on the noble corps of voluntary teachers; but from the standpoint of teaching what is needed is the "regulars".

As to the second question, the Demonstration School at St. Michael's Church, New York City, under the Provincial Board, is making the experiment; and results speak for themselves. The Sunday school is supplemented by classes all

through the week, different grades meeting different days. Thus the time is doubled in the first place, and the atmosphere of the week-day classes is like that of the public schools. These classes are largely taught by a trained teacher, and the whole character of the pupils' work is brought up from forty to sixty per cent., as shown by written tests and examinations. The papers of the children attending the week-day school as well as the Sunday school not only show more knowledge of the facts but a far more serious grasp of the subject. As an example, a little girl in the eighth grade answered the question: "Give the three temptations of Jesus and tell what you think each refusal meant." First stating what the three temptations were, very clearly, she then went on: "The first one means that no matter how much you are in need of anything you should not do anything wrong. The second means that if you have anything you mustn't try to show it off. The third one means that you shouldn't do wrong no matter how much you are going to get for it." Now whether we agree with this little girl or not we must admit that she is thinking about very real things.

Now that we are beginning to take care of the teaching of the children, we can devote more and more time to training on Sunday in worship, prayer, and devotion. The tendency is to improve the teaching more and more through week-day work and to use Sunday more and more for children's services in the church.

The question of expense will be very practical to many a Sunday school, but it is not prohibitive in any school, and we must face the fact that if we are to have an efficient school money is one of the prices we have to pay—and we owe it to the children. At the same time the week-day school can be conducted at first with very little additional cost. Having one class at a time but one room has to be fitted up, and a parish visitor may do the work. Still, the parish can raise the salary of a trained teacher, and many a parish has competent volunteer teachers who will take some of these classes and be glad to fit themselves. Many small parishes are doing good work with very slender means.

In one Sunday school that made the experiment this year it was found that practically all prizes for work in Sunday school went to those scholars who attended the week-day classes. Let us associate our religion in the child's mind not with just the "Sunday clothes."

## QUESTIONS AND ANSWERS

**A**T a Church school for boys the following answers were given to questions in history and in sacred study:

"Who was Margaret of Anjou?"

"Margaret of Anjou was a bad woman who stuck up for her son."

"What were the first five books of the Bible called?"

"The first five books of the Bible were called the *Hep-tarchy*."

"Tell what you can of the monks in the Middle Ages?"

"The monks had to study eight hours, sleep eight hours, and work eight hours. They were the teachers, the workmen, the writers, and almost every thing. They lived in a lonely house. They were quiet and merry. They sometimes were the judges in criminal cases. They wrote the books and translated them because they had nothing to print them with except a pen. The clergy were mostly all nobles. They had power to dethrone kings and crown others. To convict criminals and innocent people. They had all the riches they could have. They were not very religious but only went into the papacy for the pay they got."

"Who were the Major Prophets?"

"Joshua, Hosea, Solomon, Esther, Job, Isaiah, Jeremiah, Ezekiel, Daniel."

CONTEMPLATE the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You can only look at the lovely object, and fall in love with it and grow into likeness to it. And so look at this Perfect Character, this Perfect Life. Look at the great Sacrifice, as He laid down Himself, all through life, and upon the Cross of Calvary; and you must love Him. And, loving Him, you must become like Him.—*Henry Drummond*.

## Church Kalendar



- 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.

#### CHINA

##### HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago)  
 Miss Grace Hutchins (address direct, 166 Beacon street, Boston).  
 Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).  
 Rev. T. R. Ludlow.  
 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

Deaconess Hargreaves.

#### PORTO RICO

Rev. E. A. Whittle.

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

## Personal Mention

THE Rev. Dr. ALFRED W. ARUNDEL should be addressed at 28 W. Twelfth street, New York City. Telephone, Chelsea 357.

THE Rev. H. D. BULL should now be addressed at 10 Parkwood avenue, Charleston, South Carolina.

THE Rev. JAMES F. BULLITT has accepted a call to the rectorship of the Church of St. John the Evangelist, Hingham, Mass., effective September 1st.

THE Rev. JOHN COSTELLO is now associate chaplain at Bellevue Hospital, New York City.

THE Rev. HENRY L. DREW, rector of the Church of the Good Shepherd, Pittsburgh, Pa., has been elected by the Standing Committee to fill a vacancy on the diocesan Social Service Commission.

THE Rev. GEORGE T. GRUMAN has accepted a call to Christ Church, Binghamton, N. Y., and will commence his new duties July 17th.

THE Rev. ROBERT T. McCUTCHEN of the Philippine mission has recently completed a tour of the diocese of Marquette, speaking concerning his work in nearly every center of Church activity in the diocese.

THE Rev. JAMES C. MITCHENER has accepted a call to the Church of the Holy Cross, Mount Pleasant, Tenn. He assumed charge on July 1st.

THE Rev. RODERICK JOSEPH MOONEY, D.D., has resigned his parish at Rockland, Maine, and abandoned the Church's communion.

THE Rev. J. WILLARD NELSON, recently ordained deacon at Nashville, Tenn., is associated with the Rev. Charles P. Burnett at Livingston, Mont., and will serve the missions at Wilsall, Big Timber, Columbus, and Hardin.

THE Rev. W. G. PENDLETON, rector of St. James' parish, Warrenton, Va., preached the baccalaureate sermon before the graduates of the Warrenton Female Academy.

THE Rev. VIVAN A. PETERSON should be addressed at St. Luke's rectory, 614 Main street, Racine, Wis.

THE Rev. SIDNEY P. READE of the diocese of Qu'Appelle, N. W. Canada, after a visit with his brother, Archdeacon Reade of Cincinnati, has started for his home in England to visit relatives.

THE Rev. CHARLES H. RICKER began his assistantship at St. George's Church, New York, on July 1st. His address is 207 East Sixteenth street.

THE Rev. HARRISON F. ROCKWELL became curate on June 1st at St. Luke's Chapel, Trinity parish, New York City.

THE Rev. JAMES M. STONEY, who has been curate of St. John's Church, Savannah, Ga., for a little over a year, has resigned to become rector at Clemson College, S. C., with charge of the mission at Pendleton, S. C.

THE Rev. JOHN WILLIAMSON is temporarily in charge of St. Paul's Cathedral, Cincinnati, Ohio.

THE Rev. WILLIAM LAWRENCE WOOD has been nominated as chaplain of the American Red Cross Base Hospital No. 1 with rank of captain in the regular army. He has resigned the rectorship of Trinity Church, Lenox, Mass.

THE Rev. LEE H. YOUNG has accepted a call to St. James' Church, Bozeman, Mont. He expects to enter upon his new work about the middle of August.

## Summer Addresses

THE Rev. A. P. CHAPMAN will carry on again this summer the Children's Summer Home at Northfield, Conn.

THE Rev. H. KAY COLEMAN, D.D., is supplying at St. George's Church, Kansas City, Mo., during July. His address is 2929 Tracy avenue.

THE Rev. JAMES H. DEW-BRITAIN, secretary of the diocese of Quincy, is taking summer duty at the Church of the Redeemer, Chicago, Illinois, until September 7th. Any secretarial matters requiring prompt attention should be directed to him at 1400 East Fifty-third street, Chicago.

THE Rev. D. CLAIBORNE GARRETT has been given a leave of absence for two months and a half to manage the truck farm of his younger son, Jackson R. Garrett, who is a member of Company I, Concord, Massachusetts Sixth Infantry; and will also officiate at Trinity Church, Concord, during a part of the summer.

THE Rev. JOHN GRAINGER of Durant, Eastern Oklahoma, will have charge of Christ Church, Quincy, Massachusetts, for the month of August, to relieve his brother, the Rev. William Grainger, who will spend that time in the White Mountains of New Hampshire with his family.

THE Rev. H. P. HAMES is in charge of the Church of the Messiah, Brooklyn, L. I., during the summer.

THE Rev. and Mrs. J. D. HERRON of Hartwell, Ohio, will spend the month of August on their island in the Muskoka Lake region.

THE Rev. AUSTIN A. H. HOUBERT, Litt.D., of North East, Pa., is taking charge of Trinity parish, New Castle, Pa., during July and August, and should be addressed at 316 N. Shanango street.

During July and August the Rev. WYTHE LEIGH KINSOLVING should be addressed at Waynesboro, Va. He will have charge of St. John's Church during that time.

THE Rev. A. L. MURRAY, of Evansville, Ind., has charge from July 14th to August 14th of St. Peter's Church, Pittsburgh, Pa.

THE Rev. E. J. NORRIS will be in charge of Emmanuel Church, Pittsburgh, during a part of the vacation of the rector, and will be followed by the Rev. G. W. LAMB.

THE Rev. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Mass., will spend the remainder of July and August at Orkney Springs, Virginia.

## DEGREES CONFERRED

CALIFORNIA COLLEGE OF MUSIC.—Mus.Doc. upon Mr. ERNEST DOUGLAS, F.A.G.O., organist of St. Paul's Cathedral, Los Angeles, by the California College of Music, July 3rd.

HIGHLAND COLLEGE, HIGHLAND, KANSAS.—DD., upon the Rev. AUGUSTINE HUGO WELLS ANDERSON, rector of All Saints' Church, Ravenswood, Chicago, Ill., at its sixtieth commencement, June 14th.

HOBART COLLEGE.—D.D., upon the Rev. N. O. HUTTON, '03, at the annual meeting of the trustees.

UNIVERSITY OF GEORGIA.—On June 20th, at its one hundred and seventeenth annual commencement, the University of Georgia conferred the honorary degree of Doctor of Divinity upon the Rev. TROY BEATTY, for twenty years rector of Emmanuel parish, Athens, Ga., and now rector of Grace Church, Memphis, Tenn.

