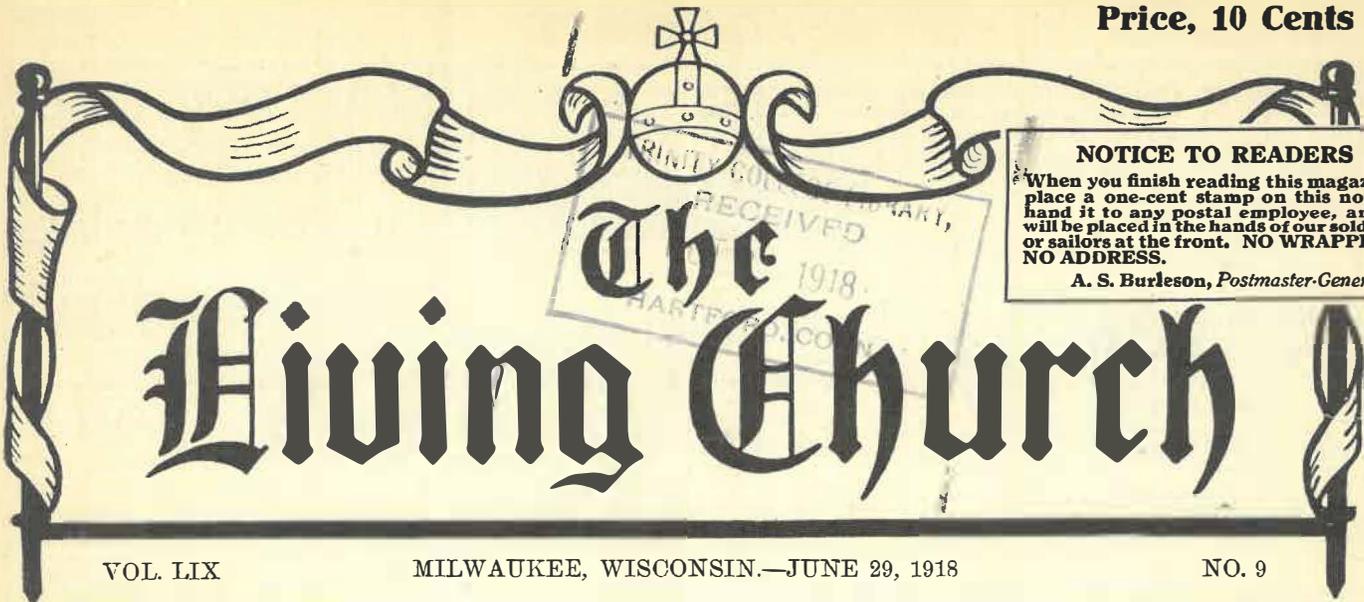


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VOL. LIX

MILWAUKEE, WISCONSIN.—JUNE 29, 1918

NO. 9

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

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THE BLESSED word "health" once literally meant "holiness",
and that means simply "wholeness."—Frances E. Willard.



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO. JUNE 29, 1918

NO. 9

The Battle Song of Truth

O Church of God's own word,
Behold your mighty Lord:
He wields above the foes of truth
His righteous sword.
No futile suppliant He:
He rides in majesty,
To conquer all the hosts of pride
From sea to sea.

Awake, ye sons of light;
Cast off the robes of night;
No longer languish in your dreams —
'Tis God's own fight.
His battle none can stay;
This is the judgment-day
For all who hate the Prince of Truth,
And scorn His way.

No peace must be till God
Has humbled every rod
That lifts itself against the world
Redeemed with blood.
Let all who love the Lord,
Who reverence His word,
Put on His shield of righteousness,
And take His sword.

THOMAS CURTIS CLARK.



Among Ourselves

THE President of The Young Churchman Company announces that from July first that corporation is reorganized and will in future be known as The Morehouse Publishing Company. Its capital stock has been increased to \$75,000, in order that the facilities of the house for publishing and printing may be equal to those of any publishing house in this country.

The change in name is made for two reasons. It is intended, first, as a perpetual memorial of the founder of the house, Mr. Linden H. Morehouse, who died in 1915. But it is also realized that *The Young Churchman*, having long ceased to be the principal product of the company, ought not to be so used as to convey the impression that the output of the publishing house is chiefly juvenile. The book publications of the company no longer appeal exclusively to Churchmen who will be familiar with *The Young Churchman*, nor are they any longer wholly of a religious character. The imprint of The Young Churchman Company, too, appearing upon great numbers of books published and circulated in England, where *The Young Churchman* is unknown, is easily misunderstood there. Neither the publishing house nor its personnel can claim perpetual youth as their attribute, and it is unwise for the name of the house longer to be associated with a single periodical that was once its chief product, but has long since been overshadowed by THE LIVING CHURCH and by its book publications.

The Young Churchman dates from 1870 and is therefore nearly ready to celebrate its semi-centennial. It was established to fill a need in Sunday schools which was glaringly apparent to Mr. L. H. Morehouse, then superintendent of All Saints' (now the Cathedral) Sunday school in Milwaukee. Mr. Morehouse established it for his own local school, providing the material and paying for the publication himself. So successful was the venture that first one and then another Sunday school asked for copies for their use, and subscription prices were fixed for it. The work of preparation and mailing was done at Mr. Morehouse's home, with the active assistance of Mrs. Morehouse, proof reader *par excellence*, and rival of any and all professionals in counting the papers for wrapping. The children were brought up to help, and every issue had a personal and family interest all its own. Alas, in these days of professionalism, how has all this changed! But until Mr. Morehouse's final break in health a year before he died, *The Young Churchman* was his particular child, all his own, and each issue was the result of his personal care. Warm friendships grew up between its writers and the editor and his wife, and the household became a literary family in which writers for *The Young Churchman* were frequent and welcome guests. All were working unselfishly for a cause; the cause of the children in the Sunday schools of the Church. How personal it all was in those days! And what splendid "pay" *The Young Churchman* gave: the recognition of personal service and the extension of personal friendship. No one thought of asking or offering more—or less.

The Shepherd's Arms was Mr. Morehouse's second literary child. It was needed for those Sunday school children who were too young for *The Young Churchman*, and it came to life in 1877. For many years "Jennie Harrison", a well-known writer in the last generation, was its editor.

By 1884 the publications had become too great a responsibility for merely "side lines". They were their editor's real interest in life, and he gave up his produce business to devote himself exclusively to Church publishing and to the circulation of Churchly literature. A small "Church book store" was opened, with an exceedingly small but select array of Church books on the shelves in the front part, and the humble

composing room in the back part of the single store. In 1885 The Young Churchman Company was incorporated. Bishop Edward R. Welles was its president, Bishop J. H. Hobart Brown its vice-president, and Mr. Morehouse its secretary and manager. No one could have been more interested in the venture—for it was a real venture of faith—than those two bishops, and the early sales, and the books that were sold, were of as immediate personal interest to each of them as they were to Mr. Morehouse; who, with his son and one clerk, comprised the selling force. Those were the days when every customer was a friend, and when the extension of the circulation of a good book counted for more than the profit on the sale.

The Church was good to the new venture. A mail order business was quickly built up, and Mr. Morehouse's personal interest was given to the filling of every order. Many a clergyman in those early days depended upon Mr. Morehouse's judgment as to what was worth reading and what he should buy. How immensely superior to the present businesslike system for filling orders was that early personal system! And how wholly impossible to fit it into the business methods of these degenerate days of "business efficiency"!

So, also, authors were generous in offering their manuscripts. Dr. Little's *Reasons for Being a Churchman* was one of the earliest book publications, and it had a circulation really remarkable for a book of sound Churchmanship. It was in 1885, too, that *The Living Church Annual* and a number of modest pamphlets, formerly published by Dr. Leffingwell, then owner of THE LIVING CHURCH, in Chicago, were taken over by The Young Churchman Company, and became the nucleus of their modest catalogue of publications.

So the business grew until, in 1900, THE LIVING CHURCH was taken over, and the present editor assumed charge of it. The Young Churchman Company had ceased, by that time, to be the purely personal work of one man, and modern business methods were being introduced. THE LIVING CHURCH naturally overshadowed *The Young Churchman* and all that had gone before. The printing office then consisted only of a composing room, the press work being done by contract in job offices. Experience showed that much expansion of mechanical facilities was necessary, and especially the addition of linotypes and presses. A bond issue of \$35,000 drawing five per cent. interest was therefore floated in 1903, and the entire issue was sold as the result of two advertisements in THE LIVING CHURCH and a few circulars, without a cent of commission to anybody; and this at a time when many strong and "gilt edged" bond issues of great houses were being offered at six per cent. and were finding difficulty in securing purchasers. The periodicals and the printing office were pledged as security, but every purchaser knew that the honor of Mr. Morehouse was the real security upon which he relied. The last of these bonds matured and were paid off on June 1st, 1918, thus opening the way for the present reorganization and increase of the capital stock.

With the acquisition of THE LIVING CHURCH, The Young Churchman Company took its place among the important publishing houses of the country, and Milwaukee became known, as for other manufactured products, so also as a literary center. The eighteen years since have been years of steady increase of business. The alliance between The Young Churchman Company and Messrs. A. R. Mowbray & Co., of London, largest of the English Church publishers, gave to each the advantage of the markets of the other; and the imprint of The Young Churchman Company on all the publications of the Messrs. Mowbray has made the former name as familiar to purchasers of Church books in England as it is in America. The more recent alliance between The Young

Churchman Company and Messrs. Longmans, Green & Co., of New York, gives to the former the advantage of placing their books before the trade in America, through the organization that the latter has built up by many years of fine work.

The war has, of course, broken materially into the orderly progress of the work of The Young Churchman Company. The sudden rise in prices of paper and other materials that occurred two years ago, just at the time that, by arrangement with the General Board of Religious Education, the *Christian Nurture Series* was being put forth, created the embarrassment that the experiment of producing really adequate teaching material for the Church was handicapped by selling prices fully double what they could have been made two or three years earlier. The large investment, far beyond what had been anticipated, that became necessary under those conditions, was an unexpected and severe strain on the resources of the company, while under the same difficulties it became necessary to instal a complete bindery equipment in addition to the printing department—the bindery work alone having formerly been done outside the company's plant. With liberal banking assistance the publishers were able to fulfil their obligations to the G. B. R. E. and thus to give to the Church such a wealth of material for the use of its schools as would have been impossible without such an organization. How extensive is this material will be gathered from the fact that the latest printed list of the Christian Nurture System includes 107 separate articles, of which 74 are made especially for the purpose in the printing house of this company, while the material for three more grades is in press at the present time. All those articles had to be printed and collected in fairly large editions under all the handicaps of war-time prices and conditions, and without disturbing the weekly printing and mailing of the four weekly publications of the company—THE LIVING CHURCH, *The Young Churchman*, *The Shepherd's Arms*, and the *Evening Prayer Leaflet*—or of the publication of various miscellaneous books such as have been given to the public during these years. Some of our good friends may also feel pride in learning that during these war years the president and manager of The Young Churchman Company has served as chairman of the local chapter of the Red Cross and as a member of the War Finance Committee of Wisconsin and of the County Council of Defense, while the contributions of The Young Churchman Company to Liberty loans and to the Red Cross were sufficient to justify the daily papers in chronicling them among the more dignified contributions of the city. Three stars appear also upon the service flag of The Young Churchman Company. These things are mentioned that Churchmen may feel that the publishing company which they, by their support, have built up in the Middle West is alive to its responsibilities, both to Church and to Nation, and is doing what it can to justify the confidence that has been reposed in its management.

Now, as The Morehouse Publishing Company, with a capital stock of \$75,000, with a complete printing office, press room, and bindery occupied constantly and exclusively with the publications of the company—no outside work being accepted—a new chapter has begun. The workers abandon the old name of the corporation with real regret. It had become very dear to them. It is the name by which the business was built up from nothing, with many hardships and many handicaps. It is a name that meant everything to the founder of the business, and it would have been a sad day to him when his own name superseded it. Yet sentiment as to names that ought to be changed when conditions change can easily be carried too far; the name that meant much thirty years ago is wholly misleading as applied to the conditions of the publishing company to-day, and is therefore replaced, in accordance with modern practices.

There cannot be, there never will be, greater consecration to an ideal than that which was given to The Young Churchman Company in the days of small things by its founders, the two bishops and Mr. L. H. Morehouse. Their portraits hang in the sales room of The Morehouse Publishing Company, and their ideals live in the work and the purposes of that organization.

That those into whose hands their work has been given may be worthy of a like confidence is the earnest prayer of their successors.

A CHAPLAIN killed in action, a bishop gassed: these are "incidents" of the news printed this week.

And what incidents they are! The death of Chaplain Danker is both a pride and a grief to THE LIVING CHURCH.

The "Incidents" of War

He was our correspondent for the Diocese of Western Massachusetts when he left for the front, and had long been a good friend. We quoted in a recent issue Lieutenant Danker's message, in a letter telling modestly of the decoration of his regiment for bravery but omitting the mention of his own decoration, that THE LIVING CHURCH was a "great comfort" to him. We prize that word, and that letter, more than almost any other that has come to us, and we can truly say that it is a "great comfort" to us to feel that any of our words have thus been helpful to such a hero at the front. God bless and rest his brave, pure soul!

That Bishop McCormick would be quite as truly on the danger line as though he operated a machine gun was inevitable to those who know him—for danger counts for nothing to a man of his calibre. That his gassing was not more serious is a matter for thankfulness; that he was passing over a road an hour after it had been shelled and gassed indicates clearly how much more serious it might have been.