UNIVERSITY OF THE SOUTH.—At the late commencement, D.D. on the Rev. C. L. SLATTERY, rector of Grace Church, New York, and the Rev. WALTER B. CAPERS, president of Columbia Institute, the historic Church school for girls, founded by Bishop Otey and Polk, in the diocese of Tennessee.

WILLIAMS COLLEGE.—At the recent commencement exercises, the degree of Doctor of Divinity was conferred upon the Rev. JOHN NEHRLE LEWIS, JR., rector of St. John's Church, Waterbury, Conn.

## ORDINATIONS

### DEACONS

BETHLEHEM.—On Sunday, July 1st, in St. James' Church, Drifton, Mr. RALPH ARMFIELD WEATHERLY and Mr. JAMES LAWRENCE WARE were admitted to the sacred order of deacons by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the diocese of Bethlehem. The candidates were presented by the Rev. James P. Ware, rector of the parish, and father of one of the candidates. The sermon was preached by the Rev. George C. Foley, D.D., professor of Systematic Divinity in the Philadelphia Divinity School. The Rev. Guy H. Madara and the Rev. Herman Knies assisted in the service.

COLORADO.—On Whitsunday at 8 o'clock in the morning in the Chapel of the Merciful Saviour at The Oakes Home, Denver, Colo., the Rt. Rev. Irving P. Johnson, D.D., ordained ROMAN LIBERATO HARDING to the diaconate. Mr. Harding, a graduate of the Seabury Divinity School, has been appointed assistant, in The Oakes Home, to the Rev. Frederick W. Oakes, who preached the ordination sermon and presented the candidate. The Rev. George Sumner read the Litany, and the Rev. Francis Anthony was crucifer.

EAST CAROLINA.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, conferring the orders, on June 20th in St. Mark's Church, Wilmington, WILLIAM SAMUEL MCKAY, a recent graduate of the Bishop Payne Divinity School, was ordered deacon. The candidate was presented by the Ven. Thomas P. Noe; the sermon was preached by the Rev. J. W. Hermitage; and the Rev. H. A. St. A. Parris assisted in the service. Mr. McKay will begin in the fall post graduate study in the General Theological Seminary. On June 30th, in Christ Church, New Bern, the Rev. JOSEPH N. BYNUM and the Rev. JAMES MALCOLM TAYLOR were advanced to the priesthood. The Rev. C. A. Ashby preached the sermon, the ordinations being presented by the Rev. R. B. Drane, D.D. Other clergy assisting in the service were: the Rev. L. L. Williams, the Rev. C. H. Jordan, and the Rev. George F. Hill. The new priests will continue in the fields they served as deacons—Winton and Aurora, N. C., respectively. Mr. Taylor was formerly a Baptist minister. On July 3rd in St. Mark's Church, Wilmington, WILLIAM N. HARPER, M.D., was ordained deacon. The Rev. H. A. St. A. Parris preached the sermon, Archdeacon Noe presenting the candidate. Dr. Harper is in temporary charge of St. Cyprian's, New Bern, N. C., but in the fall he will return to the Bishop Payne Divinity School to complete his course.

### PRIEST

FREDERICTON.—The Rev. HUBERT CARLETON, D.C.L., curate of the Cathedral in Cleveland, Ohio, was among the candidates advanced to the priesthood by Bishop Richardson at the Trinity ordinations in Christ Church Cathedral, Fredericton, New Brunswick.

MINNESOTA.—On July 2, 1917, in Grace Church, Wabasha, Minnesota, Bishop McElwain, acting at the request of the Bishop of Iowa, advanced the Rev. ARCHIBALD WILLIAM SIDDESS to the priesthood. The Rev. Charles H. Plummer, D.D., presented the candidate, the Rev. Arthur Chard preached the sermon, and the Rev. Dr. J. J. Hillmer joined in the laying on of hands.

## CAUTION

Attention is called to a chain letter now in circulation which purports to have been sent out by the French consul at Seattle and requests contributions of 25 cents to found a special American hospital in Paris for soldiers



wounded in the face and jaw. It claims also that the American Red Cross will donate \$2,000 in cash for each \$18,000 raised. The National Red Cross declares this letter fraudulent, and steps will be taken to suppress it. Chain letters soliciting funds at this time should be disregarded, and not passed on.

DIED

**STOCKETT.**—Entered into life eternal, on Tuesday, June 26th, at Calgary, Alberta, Canada. **JOHN EDMONDS STOCKETT**, oldest son of the late Thomas Richard Stockett, and Jemima Castow Edmonds, his wife, and a brother of the Rev. Martin S., and the Rev. Norman Stockett. Interment at Pottsville, Pa.

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

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.

RETREAT

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

WANTED

POSITIONS WANTED—CLERICAL

**THE REV. G. TAYLOR GRIFFITH, B.D.**, chaplain of Howe School, offers himself as a locum-tenens to any priest called to the colors. His services will be available September 1st. Summer address, Grace Rectory, Cedar Rapids, Iowa.

**RECTOR OF PARISH** close to large Canadian city desires city parish in Eastern states. Good preacher and reader. Liberal Churchman; highest references: in American orders. Address **PIEST**, care **LIVING CHURCH, Milwaukee, Wis.**

**DEACON DESIRES PARISH** in or near Chicago for summer. Prefers Church with rectory. Address **DEACON**, care **LIVING CHURCH, Milwaukee, Wis.**

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

**PREACHER FOR PREACHING MISSION.** Write for booklet **Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.**

POSITIONS OFFERED—MISCELLANEOUS

**MIDDLE-AGED PROTESTANT WOMAN** wanted for light household duties and as mother's helper for two little girls. Must be thoroughly reliable and give references. State stipend desired. A pleasant home in an Episcopal rectory to right party. Address **P. O. Box 327, Riverside, N. J.**

**SISTERS WANTED**—Small influential Catholic mission in the West needs only one or two sisters (not deaconesses) to make it a live force and ensure its growth and spiritual life. Who will volunteer? Address **SACRIFICE**, care **LIVING CHURCH, Milwaukee, Wis.**

**TWO PART SCHOLARSHIPS** offered by St. Alban's School for Boys, Knoxville, Ill. One capable of playing the organ for the services, the second wanted for office work. Apply **Rev. L. B. HASTINGS, 5749 Kenmore avenue, Chicago, Ill.**

POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER**, eleven years former and present post respectively, wishes position. Churchman, single. Vested choir and three-manual organ essential. All references; over five hundred organ recitals. Address **535, 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.**

**ORGANIST-CHOIRMASTER**; fine musician, capable, well-trained, well-recommended, sound Churchman; desires position near New York. Address **MUSICIAN**, 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.**

**ORGANIST-CHOIRMASTER DESIRES POSITION.** Exceptional experience. Boy voice specialist. Recitalist. Highest references. Address **WORTHY**, care **LIVING CHURCH, Milwaukee, Wis.**

**EXPERIENCED PARISH AND SOCIAL** worker and kindergarten would like a position. Salary moderate. Address **P. O. Box 5, Manchester, Ga.**

**POSITION WANTED** as housemother, caretaker, or attendant for light nervous cases. Address **D. W., 503 Fullerton parkway, Chicago, Ill.**

**EXPERIENCED HOUSEMOTHER** desires position. Highest references. Address **Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.**

**POSITION WANTED** as matron school, small institution, or day nursery. Address **D. W., 503 Fullerton parkway, 2nd Apt., Chicago, Ill.**

**COMPANION-HOUSEKEEPER** desires position. Reliable. References. Address **B. M., care LIVING CHURCH, Milwaukee, Wis.**

PARISH AND CHURCH

**HALL ORGANS.—THREE AND FOUR** manual organs in Grace Cathedral, Topeka; Trinity, Archison, 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.

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

UNLEAVENED BREAD—INCENSE

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

**SAINT MARY'S CONVENT, PEKESKILL, 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.

ROOMS FOR RENT—MASSACHUSETTS

**TWO ROOMS TO RENT** in an attractive cottage for July and August, at East Northfield, Mass. Write at once to **Box 91, East Northfield, Mass.**

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.

NEW NEEDLEWORK MAGAZINES

**STAR NEEDLEWORK JOURNAL**, 25 cents a year; *Plain and Fancy Needlework*, 35 cents a year, stamps. Trial copy of either for three one-cent stamps. Address **JAMES SENIOR, Lamar, Missouri.**

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

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.

## 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.

## ST. ALBAN'S SCHOOL FOR BOYS,

Knoxville, Illinois, will open on September 18, 1917. The rates are \$400 and no extra fees. Best possible preparation for College. The boys are prepared for the College Entrance Board Examinations. The Rector, the Rev. L. B. Hastings, is taking the services at the Atone-ment, Chicago, for the summer and may be found in the parish hall each morning, 5749 Kenmore avenue; telephone, Edgewater 1754. Nine to one daily. On Wednesdays hours will be kept at the Stratford Hotel, ten to twelve.

## 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 purchases 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.

## THE LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St., above Madison Sq.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

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

## ROCHESTER, N. Y.:

Scranton Wetmore & Co.

## TROY, N. Y.:

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

## BUFFALO, N. Y.:

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

## BOSTON:

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

## SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

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

## BALTIMORE:

Lycett, 317 North Charles St.

## WASHINGTON:

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

## LOUISVILLE:

Grace Church.

## STAUNTON, VA.:

Beverly Book Co.

## CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

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

Standard Publishing Co. Cincinnati, Ohio.