These "incidents" show the kind of men the Church has given to the nation for the spiritual side of the work of winning the war. There is a spiritual side to it, and it is a most important side. Neither are these men—the chaplain and the bishop—exceptional. They are fairly representative of the hundreds of our clergy who have gone into war service, and of thousands more who would go if they could. It is harder to stay home, now, than to go.

And these "incidents" are the answer of the Church to those croakers who, by their quiet firesides, think that "Peter" is warming himself by any fire, while the world's tragedy is being enacted.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 24th:

A member of the Church of St. John the Evangelist, St. Paul, Minn.	\$ 10.00
E. G. F.	5.00
St. Mark's Church, Jamesville, N. Y.	5.86
K. K., Bloomfield, N. J.	10.00
Zion Church, Hudson Falls, N. Y.	6.00
New Hampshire Diocesan Sunday Schools.	12.00
J. C. P.	10.00
St. Michael's Church, Berwyn, Ill. *	3.00
In loving memory †	12.50
Total for the week.	\$ 74.36
Previously acknowledged	59,750.14
	\$59,824.50

* For relief of Belgian children.
† \$10.00 for relief of French war orphans; \$2.50 for work in Italy.

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

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

The following is the report for the week of those who have enrolled as benefactors to particular children:

430. Mrs. John C. Tibbetts, Racine, Wis.—In memory of a sister, Mrs. Eliza E. Lord.	\$ 73.00
431. Mrs. Julia E. Roberts, Racine, Wis.—In memory of a sister, Miss Mary Evans.	36.50
432. Primary Department of Grace Church Sunday School, Charleston, S. C.	36.50
433. St. John's Red Cross Circle, Baltimore, Md.	36.50
434. Church of the Atonement Sunday School, Carnegie, Pa.	36.50
435. Woman's Auxiliary of St. Paul's Church, Walla Walla, Wash.	36.50
29. Rev. Dr. Storrs O. Seymour, Litchfield, Conn.	9.50
84. Good Shepherd French Baby Helpers, Lexington, Ky.	6.00
204. Miss Henrietta Johnson, Racine, Wis.	36.50
238. St. Andrew's Sunday School, Milwaukee, Wis.	36.50
Total for the week.	\$ 344.00
Previously acknowledged	27,737.79
	\$28,081.79

ARMENIAN AND SYRIAN RELIEF FUND

Christ Church, Sacketts Harbor, N. Y.	\$ 25.00
A member of the Church of St. John the Evangelist, St. Paul, Minn.	10.00
E. G. F.	5.00
St. Michael's Church, Berwyn, Ill.	3.00
Mrs. Sarah F. Chamberlain, Denver, Colo.	10.00
A. C. B., Emmanuel Parish, Cleveland, Ohio.	4.00
St. John's Church, Dunkirk, N. Y.	10.30
A member of St. Paul's Church, New Orleans, La.	12.25
Trinity Parish Sunday School, Seattle, Wash.	20.00
In memoriam, Chicopee Falls, Mass.	2.00
A friend, Faribault, Minn. *	1.00
Children of Elizabeth House, White Bluff, Tenn. *	2.00
	\$104.55

* For relief of children.

THE FIFTH SUNDAY AFTER TRINITY

By C. F. L.

THE SEA OF ENCHANTMENT

His Lake—the sea of Chinnereth—
The waves He loved, the waves that kissed His feet
So many blessed days. Oh, happy waves!
Oh, little, silver, happy sea, far-famed,
Under the sun-lit steeps of Gadara.”

ALL events in the life of our Lord occurring around the Galilean Lake possess a certain fascination of their own. This hazy sea, tinted lapis-lazuli, nestled in the midst of hills; where in terraced gardens the froned palms, the figs, the pomegranates, and tamarisks lifted their branches to the blue Syrian sky; mingling the perfume of their blossoms with the scent of the cyclamens, the amaryllis, the oleanders, and the lilies; the moist atmosphere, heavy-laden with the redolent odors of the luxuriant flora, growing in riotous profusion, all combined to render this tropical fairyland a place of dreamy enchantment. But this placid lake was often swept with sudden hurricanes, when the sapphire waters, lashed by the winds, were whipped into foamy, emerald waves, seeming cruelly alive with their malignant fury.

Our Lord rebuked these winds and waves, saying, “Peace, be still”, and again, when these same winds were contrary, He walked upon their glassy surface, Lord of the waves. We recall how He preached from St. Peter’s boat, and frequently slipping into it would sail to the other side; by the shore He called four of the apostles, caused two miraculous draughts of fishes, and when walking by the sea He summoned St. Matthew, as he sat in his booth, collecting tolls from those who would cross the lake. These oft-quoted lines recur to one when upon the water:

“Oh, it was sweet to walk with Thee
Along the shores of Galilee;
Or safe embarked, in Peter’s boat,
O’er the blue waters with Thee to float.”

In to-day’s thoughts St. Peter looms large; for we have now been keeping his feast, the epistle is by him, and he figures prominently in the gospel. There were successive calls of the apostles; Andrew and John were the first to seek Him, the former bringing his brother Simon. Later we read in both St. Matthew and St. Mark that Christ saw the brothers casting a net into the sea; but they left their nets and followed Him. Then He found St. John and St. James, mending their nets, but at His call they left them and their father; St. Mark adds that there were servants with Zebedee in the boat. In the gospel we find them returned to their work, and washing their nets. Christ, who had previously healed St. Peter’s mother, enters his boat, and sits down to teach the multitude. He may have been weary, as when He sat by the well in Samaria, and this is not the only occasion when He taught from a boat.

After He had finished speaking, He bade them sail out and let down the net. St. Peter tells Him pathetically that they had toiled all the night in vain, but they obeyed promptly, and were miraculously rewarded. This call was final, for they forsook all and followed Him; and we have no further account of their fishing, save the one fish, which Peter caught, with a coin in its mouth, until after the Resurrection, when a miraculous draught preceded St. Peter’s restoration to the apostolic band, after his fall and base denial. Our Lord now places before them the higher vocation which was to be theirs — the winning of souls for Christ and His Church—saying, “Fear not, Simon, from henceforth thou shalt catch men.”

After mentally picturing this earthly scene, which, beautiful as it is, is but a type of the heavenly, we do well to turn our thoughts thither; and with St. John, the Galilean fisherman of long ago, raise our eyes from the shimmering, opalescent, ethereal beauty of Gennesaret; and, looking heavenward, behold the jasper lake that lies before the Throne, and upon which stand the redeemed, clothed in white robes, with palms in their hands; while with listening ears we strive to catch some strains of the song of Moses and the Lamb, as its wonderful harmonies are wafted over that boundless sea of crystal.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

	Deut. 5 Ecclus. 7: 10- end	Rom. 3	Num. 23: 1- 24	Luke 16
Fifth Sunday after Trin- ity.				
Monday	Leviticus 5 : 14—6: 7	Acts 22: 22— 23: 11	Proverbs 19 : 20—20: 24	Matthew 19 : 27—20: 16
Tuesday	Leviticus 6 : 8-23	Acts 23: 12- end	Proverbs 20 : 5-17	Matthew 20 : 17-end
Wednesday	Leviticus 6 : 24—7: 21	Acts 24	Proverbs 20 : 18-29	Matt. 21 : 1-22
Thursday	Leviticus 7 : 22-end	Acts 25	Proverbs 21 : 1-15	Matthew 21 : 23-end
Friday. Fast.	Leviticus 8	Acts 26	Proverbs 21 : 16-end	Matthew 22 : 1-22
Saturday	Leviticus 9	Acts 27: 1-26	Proverbs 22 : 1-16	Matthew 22 : 23-40
Sixth Sunday after Trin- ity	Deut. 6 Ecclus. 11 : 1-28	Mark 12: 28- end	Amos 9	Luke 22 : 1-30

SUNDAY morning we continue the Law as given in Deuteronomy, using chapter 5, which contains besides the Decalogue the story of the circumstances under which the Law was given and closes with a passionate appeal to the nation for obedience. If the suggestion be permissible, the clergy would do well to call the attention of their congregations to the Deuteronomic form of the Fourth Commandment as distinguished from and supplementing the more familiar Exodus form; the one basing observance of the Sabbath on its relation to creation, as though the necessity of periodical rest was embedded in the very nature of things, the other basing it upon Israel’s experience in Egypt and their redemption therefrom. “The seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy manservant, nor thy maidservant . . . that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day.” This contains a more humanitarian appeal than the other; and, besides, connects itself more directly with the Christian Sunday as itself also a memorial of redemption.

The New Testament lesson takes up the whole subject of government by law and carries it forward and upward to the Christian stage of revelation; showing that the Law had produced neither universal nor even partial complete obedience; but had, on the contrary, revealed the universality of sin and the necessity of some other plan, viz., faith, as the means alike of getting into right relations with God and attaining character that is inwardly pure.

The first evening lesson was selected to illustrate the petition in the collect that God would so order the course of this world that His Church might joyfully serve Him in Godly quietness. It is part of the story of Balaam when God’s ancient Church was opposed by the Moabites; a situation analogous to times that produced this collect, when “persecution raged against those who were faithful to their Christian profession”.

The second lesson is devoted to the idea of service: containing the two parables, one of the stewardship of wealth and the motive so to use our material goods as to make to ourselves friends “on the other side”; the other that of Dives and Lazarus and the solemn warning against selfishness with our wealth. Both are aimed at that worldliness which gnawed the heart of Balaam like a canker.

The week-day lessons simply continue the course readings respectively of the Law, Proverbs, Acts of Apostles, and the Life of our Lord.

The lessons for next Sunday are (1) Deuteronomy continued, an appeal for obedience to God’s laws *in* the Promised Land (not merely as a condition of getting there); (2) the corresponding New Testament truth, God as One and all religion summed up for time and eternity in love to God and man; (3) union of prophetic and priestly conceptions of religion in the vision of Jehovah standing by the altar; and (4) the same in the institution of the Holy Communion.



THE Rector of St. Charles the Martyr's can write a great deal in an hour when he becomes reminiscent. So now his manuscript runs on:

"But in the chapter-house the old songs resound gleefully, though eyes dim a moment when we

"Sing softly once again
Of the loved ones gone before,
Whom oft we used to meet
In the happy days of yore.
E'en while now we're gathered here,
In the twilight soft and sweet,
Seem their spirits hovering near
'Round thine altar, D K E."

"They are mostly old grads; for the younger fellows are in camp or in the trenches. Two thousand of them have gone from the University; and the chapter exults as it remembers how well it has helped to show 25 per cent. of the whole fraternity's living membership, alumni and undergraduates, serving with the colors in the New Crusade. So it was in the Civil War, on both sides; and the sons and grandsons of those gallant American gentlemen, with their brothers from Toronto and Montreal, are loyal to their traditions.

"Ponce de Leon sought in vain for the fountain of perpetual youth. Those who attain it must wear a Greek-letter pin; and it gushes forth within the walls of every chapter-house.

"We are co-educational from the beginning and we boast of it, wisdom being justified of her children; and even Oxford and Cambridge now upon the point of following our example! There are women trustees, to sit (a few of them) in the august conclave of the *Curatores huius Universitatis*; and when the faculties sweep by in the long procession of Commencement morning that traces the initial of its name, women have their place with men. But this year the graduates show a predominance of girls; for so many boys are learning other lessons than those of the lecture-room. Some have come back, in navy-blue or olive-drab, and swing along proudly conspicuous, their uniforms uncovered by academic garb. How I envy them!

"At the festivities, there is a note of seriousness, such as befits war-time. A group of brightly (and scantily) clad coeds discusses farm labor for the summer; we hear plans announced for utilizing the scientific departments all through the long vacation under army direction; word comes from the University Ambulance; and unfamiliar decorations are named reverently. I wonder if the girl-graduates really are younger than their predecessors were, or if it is only the change of fashion that makes them appear so. Charming as they look, they pale a little in comparison with one's memory-pictures, somehow. No, it isn't all the enchantment *temporis acti*. Once upon a time there was a little girl at twelve, so dignified, so dainty, so much *grande dame*, so clever, so entertaining, that an undergraduate of my acquaintance rejoiced more in her company than in that of her elders of his own age, and paid his compliments to that stately child with due conviction and perspicacity. Marjorie is not a child any more, at least in years; but all the rest is even truer, and more than ever I applaud his discernment.

"But the chimes are playing a strange medley of college songs, national airs, and 'Over There'. Let that be the prelude to my last reel.

"Diocesan conventions are usually rather tedious assemblies for tiresome, if necessary, routine. But when the glory of fifty years gilds it, even such a gathering is transfigured. It was a new church that sheltered the clergy and laity of Mediolana, designed by one whose Gothic quest has

not been in vain; but my feet turned automatically to another, down-town shrine, exquisite in grey stone. The grave, sweet cadences of the old rector's voice have long been hushed; but as I knelt down, a boy again, in the fourth seat from the front on the Gospel side, I could almost catch them. It seemed only last year that, a boy of eighteen, I taught a Sunday-school class of fifteen-year-olds there; only last month that I knelt for my ordination; only last Easter that I bore the chalice, diaconizing for the Bishop, our Saint John. And when I returned to the gathering of the council, however so many the changes, there were familiar figures enough to make it a true home-coming. The senior priest, younger at almost ninety than many a *blasé* deacon; the slender, stately figure in the chair, alert, incisive, kind; the apple-cheeked presbyter whose unfailing good humor shines on his cherubic countenance; his old preceptor, covering the warmest heart with a mantle of grave austerity; the gallant General whose grey imperial bristles at the very hint of 'peace by agreement' with the Kaiser or the devil; these, and many another, speak welcoming words that are pleasant to hear. One old friend presents himself in uniform: he bears a German name, but every inch of him is American. 'I'm hoping for a chaplaincy; and till it comes, I am a trumpeter in the regimental band,' he says. What better task for a prophet? 'Set the trumpet to thy lips!' Pray God it sound before the walls of the city of frightfulness till they fall like those of Jericho.