*Righting the People's Wrongs. A Lesson from History for Our Own Times.* By B. O. Flower, Author of *The Century After Thomas Moore, Gerald Massey, Whether Prophet, Seer and Man, Civilization's Inferno, The New Tune, Persons, Places, and Ideas.* \$1.25 postpaid.

Century Co. New York.

*The Immigrant and the Community.* By Grace Abbott. \$1.50 net.

T. & T. Clark, 38 George St., Edinburgh, Scotland.

*The Master's Comfort and Hope. Sermons on John XIII: 31—XIV: 31.* By Alfred E. Garvie, M.A. (Oxon.), D.D. (Glas.) Principal of New College, London. The Scholar as Preacher. Third Series. \$1.80 net.

*The Sacrifice of Thankfulness. Sermons by Henry Melville Gwatkin. With a Memoir by T. R. Glover, Fellow of St. John's College, Cambridge. The Scholar as Preacher, Third Series.* \$1.80 net.

*The Religion and Theology of Paul. The Kerr Lectures Delivered in the United Free Church College, Glasgow, During Session 1914-15.* By W. Morgan, D.D., Professor of Systematic Theology and Apologetics in Queen's Theological College, Kingston, Canada.

University of Chicago Press. Chicago, Ill.

*The President's Report 1915-1916.* Bulletin of Information Vol. XVII, No. 1, March, 1917.

Sherman, French, & Co. Boston, Mass.

*A Diagnosis and Other Poems.* By William Pegrum. \$1.35 net.

Macmillan Co. New York.

*The English-Speaking Peoples: Their Future Relations and Joint International Obligations.* By George Louis Beer, Sometime Lecturer in European History at Columbia University; Author of *The Old Colonial System, 1660-1754, British Colonial Policy, 1754-1765*, etc. \$1.50 net.

*The Christian Ministry and Social Problems.* By Charles D. Williams, Bishop of Michigan. Author of *A Valid Christianity for To-day*, etc. \$1.00 net.

*The Religious Education of An American Citizen.* By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. \$1.25 net.

From the Author.

*Armenian Poems.* Rendered into English Verse by Alice Stone Blackwell, Chilmark, Mass. For sale by Robert Chambers, 616 Ford Bldg., Boston, Mass. \$1.50 net.

Henry Holt & Co. New York.

*The Sorry Tale. A Story of the Time of Christ.* By Patience Worth, communicated through Mrs. John H. Curran, edited by Casper S. Yost. \$1.90 net.

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

*The Churches of Christ in Time of War.* Edited by Charles S. Macfarland. General Secretary of the Federal Council of the Churches of Christ in America. A Handbook for the Churches.

## PAMPHLETS

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

*Report of Special Meeting, Washington, D. C., May 7, 8, 9, 1917.*

From the Author.

*The Priest of God. A sermon delivered by the Rev. Henry Quimby, at St. Mark's Church, Worcester, Massachusetts, Sunday, June 24, 1917 (St. John Baptist Day), on the occasion of the Ordination of the Rev. Walter L. Beckwith and the Rev. Charles M. Tubbs to the Sacred Order of Priests. Printed by request.*

## Educational

AT BETHANY HOME SCHOOL, Glendale, Ohio, on the evening of July 3rd, diplomas were presented to three graduates by the Bishop of New Jersey. The Home was visited by an epidemic in the early spring, delaying the close of the school year.

ST. LUKE'S HOSPITAL Training School at Kansas City, Mo., had its commencement exercises this year at Trinity Church (Rev. R. N. Spencer, rector). A shortened form of Evening Prayer, an address by Bishop Partridge, and the presentation of diplomas to the graduate nurses made up the regular programme, to which was added this year an address of appreciation, signed by the officers of the hospital association, to Miss Eleanor Keely. The Bishop, who read the address, also presented to her "a silver purse containing pieces of shining gold". Miss Keely has been the head of the hospital for fourteen years, but is severing her connection with the institution the first of August to become chief of the Kansas City Red Cross base hospital. Two of the graduates have enlisted for hospital work at the front.

PRIZE DAY exercises at Hoosac School on Tuesday, June 26th, were witnessed by a large gathering of friends, parents of the boys, and alumni. On the evening previous, when the athletic prizes were presented, the rector read aloud a number of letters from old boys who are now serving their country in training camps and otherwise. Three of this year's masters have gone into service. Prize Day exercises began with choral Evensong in the chapel. At the closing exercises in the gymnasium the Suffragan Bishop of Connecticut in a stirring address made a patriotic appeal for consecration to the service of the Great War. In his concluding address the rector, the Rev. Dr. E. D. Tibbits, spoke with appreciation of those who had worked so unselfishly and successfully for the school. He told of the successful work Mr. Elmer E. Wentworth had accomplished and announced that the position of head master would be well taken care of in Mr. Wentworth's hands.

THE DIOCESE of Los Angeles is fortunate in that two great Church schools are available for the children of the Church and others, one for boys, Harvard School, in Los Angeles, and the other for girls at La Jolla, almost at the southern extremity of the diocese. Both of these have just closed a most successful year, with thirteen graduates from each. The Bishop's School for girls held commencement exercises during the week of June 3rd to 10th, and that for boys from June 17th to 22nd. The Bishop of the diocese preached before the schools on the first days of commencement. The senior class at the school for girls gave a play, *Prunella*, out of doors in the quadrangle, on Wednesday. Thursday was Bishop's Day, a reception being given by Bishop and Mrs. Johnson in Scripps Hall.

(Continued on page 367)

## ANNUAL CONVOCATION

### SUMMARY

PORTO RICO took steps to secure textbooks in Spanish for the Church schools; also to secure a church paper in Spanish; and favored Prohibition.

### PORTO RICO

THE ELEVENTH annual convocation met in St. John's Church, San Juan, on Tuesday, June 19th. The opening service consisted of the celebration of the Holy Communion and an address by the Bishop on The Fundamentals of the Faith. After the service the convocation met for business. The former secretary having left the district, the Rev. Harvey P. Walter was elected.

The usual business affairs were transacted with dispatch and harmony. Some advance steps were taken.

In view of the difficulty of getting proper lesson material for a subject-graded Church school in the Spanish language, the convocation earnestly petitioned the Bishop to lay this matter before the secretary of the General Board of Religious Education, the Rev. Dr. William E. Gardner, requesting him to correspond with every bishop having Span-

ish-speaking people under his jurisdiction, seeking the consent of these bishops to use the literature for the primary and junior grades of the standard curriculum in their several missionary districts and dioceses. The General Secretary should also be requested to consider having a suitable teachers' training course translated and published in the Spanish language.

This resolution was presented in the belief that if every diocese and missionary district would consent to use these lessons and the book on teacher training, the publisher would receive a sufficient number of orders to cover the expenses involved.

As the people of Porto Rico will vote on prohibition on July 16th, the convocation urged all members of the Church to interest themselves in the campaign now being waged, hoping that every member will by voice and vote help to bring about prohibition.

The Bishop recommended to the convocation the necessity of having some medium of information and of propaganda in the native tongue. Therefore the convocation urged the English-speaking people in the parishes to subscribe for and read one of the Church papers at the very least, and the convocation undertook the publication

of a paper for the district of Porto Rico in the Spanish language.

The committee on the State of the Church reported the new and promising mission of St. Mark's at Ensenada.

For the year the communicant list of the district numbers about the same, owing to a severe pruning of the lists in several of the large parishes and the removal of many colored communicants to the States.

One of the pleasant features of the convocation was provided by the committee on Devotional Conferences for the evening sessions. Miss Fan Rantlett spoke on the Importance of Story Telling in the Church school; the Rev. L. M. A. Haughwout had an illuminating paper on What Hinders the Church; and the Rev. Harvey P. Walter spoke on The Necessity for Trained Teachers for Modern Church School Work.

The Woman's Auxiliary had its annual session during the convocation. The president reported one new Auxiliary organized during the year, and new interest and larger offerings.

The convocation was invited to meet in St. Andrew's Church, Mayaguez, next year, the delegate expressing the hope that by then they would have the new church for which they have been waiting ten years.

## CHURCH LEADERS ASK PRAYERS FOR NEW RUSSIAN GOVERNMENT

### Announcement Appears in New York Papers—Great Bells to be Installed at West Point

New York Office of The Living Church }  
11 West 45th Street }  
New York, July 9, 1917 }

THE following announcement has appeared in the New York papers, with the list noted below:

The American mission to Russia, under the leadership of the Hon. Elihu Root, while greatly gratified with the situation of affairs, has signified its desire for any aid that the people of the United States can give it. In the light of this it has been suggested that an appropriate and effective spiritual service for a people as distinctively religious as the Russians would be a universal intercession on the part of Religious America on their behalf to Almighty God, to the end that the great convulsion in Russia may result in some form of governmental authority which shall assure to the people of that vast Empire an orderly and enduring guaranty of peace and happiness, truth and justice, religion and piety.

To this end, the religious people of Democratic America, of all sects, denominations and faiths, are invited in their houses of worship, on Saturday and Sunday, the 14th and 15th of July, to invoke there the blessing of Heaven upon the Russian people in their great endeavor. To meet this occasion representatives of the various religious bodies being invited to consider the matter have joined in approval of such an appeal and earnestly hope that

leaders of religious thought throughout the United States will share with them in the belief that prayer for Russia is timely and desirable, and therefore take action.