"Stories pass from lip to lip, not the least acclaimed being that of the little girl, who gave as the immediate object of the War, To make fewer and better Germans. A famous minister of State declares that the war is regenerating us as a people, and is wildly applauded. When a scholarly and enthusiastic layman urges the Eucharistic life upon his fellows as source and test of reality, and demands that Churchmen coming back from the front shall find our churches thronged at the Lord's own Service every Lord's Day, with Matins duly subordinate and preparatory, the Bishops lead the cheering. And a visitor, who exults in the casting away of opinionated narrowness and starched respectability which new occasions are causing, but repudiates any basis of reconstruction except the liberty of Catholic Faith and Apostolic Order, finds no signs of dissent among his hearers.

"To praise famous men, even our fathers that begat us, is part of piety; and I hope that by the spiritual 'wireless' of the Communion of Saints they heard their praises declared, gratefully and lovingly, on every hand. It was good to find that duty recognized as incumbent while still they are yet here on this plane: praise helps men to deserve it even more; and the blessing of Judah has been earned by more than a jealous censoriousness would perhaps confess. As we gathered at luncheon or dinner, in the parish house, it seemed like a true Agape; and not even the tobacco-smoke could poison the atmosphere of loving-kindness. (I think sitting at tables, and being served by honorable women not a few, helped; it is hard to be fraternal, or filial, when you are balancing a plate of chicken-salad on one hand and trying to hold a coffee-cup in the other. *Verbum sap.* But Mediolana can teach Athens and Babylon many things.)

"How I hated to go away! There was once a teacher in a Sisters' school, whose lectures were so wholly about ancient themes that the girls were wont to begin whatever conversation followed them with 'Nowadays' for introduction. So I fled back to *Now* from *Then*, just as my ticket was expiring. I wish I could have both, in some sort of bi-locality. Meanwhile, *laetus sorte mea*, I bethink me of another tag of Latinity: *Et haec olim meminisse iuvabit.*

"So here is my joyance, set down in plain black and white."

The Rector of St. Charles's flatters himself! His pencilled script is far from plain! But the joyance is there, and I share it with you all.

THE ARCHBISHOP'S VISIT TO AMERICA

Misconception and Appreciation in England

EVENTS BEARING ON CHURCH UNITY

The Living Church News Bureau
London, June 3, 1918

LORD DENBIGH, in a letter to the *Times* newspaper, has very unjustly cast animadversion upon the attitude of the Archbishop of York towards German crimes. After referring to some generous words which Lord Curzon had used in the House of Lords about the Archbishop's recent memorable visit to the United States, Lord Denbigh said in an insinuating way, "I wish I had then known of the Most Reverend Prelate's words quoted in the next day's papers:

"With the Cross before our eyes, let us think kindly of the rulers, soldiers, and the peoples of Germany and Austria. Those rough soldiers who are fighting us so desperately are simple, ignorant; they do only what they are commanded to do, &c."

The Archbishop of York has written to the *Times* to disclaim these words as his own:

"They do not represent what I said or think. They are taken from sentences in an American newspaper professing to give an account—it cannot claim to be a report—of part of an address which I delivered on Good Friday in New York. I have elsewhere, in a letter to a correspondent, stated, and must here, in view of Lord Denbigh's remarks, repeat, the real facts of the case. The occasion was what is known as the Three Hours' Service on Good Friday. Although the addresses were not written, I have the notes that I used before me. The addresses at this service are necessarily based upon the seven words spoken by our Lord on the Cross. The first of these is His prayer for His enemies, 'Father, forgive them, for they know not what they do.' I did not choose the subject; but, obviously, it could not be avoided."

Lord Denbigh complained that there was "no word of condemnation" of the ill treatment of our prisoners. How was it possible within the ten or fifteen minutes allotted to one of seven addresses given at this devotion, replies the Archbishop, "to exhaust the whole subject of the cruelties inflicted on mankind by the enemies of this country?" He had ample opportunity on other occasions of speaking strongly as he could about German crimes and outrages in this war. "Those who attended the crowded and enthusiastic gatherings of American citizens which I addressed would, I think, be able to assure Lord Denbigh that I tried to make full use of those opportunities."

The Archbishop addressed a large meeting at Hull (within his diocese) on Thursday last on his visit to the United States and Canada, and took the opportunity of further replying to "most bitter and unjust attacks", as he said, delivered through letters to certain of our daily newspapers (notoriously the *London Daily Mail*):

"No man resents being attacked for the opinions which he holds—it puts him on his mettle to defend them—but I would not be human if I did not resent being attacked for opinions that I have never held and cannot hold (cheers)—for opinions which contradict everything that for four years of somewhat strenuous service, which may perhaps even be said to have turned my head grey (laughter), I have endeavored to impress upon my fellow-countrymen in all the great towns of the North of England, in the Grand Fleet, in the Army at the front, and now upon our Allies in the United States of America. (Cheers.) Here, at least, what I am and stand for is known, and I think, judging from your applause, that you know how to rate the value of the criticism of those who seem to know nothing of what I have thought and said and done since the war began."

The *Guardian* hopes to print in this week's issue "an authoritative account" of the Archbishop of York's mission to the United States.

The Bishop of St. Asaph has spoken some very timely and weighty words about the growing mischievous tendency in certain parishes in the hands of Evangelical and Latitudinarian incumbents to affiliate with Protestant sectaries in what are called "united services and interchanges of pulpits".

United
Services

In the course of his address to his diocesan conference, held at Wrexham the other day, the Bishop is reported in the *Times* to have said that "in the abnormal and emotional conditions generated by this war, bedrock truths may be forgotten, and we our-

selves, in an atmosphere of compromise and compliment, may be tempted to imperil the very principles of our Apostolic heritage." "Reconstruction" was in the air, and Welsh Churchmen must keep constantly before them the fact that in dealing with the Church they must not forget "the harvested wisdom of the centuries". "God forbid," declared the Bishop of St. Asaph, "that we should think we are starting a new Church. Ours is the sacred duty to safeguard and hand on the Ark of the Lord." It was his hope and conviction that "the less the Church departs from the old paths the safer will be her course." The Bishop had said, in beginning his address, that he spoke with the experience of an episcopate entering upon its thirtieth year and "with the detachment of one for whom the battle was well nigh over."

The *Scotsman* (Edinburgh), the leading daily newspaper in Scotland, has recently published, under the heading of "Church Union and the School of War," an account by a Scottish Presbyterian chaplain of a gathering, "unique of its kind," which took place before the present offensive in a French country town "up the line".

Church
Unity

Three Presbyterians, a Wesleyan, and a Baptist met with nine Anglicans as guests and pupils in a Church "School of Instruction for Chaplains". The programme included Scripture study and prayers that made the school "a true 'retreat' for spiritual refreshing". Especially one recalled, he said, "the cheering address of the American Bishop serving with the U. S. A. troops, and the conversation later when some of us had the pleasure of meeting him at the hospitable table of Bishop Gwynne, the Deputy Chaplain-General."

But at the back of all these activities, he continued, lay the question which the war had brought to the front with new insistence—that of "the united witness of the Church according to the Master's prayer". This matter was brought definitely before them in open speech. The English Bishop introduced it one morning "when he met us with kindly words of welcome"; a more detailed conference followed an able paper by the chaplain to the Archbishop of Canterbury; and the summing up came "with a very characteristic, frank, and impressive address by the Rev. Neville Talbot, well-known in University and army circles". One was struck, said this Scottish Presbyterian, "by the recurrence of a phrase which sounded strange to Northern ears, 'a sacramental Church'—i. e., an inward and spiritual society expressing itself in an outward and visible form. Obviously going beyond the Westminster definition of a sacrament, it was a phrase at once so authoritative and so linked up with sacraments as to make their external administration, the question of priesthood and 'orders', central if not all important; so that the problem of unity would appear for them to rest upon that of continuity in some outward form, the historical handing down of ministerial privilege and power." Equally striking, as he thought, was the earnest and frank appeal to the guests to state their views and make their criticism, and a remark of one of them, a pupil of Spurgeon, was quoted. Ordination meant for Baptists "the recognition by the brethren of the gift of the Spirit in work for Christ already done". This Presbyterian guest seemed to have been most impressed in this interchange of views by the utterance of the Rev. Mr. Talbot. Unity, he said, was to be sought not by federation, the retention of independent organizations in some way guided by a common council, but rather by fusion, the taking up of the varied gifts of the separate bodies into one living, comprehensive membership. "Fortunately for us in Scotland," was the comment of the *Scotsman's* correspondent, "union does not center in 'orders', and 'succession', but it is wise to understand the angle from which the matter is viewed south of the Tweed, as well as to appreciate the tremendous advance in opinion that has been made since the war began, especially amongst those who have served in the field. Conscience has been stirred as to the sin and weakness of division."

The London Diocesan Conference met last week at the Church house with rather an overcrowded agenda paper. The Bishop, in his address, announced that the diocese had now contributed 437 priests for war service, leaving 761 to cope with the work of some 600 parishes.

London Diocesan
Conference

Speaking on the attitude of the Church towards the "aspirations of labor" (words in the resolution), he put in a plea for equality of opportunity for rising in life: "There should be no reason why a Whitechapel boy should not be Archbishop of Canterbury." A resolution was passed in approval of the general principles of the Education Bill. The Bishop said he intended to send the resolution to the House of Commons. He believed the Government heartily valued the opinion of the Church on the Bill, and he hoped the resolution might strengthen their hands.

J. G. HALL.

EVENTS IN PERSIA

By PAUL SHIMMON

THE news from Persia is not encouraging.

On May 29th the American consul and other Allied consuls left Tabriz, a city of some 200,000 inhabitants, for the interior and western parts of Persia, evidently towards Hamadan, some 250 miles southwest, where the British troops are said to be operating northeastward to make connection if possible with the forces in the Caucasus — Armenians mainly.

At the same time word comes that the Nestorian Christians in Urumia were ready to flee, together with the American missionaries, when only doctors and their wives would stay behind. These Christians could not flee southwest towards Mosul and Mesopotamia but southward towards Hamadan and Kermanshah where the English are strong. Nothing further has been heard of the Assyrian groups and Urumia missionaries thus far.

The press announced on June 17th that Tabriz had been occupied by the Turkish troops, who had occupied both sides of Urumia Lake to insure the safety of their Caucasian army.

On the 19th word came from the American minister at Teheran, Persia, that the American Presbyterian hospital at Tabriz had been looted by the Turkish soldiers and that the American and British consulates were also occupied. The hospital had been looted when the Spanish flag was flying on it, and also when the Spanish consul had protested against such action. The American minister has not been able personally to investigate this action as yet, as the distance between Teheran and Tabriz is approximately 400 miles and there are no railways. It may be that this overt act may lead to war between our Government and Turkey, although some may place the blame on Persia also. But Persia is weak, and it has been the scene of battles between Turks, Russians, and English, while it kept nominal neutrality for itself.

In the latter part of May the Turko-Teutonic powers presented an ultimatum to the Trans-Caucasian government at Tiflis, Caucasus, asking for certain definite concessions and a reply in seventy-two hours. Immediately after this ultimatum the Trans-Caucasian government fell, and a Georgian republic was set in its place. The Georgians had steered a middle course all along, and at times the German propaganda was reported active among them, not exactly similar to what the Germans had done among the Irish, but still trying to separate them from Russia. For a time the Georgians seemed to get on well with the Armenians and formed the Trans-Caucasian government. But all that is over now. The Turks control the railway that runs from Kars to Alexandropol and then east towards Persia as far as Tabriz. From Alexandropol this railway runs to Tiflis, joining there with the Caucasus railway from Batoum, on the Black Sea, to Baku, the oil-well city on the Caspian Sea. The Turks are utilizing these to control North Persia, possess the Caspian Sea, and thence reach to Resht and Enzeli on the other end of the Caspian Sea bordering on Persia, thus anticipating the advance of the English and getting possession ahead of them.

The American consul at Tiflis is still there. The relief work is still going on among the Armenians and others in the Caucasus, although the American missionaries have left those regions. There are, however, many Armenians through whom the committee at present carries on its work and to whom it has promised and wired assistance.

The position of the Assyrians after the martyrdom of Mar Shimun is not dissimilar to that of Serbia when it was overrun by the Teutons, and the remnants of the Serbian army had to be taken by boats to Corfu Island to recuperate and cross again to fight for their fatherland. The Assyrians are few, but they are magnificent fighters. Many times they have been attacked by Turks and Kurds, but thus far they have repulsed them gallantly. Urumia is a bad place strategically. The Kurdistan Mountains are on the west, two narrow passes block the road north and south, and the lake on the east. A few boats there may be in their hands, but Sharabkhana, the harbor on the east, was reported in Turkish hands. It is hard for the Assyrians, but harder for

the Turks to attack them. Urumia and Salmas were last reported under the control of the Assyrians and Armenians. These two races have proved by their sufferings that they are the supporters of the Allies. Armenian volunteers have been some of the best fighters, together with the Cossacks. But now they are driven out of the Caucasus also, and separated from the Georgians as well. The German method of working a wedge among every race and people is doing its work. The Turks, obstructed in Mesopotamia, have not been able to make headway against the English and are trying a new way for the Persian Gulf and India—through the Black and Caspian Seas, through Persia to the Indian Ocean. But they shall not pass. The British evidently are making headway in Persia, as well they might, since in the summer the heat in Mesopotamia is oppressive, and they can well turn their attention to northern Persia, save the Armenians and Assyrians for their own sake, to get soldiers out of them. This they are trying to do. God still reigneth. Our men are holding on, even though they may be annihilated. Yet let the world know that they have given all to be free.