The following list has been given of those approving of the object:

The Rt. Rev. David H. Greer, D.D., LL.D., Bishop of New York; the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York; the Rev. Luther B. Wilson, M. E. Church (President Bishop M. E. Church); the Rev. Dr. Frank Mason North, President Federal Council of Churches of Christ; the Rev. Dr. Charles S. Macfarland, Secretary Churches of Christ; the Rev. Dr. William P. Merrill, Brick Presbyterian Church; the Rev. Dr. Henry van Dyke, Presbyterian; the Rev. Dr. J. Wilbur Chapman, Moderator, General Assembly Presbyterian Church; the Rev. Dr. Charles A. Eaton, Madison Avenue Baptist Church; the Rev. Dr. Stephen S. Wise, Jewish Free Synagogue; Rabbi Herbert S. Goldstein, Orthodox Hebrew; the Rev. Dr. J. Herman Randall, Morris Heights Baptist Church; the Rev. Dr. Walter Laidlaw, Secretary New York Federation of Churches; the Rev. Dr. Junius B. Remensnyder, Lutheran; the Rev. Dr. Milton S. Littlefield, Secretary Congregational Publishing Society; the Rev. Dr. Nehemiah Boynton, Moderator, Congregational Council. Archdeacon Pott and the Rev. Dr. George Alexander of New York City have authorized the addition of their signatures, as has also Cardinal Gibbons.

### MEMORIAL BELLS AT WEST POINT

What is said to be one of the most costly chimes of bells in America and one of rare

musical sweetness is being made at the foundry of the Meneely Bell Company, in Troy, for the tower of Cadet Chapel, at the United States Military Academy, West Point. The bells are the gift of Mrs. James M. Lawton in memory of her father, the late Major General Robert Anderson, who was graduated at West Point in 1825. Major Anderson was in command of Fort Sumter when the first shots of the Civil war were fired.

There will be twelve bells in the chime, the largest weighing nearly two tons and measuring fifty-six inches at its mouth. The Cadet Chapel is of stone quarried from rock found on the military reservation, and its commanding position on the slope overlooking the Hudson River will be an ideal place for the bells.

### TRINITY PARISH

The Very Rev. J. P. D. Llwyd, Dean of Nova Scotia, will preach at the Sunday morning service in Old Trinity Church, on July 22nd and July 29th. During August the special preacher will be the Rev. Leicester C. Lewis, professor in the Western Theological Seminary in Chicago. The sunset singing in front of the Chapel of the Intercession (Trinity parish) on Washington Heights has become a popular institution of the neighborhood. The two choirs of the chapel lead in the singing of hymns and patriotic songs. The crowds join in the singing and are led into the church for a short service and an address by one of the clergy staff. At St. Paul's Chapel on lower Broadway a canteen for soldiers and sailors in uniform is conducted in the parish house by a committee of women connected with the chapel. A light luncheon is served between the hours of twelve and one o'clock. This is proving to be a very interesting and successful work. Incidentally it may be said that hardly a church in the city is so well situated for such a ministry. At all

hours the downtown streets are used by soldiers going to and returning from Governors Island, and sailors quartered at the Navy Yard in Brooklyn. Besides these there are always squads of men in all branches of the national service on sight-seeing tours in this historic part of the city.

#### DR. HOUGHTON IN A RUNAWAY ACCIDENT

While riding in West Thirty-fourth street just west of Broadway on Friday afternoon, the Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, escaped serious injury by jumping from the carriage when the horse became unmanageable through fright. The driver also escaped injury, but the carriage was wrecked before a policeman caught the horse by the bridle and was dragged more than twenty feet.

People who have known Dr. Houghton for years, and are quite competent to make the remark, say that it was just like the rector of "the Little Church Around the Corner" to write to the Police Commissioner commending the patrolman for stopping the runaway horse.

#### NEW CITY DIRECTORY

The great book of names, familiarly known to New Yorkers for many years as Trow's City Directory, was published this week. It covers the boroughs of Manhattan and The Bronx, and contains 1,400,000 names, an increase of 190,000 over 1916.

## DEATH OF ARCHITECT OF THE NATIONAL CATHEDRAL

### Henry Vaughan Dies in Newton Center, Mass.—Services for Fraternal Orders — Confraternity of the Blessed Sacrament

The Living Church News Bureau }  
Boston, July 9, 1917 }

ON Saturday, June 30th, Henry Vaughan, one of the best known architects in America, and a Churchman, departed this life in Newton Center, aged 72 years. He was born in England, but came to this country as a youth. He leaves no relatives here. He was the designer of many beautiful buildings, especially churches and chapels. He was one of the original revivers of Gothic architecture in America, and was esteemed an authority on that style. Perhaps his finest work is the National Cathedral of SS. Peter and Paul at Washington, D. C. On the plans for that edifice he collaborated with George E. Bodley of the English Royal Academy. In Massachusetts, his principal church was that recently erected for the parish of the Redeemer, Chestnut Hill, and with this should be named the lovely chapel at Groton School. The chapel at St. Paul's School, Concord, N. H., was also his design. The burial office was said by the Rev. Edward T. Sullivan in Trinity Church, Newton Center, at 2 o'clock on Tuesday, July 3rd.

#### SERVICES FOR FRATERNAL ORDERS

A special service for the Boston national Elks' convention took place in Trinity Church, Boston, on Sunday evening, July 8th, at 8 P. M., with a sermon by the Rev. John Dysart of Dubuque, Iowa, grand chaplain of the order, and a special musical programme.

The sermon at the joint memorial services of the Boston lodge of the Knights of Pythias, in Faneuil Hall, Boston, on July 1st, was by the Rev. F. L. Beal of East

An interesting review of the volume was published in the *Herald*.

These extracts will doubtless be of more or less interest to many readers of THE LIVING CHURCH throughout the country:

"Coupled with estimates for the outlying territory, its publishers, R. L. Polk & Co., Inc., say it indicates a population in the metropolitan district of close to 8,000,000. That is 700,000 in excess of their previous estimate, in 1914.

"According to the directory, the Smiths no longer are New York's most numerous family. The Cohens now outnumber every other family. The Cohen patronymic occupies 49½ columns in the directory, while the Smiths are disposed of in 46½ columns. The Browns are third and the Levys a close fourth.

"The first name in the directory is Emil Aaby and the last Ignatz Zzisko. The longest name is Spiros Papatanasopoulos. The shortest names are Re and Of, each with several representatives. A good example of connotation is the entry for Frederick C. Lawyers, lawyer, of No. 1 Madison avenue.

"It required 40,000,000 ems of type to print the directory—a metal weight of thirty tons. It is the one hundred and thirtieth issue of Trow's *Directory*. The first was published in 1786 and contained 854 names. A copy recently was sold by the Robert Hoe Library for \$2,275."

Cambridge, grand prelate of the domain of Massachusetts.

#### CATHEDRAL SERVICES

The Sunday night services at the Cathedral are, as last year, preceded this summer by fifteen minutes of singing of hymns on the porch. The attendance last year was very large and this feature was greatly appreciated by many.

#### CONFRATERNITY ESTABLISHES BOSTON WARD

On Corpus Christi, the council of the Confraternity of the Blessed Sacrament issued a charter to the Rev. Glenn Tilley Morse, rector of All Saints' Church, West Newbury, for a permanent ward of the Confraternity in his parish, with himself as superior. This ward holds a monthly half-day retreat. Mr. Morse has begun the collection of a fund for a Church edifice in Georgetown, where he has been holding mission services in a hired hall for some time. This fund now amounts to \$259.34. J. H. CABOT.

#### FORMER OHIO ACOLYTE KILLED AT THE FRONT

A CABLEGRAM received on June 24th from Cairo, Egypt, announces the death of William Webster Sant, on the 23rd. Mr. Sant was a faithful communicant of St. Stephen's parish, East Liverpool, Ohio (Rev. Robert Kell, rector), and for several years served at the altar. At Kenyon College he had a brilliant record, was director of the Brotherhood of St. Andrew while there, and decided to study for holy orders. He won a Rhodes scholarship, and at Oxford university, England, was a member of Lincoln College. At the beginning of the war, with other students, he volunteered for service, and under the British Government was employed in Y. M. C. A. work. Sent to Cairo, Egypt, he had recently become field secretary and was attached to one of the English regiments. At the entrance of the United

States into the war Mr. Sant made application to be transferred from the British to the American service, which had been effected. A letter received a few days before the cablegram told of the enemy's flying machines dropping bombs which he had only escaped by leaving his tent, and prostrating himself upon the ground. A later cable, sent through the Y. M. C. A. department, announces his death. A widowed mother, three brothers in East Liverpool, and many friends mourn the loss of this exceptionally bright young gentleman, whose name now adorns the honor roll in the church.

#### JOHN B. CANNON MEMORIAL PARISH HOUSE

TRINITY PARISH, Clarksville, Tennessee (Rev. Raimundo de Ovies, rector), is erecting a parish house in memory of the late Rev. John B. Cannon, former chaplain of the University of the South.

The parish house is connected with the rectory, which in itself was already a building of considerable size; and the completed project will consist of a nine-room apartment for use of the rector; an auditorium that will seat comfortably nearly four hundred, and which has a stage and dressing rooms; a guild room, which will seat about a hundred; a primary room, sufficiently large to accommodate the youngest children of the Church school; a senior room; a large kitchen, with pantry; a Scout assembly room, twenty-six by seventy feet; and ample space in the basement for furnace, coal bins, etc.

The building is of brick, cemented to harmonize with the church, and trimmed in white limestone. The completed building is valued at nearly \$20,000. In a three days' campaign, ninety-three per cent. of the contract price was subscribed by the parish. Certain changes in the original plans, however, will necessitate an additional expenditure of about \$3,500, for which the parish will assume a debt. Provision for extra class rooms is being made by the use of folding partitions in the auditorium.

Mr. Cannon was rector of Trinity Church for two years; and in that time he endeared himself to the whole community, and greatly strengthened the parish.