It is encouraging to learn that a splendid set of Americans are preparing to go to Persia under the Relief Committee to investigate every thing and report — men of the highest type in educational and business lines. Let us not forget the families of the refugees to whom we Christians in America act as our Government acts to the family of the soldiers. They need their allowance in the summer months from those in watering places as well.

MISSIONARY BULLETIN

BELOW are the figures of the amounts received on the Apportionment for the seven months ending June 1st this year; and also, by way of comparison, the figures for the same period last year.

	LAST YEAR.	THIS YEAR.
Parishes	\$476,109.15	\$409,698.16
Individuals	58,123.23	70,470.00
Sunday Schools	156,348.63	163,191.77
Woman's Auxiliary	72,525.15	66,364.14
Junior Auxiliary	8,107.81	5,952.34
	\$771,213.97	\$715,676.41

From these figures it will be seen that so far this year the receipts are \$55,537.56 less than last year. Individual gifts are over \$12,000 greater, and those from the Sunday schools are \$6,800 larger; while the Auxiliaries are \$8,900 less. But the real trouble lies with parish offerings, and it is concerning these we wish to say a word.

We feel that a reason for this condition probably is because of the change of date of the fiscal year from November 1st to January 1st. Many parishes will now no doubt make their final efforts in the late autumn instead of in the spring as heretofore. This will be most unfortunate for the Board's work.

Another reason undoubtedly was the nation's call in May for subscriptions to the Liberty Loan, and for donations to the Red Cross needs. Thank God both were so nobly met. But the Church's need is just as vital, just as grave. The present situation is disquieting. Last year the Apportionment fell short of being paid in full by \$154,000. This sum needs to be returned this year, and a fully paid up Apportionment as well. Will not the reverend clergy bring these matters to the attention of their congregations?

New York, GEORGE GORDON KING,
June 1st. Treasurer.

WHAT MAKES US real disciples of Christ? To devote ourselves to those ministries of helpfulness which were the substance of His mission and which led the people to call Him "Messiah". We are friends of Christ only when we are messianic men ourselves, engaged in works of relief and righteousness. We shall believe a great many things, but our essential Christianity will be the spirit of our lives. We shall observe various forms or rites, but our true discipleship will always be measured by our goodness. We shall be saved, not by lazily believing that He brought in the kingdom, but by the works of justice and mercy which we ourselves do to establish the kingdom. His love for humanity made Jesus the Messiah; our love for men can alone make us Christians.—*Universalist Leader.*

EVERY NEW sympathy, according to its fulness, makes us richer by more or less of a neighbor's life.—*Phillips Brooks.*

More Than Conquerors*

By the Rev. GEORGE CRAIG STEWART, D.D.

"In all these things we are more than conquerors, through Him that loveth us."—*Romans 8:37*.

ST. PAUL always seems to me an adequate reply to Nietzsche. Nietzsche did not ignore Christ; he faced Him and sneered at Him. The only hero that Nietzsche saw in the whole Passion was, as he said, Pontius Pilate, who represented Caesarism, military strength, world ambition, the will to power. Nietzsche gloried in his originality and considered himself the first to point out clearly that Christianity was fundamentally wrong, wrong at its source. "I am among you as a slave." These were Christ's own words and the expression of Christ's attitude. And to Nietzsche that was a maxim of the "herd, the helot, the chandala" (a person of mixed caste and therefore an outcast). All its morality is decadence according to him. Its self-denial, its humility, its meekness, its beatitudes, made up a religion of tame cats. The ascending life, according to him, is the life that is proud, victorious. Christianity is soft, weak, anaemic, apologetic.

But this text doesn't sound like that. We Christians are conquerors and more than conquerors. But someone says: "I wonder what would happen if St. Paul were alive to-day; if he were in the midst of this wild welter of blood; if he were standing in the midst of these times when the wounded outnumber the total population of the British Isles, when the killed outnumber the population of greater London, and no prospect of peace in sight for many years to come?" My answer is that what is so appalling to us was the normal state of the whole world in the time of St. Paul, ordinary news then. Listen to his words: "Tribulation, distress, persecution, famine, nakedness, peril, sword, we are killed all the day long, we are counted as sheep for the slaughter," or, as he would say to-day: "We are fodder for the guns." But listen to him as he goes on: "In all these things we are more than conquerors." He leaves nothing out. "I am persuaded that neither death, nor life, nor devils, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth—" Does that cover everything, every pang, every sorrow, every bereavement, every wound? I think it gathers them all up into one great heap. And then I see him get on the top of it and wave aloft the banner of the love of God which is in Christ Jesus our Lord, saying: "In all these things we are more than conquerors!"

Let us apply this super-victorious text first of all to our part in this war.

I.

"We are solemnly resolved as a nation to win this war." But I maintain that we are solemnly committed through the utterances of our President and through the free utterances of our own determinations to be more than conquerors. There are three alternatives—defeat, bare victory, overwhelming victory; three words that we can use—conquered, conquerors, more than conquerors.

The first alternative, defeat in this war, is unthinkable. Suppose Germany does drive her line to Calais; suppose she bends the line southward and southward and even takes Paris and forces the fight on to the center and south of France? She may think that she will thus bring the war to a conclusion. But I shall ever hear the last words of the Archbishop of York speaking on behalf of the British government: "America! Do not fail us. America! We shall not fail you." If Germany accomplishes that and then tosses out to us the word, "Now will you surrender?", we shall answer in the words of that famous admiral who in his moment of crisis replied: "Surrender? I have not yet begun to fight!"

But how about the pacifist, the conscientious pacifist? If by a pacifist you mean a man who seeks to live peaceably with all men and strives with all his might to establish peace among men of good will, then every Christian is a pacifist. But if you mean by a pacifist a man who will not under any circumstances whatever, whether in defence of the weak, or in chivalrous protection of a woman's honor, or in support of freedom against tyranny or of right against wrong, use physical force against a brother man, even if necessary to death, then no one is a pacifist who does not outrage the highest moral instincts of humanity. He is either confused and misguided in his head or a poltroon in his heart.