#### MONTANA CHURCH OPENED

ON SUNDAY, June 24th, St. Mary's Church, Malta, Mont., was formally opened for divine service by Bishop Faber. The Rev. L. J. Christler of St. Mark's, Havre, who formerly had charge of the work in this field, preached the sermon. The church was well filled with a joyful and thankful congregation. The Rev. G. V. Bell, missionary in charge, assisted the Bishop in the administration of the Holy Communion. In the evening the Bishop preached a forceful sermon on Christian conduct and character, and confirmed a class of seven.

Malta is a prosperous and rapidly growing town, and the work of the Church is making progress under the faithful and efficient leadership of the Rev. G. V. Bell and his devoted wife.

The new church and guild hall are of concrete after plans by W. H. Whitehouse of Spokane. The style is Gothic and thoroughly Anglican. The altar was given by Bishop Faber, and the altar furnishings are in loving memory of Marion Jessie Survant.

Up to this time the services of the Church have been held in halls, in vacant stores, and in schoolhouses. Malta has now what it has never had before—a settled pastor to look after its spiritual interests.



# WAR ACTIVITIES OF THE CHURCH IN PHILADELPHIA

## Hall Given for Use of the Army and Navy—Various Services

*The Living Church News Bureau }  
Philadelphia, July 9, 1917*

**T**HE Church of the Holy Apostles has given Cooper Battalion Hall for the temporary use of the army and navy. This is well equipped with gymnasium, shower baths, etc., which are granted for free use to the men. Later it is intended to charge a nominal sum for the use of the equipment. This effort is in line with the movement for the care of the men while at this port or camping in this vicinity.

Bishop Rhinelander confirmed a class of young men who have recently enlisted in Company G of the Sixth Infantry, in St. Paul's Church, Doylestown. The class was presented by the Rev. W. Y. Edwards. A large work is being done by this and other parishes adjacent to camps of soldiers and medical men. At Allentown, where there are many of the Philadelphia boys, work is being done by the rector of the Church of the Mediator, with the aid of three sons of priests of the Church who have enlisted for service in the ambulance corps. On Sunday, July 1st, Bishop Suffragan Garland visited the camp and conducted a service for the men in the afternoon. At the present time there is a largely attended mass held by the priest of the Roman Church for the men at the camp. Arrangements are being made for a celebration of the Holy Communion at a later hour, about 7:30 each Sunday, by a priest of the Church. The Rev. W. Jansen has been appointed by the Bishop as chaplain for the corps, but since no provision is made by the government for a chaplain in the ambulance corps he has been unable to secure a commission.

### UNION SERVICE AT TACONY

Tacony held a patriotic union service last

week in the Baptist church, in which all the denominations, the Roman Church, and our own took part. The principal address was made by Judge John M. Patterson, of the Common Pleas Court. The Rev. R. A. Edwards made an appeal for the starving Armenians, and six prominent men of the town were appointed a committee to make monthly canvass of the people for six months to secure aid for the Armenians.

### FRIDAY NOON SERVICES IN ST. STEPHEN'S CHURCH

A series of services to be continued throughout six weeks in St. Stephen's Church have been arranged by the Confederation of Churches. These services are being held on Friday noon of each week, and a prominent minister is the speaker. Last Friday the Rev. Floyd W. Tomkins, D.D., spoke on questions pertaining to the present situation. Last Friday, also, in the same church, Bishop Rhinelander called together the clergy of the diocese for a short service of devotion, a celebration of the Holy Communion, and discussion of pertinent matters.

### ANNIVERSARY OF TRINITY CHURCH, BUCKINGHAM

Trinity Church, Buckingham, has this year celebrated its eightieth anniversary. An historical paper by Harry E. Carver, a sermon by the Rev. J. J. Rowan Spong, a patriotic parade and a flag-raising, and addresses by Chaplain Williams of the battleship *Kansas* and Dr. Meade of the University of Pennsylvania occupied the Sunday within the anniversary festivities. On the following Thursday there was a flag drill followed by a reception, and at a festal Evensong addresses were made by the Rev. W. Y. Edwards and Mr. Frank S. Longshore. There was an exhibition of old parish silver and Bibles and Prayer Books.

EDWARD JAMES MCHENRY.

### ALL SAINTS', RAVENSWOOD

The Rev. A. H. W. Anderson, rector of All Saints', Ravenswood, who was given the degree of D.D. by Highland College, Highland, Kansas, at its commencement on June 14th, has been appointed chairman of the 59th Division of the Exemption Board by the President. The parish house of All Saints' Church has been selected as the division headquarters, where those drafted will be examined.

This parish house has become a center of war activity, as the parish has turned over its equipment to the Ravenswood Branch Red Cross No. 9 for work on Mondays, the rector's wife being chairman of this branch.

On Wednesday evenings St. Anne's Guild will work on clothes for the little French orphans.

The rector has given up all idea of having a vacation as the exemption board work will keep him in Chicago during the summer months.

### Y. M. C. A. WORK AT FORT SHERIDAN

As is usual the Y. M. C. A. is aiding the Church in her work at the officers' training camp at Fort Sheridan. In fact the Y. M. C. A. quarters are the social and the business center and a religious center of the camp, and are in constant use by officers and men. A working principle of the Association, "Be obliging," is very much in evidence here. The chaplains, the Rev. C. L. Gilkey and the Rev. Myron Adams, and their corps of willing secretaries, take all pains for the men, all in the best spirit. The soldiers seem to appreciate what is done for them, judging from their attitude at headquarters. Nearly every evening a special meeting, entertainment, or informal service is held in the shed, all well attended by the men. Leaders in civic and military life speak at these gatherings, and none have a keener, more attentive, or more generous, audience than they have. The speaker on Friday evening, July 6th, was Mr. Julius Rosenwald, who is chairman of the purchasing department of the Commission of the National Defense Board. Mr. Rosenwald told in a frank way what was happening at Washington, and freely answered questions put to him afterwards by the men from the floor. Mr. Rosenwald did not mince matters, and while careful to state the difficulties of the nation in the war, and to acknowledge the seriousness of the times, was optimistic in his opinion of the measures being taken by the government and its aides from business and professional life. Mr. Rosenwald praised the patriotism of the hundreds of men of wealth who come forward daily offering to give their services for their country. A roster of the Churchmen at the Fort is being made, that all may have the personal ministrations of the clergy. There are over five thousand men in the camp whose religious affiliations have not been recorded. To discover the faith of the soldiers is left to the clergy and to the Y. M. C. A. It will help if our parish priests will send the names of their parishioners serving at Fort Sheridan directly to the secretary of the Y. M. C. A. Some of our men appreciate the early celebration of the Holy Communion each Sunday. It must be said, however, that the most popular service, judging from the attendance, and also the most impressive service at the camp, is the Roman Catholic mass at eight o'clock on Sunday mornings. More than two hundred men attend this service in the gymnasium, when Father Vattman celebrates, and the sight of these crowds of men in khaki worshipping is touching.

### DEATH OF T. S. SMITH AT THE FRONT

The Rev. E. J. M. Nutter, former rector of St. John's, Irving Park, has written re-

## TYPICAL PATRIOTIC SERVICES IN THE CHURCHES OF CHICAGO

### War Work of Parishes—And of the Y. M. C. A.—Irving Park Parish Learns of its First War Casualty

*The Living Church News Bureau }  
Chicago, July 9, 1917*

**A**SPECIAL service, national in tone and character, was held on St. John Baptist's Day in St. Augustine's Church, Wilmette, "To the glory of God and in commemoration of the two hundredth anniversary of modern Masonry, in welcome to Wilmette Lodge, 931, A. F. and A. M." The sermon was preached by the rector, the Rev. Frank E. Wilson. On the Sunday following, July 1st, an Independence Day service was held at St. Augustine's, when the rector preached, and the "Jackies'" Band from the Great Lakes' Training Station led the singing. Similar services were held in the parish of St. Joseph's, Pullman, and in the mission church of All Saints', Roseland, on the same day, when two patriotic societies presented national flags to the church, which were received and blessed by the rector, the Rev. J. W. Jones. The service at St. Joseph's, Pullman, was at 5 o'clock, the

members of Mayflower Lodge of the Sons of St. George, who gave one of the flags, attending in a body. After the presentation the pledge of allegiance to the colors was taken by the congregation standing. A service was held later in the evening at All Saints, Roseland, the Patriotic Order of the Sons of America giving the flag. The rector preached at both services. The offerings were devoted to a War Relief Fund begun for helping the family of the first soldier of the community to fall in battle.

### SOCIAL SERVICE COMMISSION AIDS IN REGISTERING WOMEN

The Social Service Commission is helping the Woman's Church Federation in Chicago in its work of registering of women for national service, by seeing to the registration of the women of our Church. The Commission has asked the clergy to appoint able women to take charge of the registration in their respective parishes of those who are doing welfare or Red Cross work. Every woman registering on the parish list will receive an official registration card from Washington on payment of a fee of ten cents. Miss Carrie Menge, acting field secretary of the diocesan commission, is directing the work here.

porting the death of Thomas Sherman Smith, a member of the parish who went to the front at the outbreak of the war. Mr. Sherman fell in one of the Canadian attacks on the German lines on May 10th and died of his wounds on May 25th. This is the first casualty among the young men of the parish, who have volunteered for active service.

#### RECTORY FOR KENWOOD MISSION

The Church of the Messiah, the new mission begun by St. Paul's, Kenwood, at Eighty-third street and Dante avenue, has been wisely provided in advance with a rectory. This rectory, which is being used as a temporary parish hall, was completed on June 30th, when a week-end carnival was held in aid of the mission.

#### MISCELLANEOUS

The Rev. F. C. Armstrong, chaplain of the 16th Infantry, and formerly one of the assistants at St. Paul's, Kenwood, has written to the rector of St. Paul's thanking him for Communion vessels and linen sent to him from his old parish. Chaplain Armstrong is now with his regiment in France.

The Rev. Dr. Hopkins announces that the women in the Church of the Redeemer have during the last eighteen months done work for the Red Cross aggregating \$4,000 in value. A sign like that of Trinity Church, New York, has been placed on the church door reading, "Come in and pray about the war". The Rev. J. K. Dew-Brittain, of Griggsville, Illinois, is supplying at the Redeemer during July and August, the rector and Mrs. Hopkins being at their summer home at Grand Isle, Vt.

At St. Chrysostom's Church, a parish flag pole was dedicated on Memorial Day, with a service of flag raising conducted by the Rev. G. A. MacWhorter, the assistant, and the scoutmaster. The flag raising was sponsored by Troops 40, 41, and 43 of the Boy Scouts.

At the annual meeting of the trustees of Hobart College, the rector of St. Chrysostom's, the Rev. N. O. Hutton, an alumnus of Hobart of the class of 1903, was voted the honorary degree of S.T.D.

H. B. GWYN.

#### ANOTHER "LIBERTY BELL"

THE WOMEN of Trinity Church, Sharon Springs, New York, devoted \$200 of their guild's funds to the purchase of Liberty bonds. While being rung by order of the city authorities, in commemoration of the bond issue, the church bell was very badly cracked, so as to be practically useless. The loss is quite a heavy one to the parish, but the sentimental value of the parallel to Philadelphia's famous Liberty Bell is a recompense. The community is discussing the propriety of preserving the bell.

#### CONSECRATION OF CHRIST CHURCH, RIDGEWOOD, N. J.

ON THE VIGIL of St. John Baptist, the fabric of Christ Church, Ridgewood, N. J., was consecrated by Bishop Lines, assisted by the Suffragan Bishop (who preached the sermon), the Rev. Edwin S. Carson, rector of the parish, and other clergy of the diocese. The day was the fiftieth anniversary of the consecration of the first church at Ridgewood. There is now a fine group of buildings on ample grounds—the church, parish house, and rectory. By systematic work the debt incurred in the building operations was gradually liquidated through several years.

At the consecration service there was a large congregation. Flowers and palms

decorated the sanctuary. The large vested choir assisted in the service under the direction of Mr. Charles Lamb, organist and choirmaster. The visiting clergy were entertained at luncheon in the parish house. The weather was perfect, and the day was full of happiness for the rector and his people.

#### MEMORIAL RECTORY AT ELKHART, INDIANA

ST. JOHN'S CHURCH, Elkhart, Indiana (Rev. William Wesley Daup, rector), is rejoicing over the gift of a new rectory by



MEMORIAL RECTORY OF ST. JOHN'S CHURCH, ELKHART, IND.

Mr. and Mrs. W. H. Foster, as a memorial to their mothers. The architecture follows that of the church close by, and is one of the most attractive buildings of its character in the diocese of Michigan City. The structure was designed by Ellwood and Ellwood of Elkhart, well-known as Church architects. Its walls are of tapestry brick with stone trimmings and the inside finish is white enamel and mahogany stained birch. The property, including eight rooms, equipped with all modern conveniences, is valued at \$8,000.

#### AMERICAN PRIEST DECORATED

FOR RESCUING two wounded officers from the first line trenches, the Rev. Henry Russell Talbot, formerly Dean of the Cathedral at Albany, and latterly of Oregon, has been decorated with the French war cross for bravery. He was a member of the ambulance corps. Mr. and Mrs. Talbot are both now in this country, and have volunteered for service with the Red Cross.

#### CLERGYMAN DIVES TWELVE TIMES

DIVING INTO the Charles river twelve times in the attempt to save a suicide and succeeding only in rescuing his dead body, the Rev. Gabriel Farrell, Jr., assistant at the Church of St. Luke and the Epiphany, Philadelphia, added one more to a long list of heroic deeds in the water.

Mr. Farrell is a son of Gabriel Farrell, the boatman in charge of the Charlesbank boathouse in Boston. He was alone in the boathouse recently when the screams of a number of girls attracted him and the information was given that a man had just

jumped into the river from the Esplanade back of the Nurses' Home.

Jumping into a boat the young clergyman reached the spot indicated by the girls, pulled off his coat and plunged into the river. He did not succeed in finding the body. Determined not to give up, Mr. Farrell continued to dive. The twelfth time he rose with the body. For twenty minutes he tried artificial respiration, but in vain. Major Washburn of the Massachusetts General Hospital pronounced the man dead.

As a boy, Mr. Farrell spent much of his time around his father's boathouse on the

Charles and it is said that he has saved as many as fifty lives. In 1906 he recovered the body of a boy supposed to be drowned and revived him. The following year he saved two small boys and was awarded a Carnegie medal.

#### CONSECRATION OF MONTANA CHURCH

ON JUNE 27TH Bishop Faber consecrated St. Stephen's Church, Choteau, Mont. (Rev. L. J. Haley, missionary in charge). Mr. John W. Hall read the request and instrument of donation, and the Rev. Mr. Haley read the sentence of consecration.

Mr. Haley was sent to the Teton county mission field four years ago, with his headquarters at Choteau. He found a debt of \$2,500 on the church, but with the aid of a devoted guild he has been able to clear this away, and also to build a guild hall and rectory.

#### CHURCH ADVERTISING AND PUBLICITY

THE SECOND annual campaign of the Church Advertising and Publicity Department of the Associated Advertising Clubs of the World was conducted in the hall of Christ Church Cathedral, St. Louis, from June 3rd to 7th. In seventeen churches of the city the department on June 3rd presented its topic to the congregations. Interpreting the words of Christ in terms of publicity, one speaker declared that "the Saviour's commission, 'Go ye into all the world and preach the Gospel to every creature' is an injunction to advertising. . . . The right kind of advertisements help to interpret the Church to the world in language that can be understood."

The department is to have an office in New York in the building of the New York Advertising Clubs, at 47 East Twenty-fifth street, whence it plans to teach methods of publicity for the Church.

BEQUESTS

CHRIST CHURCH and Grace Church, Williamsburg, Brooklyn, N. Y., and St. Luke's Church, Sea Cliff, Long Island, receive \$500 each from the estate of the late Christopher W. Wilson of Brooklyn.

MEMORIALS AND GIFTS

THE BISHOP OF MINNESOTA blessed a processional cross on July 2nd, which was given to Grace Memorial Church, Wabasha, Minn., by the members in memory of one of their dearest rectors, the late Rev. Elmer E. Lofstrom.

CALVARY CHURCH, Stonington, Conn., has recently received from Mrs. Clifton R. Brewer, wife of the rector of Trinity Church, Roslyn, L. I., an altar service book in memory of her father and mother; also a bronze cross to be placed over the entrance door of the church, in memory of her sister.

ALL SAINTS' CHURCH, Orange, N. J. (Rev. Clarence M. Dunham, rector), has recently received a number of gifts and memorials, among them being a white silk chasuble, a handsome black cope, a purple and a black pall, seven sanctuary lamps given as memorials and a set of fourteen stations of the cross.

THE NEW bell in the tower of St. Anne's Church, Amsterdam, N. Y., was used for the first time on Independence Day. It is the gift of James T. Sugden, a member of the vestry, and is from the Meneely Foundry, replacing a small bell which has been in use since 1855. In this connection, it is interesting to note that the first bell in use in the parish was presented by Queen Anne in 1712. A fragment of it is still preserved.

SUNDAY MORNING, June 3rd, a window was dedicated in the Church of the Holy Cross, Tryon, district of Asheville (Rev. H. N. Bowne, rector), "in loving memory of Leila G. Bedell, M.D." The window is the gift of Miss Sara Purdy, and represents a full length figure of St. Luke. The work was designed and executed by Mr. Tracy P. Rudd of the studio of C. J. Connick, Boston.

TWO FARMS near Bantam Lake have been given to the diocese of Connecticut. One farm is to be used as a missionary center, called St. Faith's Mission. The other, a farm of one hundred and eighty acres, has been given for a period of years to the commission on work among young men and boys. At a minimum cost a way seems now to be opened to all who desire a restful and healthful vacation among the hills.

AT TRINITY CHURCH, Newton Center, Mass., on June 24th a chancel memorial window, given anonymously, was the object of a service of dedication. The window, whose title is Praise, is fifteenth century English. It was designed and executed by W. E. Roberts under the supervision of Robert Casson of Irving and Casson, the mechanical work being done at the Colonial Stained Glass Works. The cost was \$5,000.

ON WHITSUNDAY, St. John's Church, Arlington, Mass., received a number of memorials and gifts. A national flag was raised, the gift of the Sons of Veterans; a beautiful processional cross was received and blessed, being given in memory of Gertrude Ellen Hubbard by her husband; and finally a new pulpit was dedicated. Of this

latter, the rector writes that it is a splendid piece of furniture, constructed entirely of oak, and is a gift from Mr. Arthur Birch, a communicant. The pulpit was designed by Mr. George W. Chickering, the senior warden, and was built in Boston.

A LARGE rose window of colored glass, the gift of various friends and members of the mission of El Centro, California, was formally dedicated on June 17th by the missionary in charge, the Rev. C. Rankin Barnes. A silver tablet beneath shows it to have been given in memory of the Rev. David Brooks, his wife Elizabeth, and their daughter, Mrs. Fannie Brooks Webber. Mr. Brooks was for many years a missionary in Kansas, coming to El Centro at an advanced age he took occasional services in St. Paul's mission until his death in 1913. The mission has been steadily growing since Mr. Barnes took charge after his ordination last year, although a fire consumed the church building last August.

ALBANY

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

Albany Boy Dead in France—Food Conservation

THE REV. CREIGHTON R. STOREY, rector of Trinity Church, Albany, has received word from British army headquarters of the death somewhere in France of his son Creighton Richard Storey, Jr. The younger Mr. Storey was born in Albany twenty-one years ago, and had been with the Canadian forces in France. In his last letter he wrote: "While I am writing here boys are falling all around, but they are heroes. None of us is afraid to die."

"A FRIEND of mine," we are informed by a clergyman of Troy, "is grinding cracked corn in a coffee grinder and from the product his wife makes delicious corn bread. This is the kind of American patriotism that will win the war."

CONNECTICUT

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

Rector of St. Thomas', New Haven—New Editor for Connecticut Churchman—Statistics

RARELY HAVE parishes flourished for as long a period as sixty-nine years with but two rectors, yet St. Thomas' Church, New Haven (Rev. William A. Beardsley), enjoys this unique distinction and the two rectors have been members of the same family, an event that might well be considered unprecedented in the American Church. When the church was founded sixty-nine years ago, the Rev. Dr. Eben Edwards Beardsley was its rector, which position he held for forty-two years, and upon his death was succeeded by his nephew, the present rector, who has recently celebrated his silver anniversary as rector of this parish.

OF THE CLERGY of the diocese serving their country in the present crisis, one has gone to France to serve as a member of the American Red Cross Commission, two are serving at Plattsburg, one is chaplain of the First Connecticut Infantry, one is chaplain of the naval militia, and there are others who have applied for service.

THERE ARE NOW sixty-one active branches of the Girls' Friendly Society in the diocese. Two branches have been organized during the past year and four have been reorganized.

THE LENTEN mite box offerings of the Sunday schools of the diocese amount this year to \$7,175.05, a considerable increase over the offering of 1916. The largest contributing Sunday school was St. John's,

Bridgeport, which made an offering of \$916.86.

THE REV. GEORGE T. LINSLEY, after eleven years in office as editor of the *Connecticut Churchman*, has felt obliged to relinquish that position owing to the multiplication of other duties. The Bishop has appointed Mrs. Oscar W. Noble, who has been for the past twenty-two years on the staff of the *Waterbury American*, to succeed Mr. Linsley.

THE DIOCESAN CONVENTION will meet in future on the third Sunday in May instead of the second Tuesday in June, as in former years.

ERIE

ROGERS ISRAEL, D.D., Bishop

Anniversary Observance—Trinity, Fairview—Bishop Israel

THE FORTIETH anniversary of Grace Church, North Girard, was fittingly observed Sunday, July 1st, with special services by the Sunday school and congregation. The children of the Sunday school presented an historical cantata adapted by the rector, the Rev. F. C. F. Randolph, who gave an historical address. The evening service was marked by a strong patriotic note. Grace Church parish has steadily grown, although in a small community with a large rural surrounding. It is one of the few parishes in the diocese with an endowment, which now totals \$14,000, and was given entirely by the members of the Miles family, pioneer Churchmen in that locality. A mission established at Fairview is supplied from North Girard.

TRINITY MISSION, Fairview, plans the purchase of a very desirable location, and a portable chapel has been secured through the efforts of Bishop Israel. During the past ten years the mission has grown from five communicants to fifty, and has money in hand to purchase the lot and the chapel equipment.

FITTING TRIBUTE was paid to Bishop Israel last week at the close of the Red Cross campaign in Erie, when the total was announced of the fund given by the city. When he arose to speak applause resounded for two minutes and he enjoyed the distinction of being the only clergyman invited to address the workers. The oversubscription is credited by many of the workers to his decision to go to France with a Red Cross unit. He will sail within a few days.

THE REV. MARTIN AIGNER, D.D., the ecclesiastical authority of the diocese, has arranged for a resumption of services for the summer at Conneaut Lake. Last summer a large tent was secured and equipped for the services at this resort and this will be opened early in July.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Outdoor Services

ON SUNDAY, July 1st, the first of this season's outdoor services was held from St. Paul's Church, Indianapolis. The choir, vested as usual, marched to the steps of the Federal Building, where an informal service was held, Bishop Francis delivering the address.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Successful Financial Campaign in Brooklyn

ON THE first Sunday in July, the rector of Christ Church, Williamsburg, Brooklyn (Rev. William Sheafe Chase, D.D.), was able to announce the successful close of a

campaign to raise \$5,000 for organ repair and to pay off a mortgage. The amount was oversubscribed by \$156.25.

### MILWAUKEE

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

#### Death of Mrs. Mary M. Meachem

THERE DIED in Milwaukee on June 19th, Mrs. Mary M. Meachem, widow of the late Dr. E. H. G. Meachem of Milwaukee, at the age of 83. Mrs. Meachem had resided in Milwaukee for thirty years or more and had been actively connected with the Church and with much of its charitable work during all these years. Formerly residing on the south side, she was for many years a member of St. John's parish; but removing after her widowhood to the east side, she became affiliated with All Saints' Cathedral. For many years she was a member of the board of managers of St. John's Home and had served on the board of the Associated Charities. She was a devoted Churchwoman and intimately acquainted with many of the clergy of the diocese and beyond. After a funeral service at All Saints' Cathedral the body was taken to Racine for burial, the Rev. Dr. F. S. Penfold, rector of St. Luke's, officiating at the cemetery.

### MINNESOTA

FRANK A. McELWAIN, D.D., Bp. Suffr.

#### Pilgrimage of Prayer

ON ITS way westward, the Pilgrimage of Prayer reached Minnesota on June 24th. On that day, in practically every parish, there was corporate communion for all women. In the Twin Cities there was a daily service of intercession and meditation preceded by Holy Communion at ten o'clock. The churches in Minneapolis united for this service holding it at St. Mark's. In St. Paul, it was at St. John the Evangelist. In addition, there were services at various hours of the day in the individual churches. Through the agency of Mr. Francis E. Olney, president of the Brotherhood assembly of the diocese, the men were invited to unite in the Pilgrimage on Wednesday evening, June 27th, at a special service in St. Paul's Church, Minneapolis. Bishop McElwain and the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Eastern Oklahoma and former rector of St. Paul's, made the addresses. On St. Peter's Day, Friday, June 29th, the hours from ten to three were devoted throughout the diocese to united prayer. In Minneapolis, the order of the quiet day was as follows: Holy Communion at ten followed by meditation by the Rev. Frederick D. Tyner and intercessions led by the Rev. Hanford L. Russell. There were three such periods during the day. In St. Paul, a similar service was conducted at St. John the Evangelist by the Rev. Edward M. Cross.

### OREGON

W. T. SUMNER, D.D., Bishop

#### Bishop Brent in Portland—Convocation—Red Cross

A VISIT FROM Bishop Brent of the Philippines was a great event for the Church in Portland. The Bishop preached at the Pro-Cathedral the morning of July 1st, and at St. David's Church in the evening. He was a guest of the clericus at luncheon on the following day and gave them a most inspiring talk. While in Portland, he also addressed a large public meeting and was enthusiastically received.

CELEBRATIONS of the Holy Communion were held at the Church of the Good Shepherd and St. David's Church, Portland, on

the Fourth of July. A short patriotic sermon was given by the rector of St. David's.

PLANS ARE already being made for the meeting of the northern convocation at Astoria, on the 18th and 19th of September. The clergy from Portland will make the trip by steamboat down the Columbia.

ONE OF the leading figures in the Red Cross campaign in Marion county was the Rev. Robert S. Gill of Salem, who had charge of the publicity department. Marion county far exceeded its quota. The sum of \$400,000, double what was asked, was raised in Portland.

### PITTSBURGH

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

#### Patriotic Sunday—School Exercises—Appreciation

PATRIOTIC SUNDAY, July 1st, was very generally observed throughout the city and the diocese. Patriotic hymns were sung, sermons, in accordance with the request of the government, were largely concerning Food Conservation, and the resolution on national prohibition passed by the diocesan convention in May was read and cordially commended to the consideration of all Church people.

AT THE closing exercises of the Sunday school of Grace Church, Pittsburgh, held in the church, on Sunday, June 24th, for the first time the Church flag and the national flag were carried in procession. These flags were gifts to the Sunday school by the men's club of the parish. Silver medals were awarded and diplomas given. This school has won diocesan pennants in four successive years.

FRIENDS IN the Church of the Ascension, Pittsburgh, recently presented the rector, the Rev. Wyatt Brown, Litt.D., with a purse of approximately \$1,000 as a token of appreciation.

### QUINCY

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

#### Endowment Campaign Closes — Discretionary Fund for Bishop Fawcett

THE REV. J. A. SCHAAD, fiscal agent for the diocesan endowment campaign, submitted his final report July 1st. The amount raised was \$27,848.27, making the total diocesan endowment fund now about \$45,000.

A DISCRETIONARY fund, which may amount to \$1,500 or more, is being raised in the diocese for the use of Bishop Fawcett, chaplain of the Fifth Illinois Regiment, now mobilized for service with headquarters at Quincy. The Rev. H. L. Bowen, rector of St. Paul's Church, Peoria, has charge of the raising of this fund, which now amounts to over \$500.

### RHODE ISLAND

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

#### Cornerstone Laid—Patriotic Services

NOTABLE in the history of the Church in Rhode Island and particularly of the Church of the Redeemer, Providence, was the laying by Bishop Perry on Sunday, July 1st, of the cornerstone of the new church. The choir of the church was augmented by that of St. John's and a large number of the clergy of Providence and vicinity took part in the procession which was made up as follows: Crucifer, choir, American flag, wardens and vestrymen, clergy with the rector, the Rev. Frederick J. Bassett, D.D., the preacher, the Rev. John Frank Scott, and the Bishop. The procession formed at

the house of a parishioner on an adjacent street and marched to the foundations of the new church, where, on the newly laid floor, a large congregation was assembled. The offering was taken for the building fund, which still lacks about \$16,000. The church when completed will be one of the handsomest stone churches in the city.

MANY OF THE churches in the diocese held patriotic and military services on Sunday, July 1st, and the rectors preached patriotic sermons. Many men in uniform appeared in the congregations.

### SOUTH CAROLINA

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

#### Lightning Strikes New Church

THE NEW Christ Church, Mullins, was struck by lightning during a storm on June 22nd, and damaged to the extent of about \$200. The rear end of the building was knocked out, but a quick response from the fire department extinguished the resultant flames.

### SOUTHERN OHIO

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

#### Red Cross—Cathedral "Adopts" Company of National Guard

THE RAISING of \$1,700,000 by Cincinnati for the Red Cross was greatly helped by Churchmen. Col. William Cooper Procter headed the whole movement, while the Rev. Frank H. Nelson, D.D., was captain of one of the teams. The Rev. Messrs. George H. Hills, Gilbert P. Symons, and other clergy and laity of the Church did yeoman service.

ST. PAUL'S CATHEDRAL has adopted Company H, Third Regiment, O. N. G., as their special care. The company in charge of Capt. Morrow, a Churchman, was delightfully entertained by the parish at an informal reception.

### SOUTHERN VIRGINIA

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

#### War Work of Christ Church, Norfolk

CHRIST CHURCH, Norfolk (Rev. Francis C. Steinmetz, rector), is doing much work among the sailors in the port. The Brotherhood has mobilized automobiles and brings about one hundred sailors to church every week, on a recent Sunday thirty British sailors with their commodore being present. The Brotherhood is also collecting magazines and books for the overcrowded Marine Hospital, and is carrying some of this material directly to the contagious camp. A camp of thirty thousand men is soon to be established at Jamestown. One of the national commissioners there (a Presbyterian) has been heard to say that in his opinion this was the opportunity of the Episcopal Church and that they were making good; he had found the clergy of the Church one hundred per cent. efficient. A recent every-member canvass in Christ Church parish has solved its financial troubles. The flag has been introduced into the church and also floats from the tower. Fifty young men from the parish and twenty-four from its settlement house have entered the nation's service.

### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

#### Convocation of Nashville

THE CONVOCATION of Nashville met at St. Barnabas' Church, Tullahoma (Rev. D. I. Hobbs, rector), for a two days' session on



June 26th and 27th. The discussions were timely and helpful—especially that on the Open Forum. All places in the convocation were reported looked after except two—and the Dean (Dr. H. J. Mikell, Bishop-elect of Atlanta) soon found volunteers to care for them until permanent men were located.

**VIRGINIA**

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

**Outdoor Services**

ST. STEPHEN'S Church, Culpeper, was fortunate in receiving at the time of its erection, in 1821, an acre of ground for site and churchyard. During July and August the evening service is being held on the front lawn before the Sunday school building, pews and electric lights making comfort in its use. The rector preaches a series of sermons on The Family. This service is proving popular.

**WESTERN NEW YORK**

**A Presentation**

THE REV. EVAN H. MARTIN, who has recently resigned his rectorship of St. Thomas' Church, Rochester, was presented with a purse of gold at a farewell reception tendered by his vestry and parishioners.

**WEST MISSOURI**

S. C. PARTRIDGE, D.D., Bishop  
Anniversary of Enthronement

ON WEDNESDAY morning, June 27th, Bishop Partridge had the usual quiet and appropriate commemoration service of his enthronement as Bishop of West Missouri six years ago. The Bishop celebrated at Grace Church, Kansas City, at an early hour. Those of the clergy who could come were present and afterwards breakfasted with him at the Coates House.

**CANADA**

Installation Service—Women Given Suffrage—  
Memorial Services

*Diocese of Fredericton*

THE VEN. ARCHDEACON CROWFOOT, rector of St. Paul's Church, St. John, was installed as Archdeacon of St. John in Christ Church Cathedral, Fredericton, June 17th. Bishop Richardson was the preacher on the occasion.

*Diocese of Huron*

THE CLOSE of several years' agitation of a vexed question was marked, June 21st, when the diocesan synod finished the yearly session, and the right of women to vote at vestry meetings was approved.—AT THE ordination in St. Paul's, London, June 17th, Bishop Williams ordained four priests and one deacon.—A LARGE congregation was present in the Church of the Nativity, Dutton, when a solemn memorial service was held for the late Private Hefford, a parishioner, who fell at Vimy Ridge.—THE RECTOR of St. John's Church, St. Thomas, has received an offer of \$1,000 out of \$3,000 needed to install the new organ, if the whole sum is raised by June of next year.

*Diocese of Niagara*

THE NEW font for St. James' Church, Hamilton, was dedicated by the rector, and the Dean of Niagara, the Very Rev. Dr. Owen, assisted in the service. The formal presentation of the font was made by two little girls of the Sunday school. There had been a very largely attended service in the morning in memory of eight members of the congregation who had fallen in battle.

*Diocese of Ontario*

DEAN STARR has just returned to his parish, St. George's Cathedral, Kingston, from overseas, where he has been at work as chaplain to the troops. He says that, while conditions are serious in England, the men at the front are cheerful and healthy. He said that the entrance of the United States into the war had had a most encouraging effect.

*Diocese of Ottawa*

BISHOP ROPER, in his charge to the June meeting of the diocesan synod, emphasized the responsibility of maintaining the work already in hand at the front. He said the lengthening out of these months of war is putting a strain upon all workers. The appeal of novelty passes away, and we shall need a settled, prayerful determination to maintain all the work to which we have put our hand.

**Educational**

(Continued from page 360)

The commencement proper took place on Friday. The school for boys followed the usual routine of a military school, the entire week being filled with interesting features. On Thursday of commencement week the whole afternoon was given over to military events. Both schools are filled to the limit with pupils.

THE FIRST summer school of religious instruction was held at St. James' Church, Grosse Isle, Mich., from June 27th to July 3rd. A programme had been provided with standard courses in Teacher Training, in Pedagogy, Missions, the Gospels and Life of Christ, and the Christian Year. Of fifty enrolled for these courses twenty-five had perfect attendance. In addition forty-eight visitors attended the evening lectures on the *Christian Nurture Series*. Eighteen parishes were represented by students from Detroit, Ann Arbor, Grand Rapids, Ypsilanti, Saginaw, Dearborn, and Grosse Isle. Great interest was manifested in the department of Religious Pedagogy, the course conducted by Miss Wells of St. George's, St. Louis, and the lectures on the *Christian Nurture Series* by the Rev. Mr. Kemerer. These were supplemented by "demonstration lessons". Other courses in Missions, conducted by Miss Alice Goldthwaite, president of the Woman's Auxiliary of the diocese of Michigan City; in the Gospels and the Life of Christ by the Rev. E. M. Duff; and the Christian Year by Dr. Walker Gwynne, were all very successful in attracting students and holding interest. The classes were held on the round table conference plan. A fine spirit of fellowship and mutual helpfulness was manifested throughout the whole period of the school, the keynote of which was struck at the early celebration every morning. The director of the school was the Ven. H. C. Robinson, Archdeacon of Detroit, and the chaplain was the Rev. William L. Torrance of St. Andrew's Church, Detroit. Plans are already being formed for next year's school.

THE EIGHTY-NINTH annual commencement of Kenyon College and Bexley Hall, Gambier, began Friday, June 15th, and closed the following Tuesday. Although forty undergraduates had previously left for war service, the old Kenyon spirit was perhaps more strongly manifested than ever. Many recalled a similar exodus of students in 1861, and, while doubtless the classes will be somewhat reduced next year, there was on every hand an expressed determination

to see that the college should not suffer for want of financial support. The president of Kenyon College, the Rev. William F. Peirce, L.H.D., delivered the baccalaureate sermon on Sunday evening. At the graduating exercises Monday morning Mr. Alexander Rankin McKecknie of St. Paul, Minn., delivered the class address, and the alumni orator was the Rev. Arthur Dumper, rector of Christ Church, Dayton. The honorary degree of Doctor of Laws was conferred upon Joshua Kingsley Ohl, managing editor of the New York *Herald*; James McMahon Cox, Governor of Ohio, and Charles Sumner Hamilton, M.D., Columbus, Ohio. The Governor addressed the graduating class and delighted every one with his highly patriotic utterances. Announcement was made at the close of the exercises that Mr. Samuel Mather of Cleveland had created a fund of \$100,000, the proceeds of which are to meet the Church Pension Fund premiums on the salaries of the clergy of Kenyon College and Bexley Hall, and to increase the salaries of the professors of Bexley Hall. The annual alumni dinner followed, at which the Rev. Abner L. Fraser, late rector of St. John's parish, Youngstown, who has resigned to become chaplain of the Tenth Ohio Regiment, was toastmaster.

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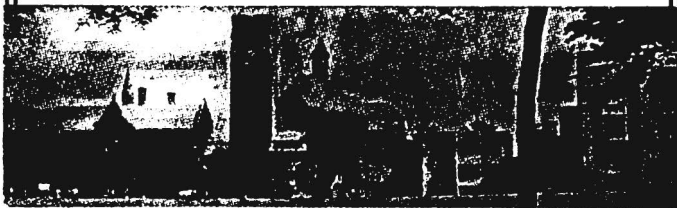
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