I want to be quite clear and positive in my statements before you to-day. There are pacifists who are sincere Christians. They are not skulkers. They believe war is wrong; and so it is. They believe Christianity is a religion of love; and so it is. They put the two together and see the incompatibility; and there it is. And then they say: "I will die before I will stick a bayonet in my brother man. I will go to hell before I will surrender Christianity for the barbaric religion of a sublimated patriotism." And to hell they go, the hell of scorn and national obloquy, and

perhaps even to prison or to the traitor's wall. They are apostles of Non-resistance. They take quite literally Christ's words: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

1. My first question to all pacifists is this: Granted your high Christian determination to abolish yourself, your personal rights, your personal dignity, your personal feeling, and to submit meekly, gently, and patiently to wrong—the problem isn't closed. It has not really begun. What am I to do when my wife is hit on the right cheek, when my mother is hit on the cheek, when a baby is tackled by a brute? Am I to stand there and advise the turning of the left cheek? Am I to tolerate wrong and let it go unchecked and unpunished? And how far am I to let it go? Am I not my brother's keeper? That is the question. Or, further, if the evil threatens to defile and degrade that which I hold in trust for another, am I or am I not bound to resist it and the agent of it out of loyalty to God who gave the trust to me in charge?

You quote to me the Sermon on the Mount. But remember it is all one piece. The character it portrays hangs together, and that character is a fulfilment of the law, of the moral law, not the destruction of it. Why do you believe in non-resistance? Because thus you can best serve the enemy. That is the motive of love. But your non-resistance will have its effect only if the wrong-doer cannot mistake your motive. If he has reason to suspect it, if he imagines it is due to weakness and not to strength, due to moral indifference or selfish desire for the easiest way out, due to meanness of spirit or panic or cowardice, then it has the worst effect on him. It confirms him in his evil. Your non-resistance to be effective must be an act of evident strength, not of weakness. It must be the act of one who could, but who won't. If I strike a man on the cheek, and he turns the other, I am moved to admiration only if I know that he could if he wanted lift me up and hurl me out of doors. These points are vital, essential. Our Lord is taking the law and going beyond it, but He does not destroy the law. The Sermon on the Mount does not cancel it. To get to the higher ethic of Christ you must have mastered the lower ethic of the law. The only non-resistants who are effective are those who hold the evident power in their hands.

2. But the pacifist says: "It is plainly written in the law, 'Thou shalt not kill.' You won't deny that, will you?" But I do deny it! I am not taught this commandment by the Church. What is the Sixth Commandment? "Thou shalt do no murder." And the Revised Version agrees with that translation. What is the distinction, you say—a distinction without a difference. No, it is a distinction familiar to every maker of laws. All through the Old Testament sentences of death were visited upon breakers of laws, but the person who carried out the sentence had not committed murder. It is not a pleasant subject, but what is murder? It is to kill from a personal motive, influenced by a personal passion. When, from a personal motive, and actuated by a personal passion, one man kills another, that is murder. But a soldier is not committing murder when he goes into battle. The state may be committing it if the state is actuated by a national passion and a national selfish motive, but he is not. States commit murder when they rise up in pride and anger or selfishness to go to slay. But let me ask any and every pacifist: "You acknowledge, I hope, that our boys are not singly and separately guilty of this crime. Let me go on and ask you, Is America guilty? Is she? Is she in this war from personal motives of personal passion? If I may personify the state, let me read the President's words:

"I call you to witness, my fellow-countrymen, that at no stage of this terrible business have I judged the purposes of Germany intemperately. I should be ashamed in the presence of affairs so grave, so fraught with the destinies of mankind throughout all the world, to speak with truculence, to use the weak language of hatred or vindictive purpose. We must judge as we would be judged. I have sought to learn the objects Germany has in this war from the mouths of her own spokesmen, and to deal as frankly with them as I wish them to deal with me. I have laid bare our own ideals, our own purposes, without reserve or doubtful phrase, and have asked them to say as plainly what it is that they seek. We have ourselves proposed no injustice, no aggression. We are ready, whenever the final reckoning is made, to be just to the German people, deal fairly with the German power, as with all others. There can be no difference between peoples in the final judgment, if it is indeed to be a righteous judgment. To propose anything but justice, even-handed and dispassionate justice, to Germany at any time, whatever the outcome of the war, would be to renounce and dishonor our own cause, for we ask nothing that we are not willing to accord."

* Delivered at the annual convention of the diocese of Iowa in St. James' Church, Oskaloosa, May 12, 1918.

Very well, would it be the way of love to let Belgium and France and England go down while we stood aloof in prosperous neutrality? Which is the way of love, to step to their side and face the aggressors, or to stand aloof and chant pharisaically the Sermon on the Mount? Would it be an act of love to the German people themselves to let them triumph in a way that would establish militarism forever among them as among us?

This American nation stood a year ago on a high mountain and we were shown all the kingdoms of the world and the glory of them. It was an intoxicating vision. The gold of the world was pouring into our coffers. Factories were at capacity; wages were high. The national supply of millionaires was being greatly multiplied. America would dominate the world markets. Wall Street would be the center of the destinies of nations. The wealth of the world was coming our way. "All these will I give thee," whispered the Tempter, "if thou wilt fall down and worship me!" And German propaganda said, "Yes." And Profiteer said, "Yes," and the socialists said, "Yes," and the pacifists said, "Yes"; but the conscience of the nation—yes, the Christian conscience of the nation—answered "No". Get thee behind me, Satan. Give us poverty, pain, agony, bereavement, death, but we will stand in line with right against wrong, and put force, all our force, force of body and mind, force of money, and force of blood, force of ammunition, and force of cold steel, into this conflict for a peace that shall be a just and righteous peace.

So, we are determined to win this war, but a bare victory is not what we want. That would leave the world so shadowed by conflict that life would be a burden. We want more than conquest. And someone says in surprise: "What do we want more than conquest: indemnities, colonies, land, reprisals?" Let me once more quote the President:

"I should be ashamed in the presence of affairs so grave to speak with truculence, to use weak language of hatred or vindictive purpose. We propose no injustice, no aggression. We are ready when the final reckoning is made to be just to the German people, to deal fairly with the German power. We ask for nothing that we are not willing to accord."

But this we do ask, not merely the ending of the war and the declaration of peace, but the establishment of such a powerful international alliance upon the fundamental principles of justice to all nations, including the weakest, and to all peoples according to their race, custom, and traditions, freely to express their own will in self-government, that the peace of the world shall be established upon foundations—not the slippery foundations of diplomacy, not the shifting foundations of secret alliance, not the crumbling foundations of national greed, but—upon foundations of equity and righteousness that shall never be removed.

It is that that I mean by more than conquerors in this war; that we seek and are bound to win that brotherhood of man that was on all our lips a few years ago. And if you say to me, "That's a Utopian dream," I reply in the words of the Premier of England: "Many things Utopian a year ago are no longer so to-day." The Utopia of yesterday is the reality of to-day, and the Utopia of to-day is the realization of to-morrow. They think America is dreaming in her idealism. They say, as they did of Joseph: "Behold, this dreamer cometh!"

"Dreamer of dreams — I take the taunt with gladness,
Knowing that God, beyond the world you see,
Is weaving these dreams that count with you for madness
Into the substance of a world to be."

II.

I want to apply this text to the Church. It has been a grave question with many whether or not the Church would survive. I open a book called *The Outlook for Religion*, just off the press, and the first words are these: "Will there be any religion left?" What is happening to Christianity? As soon as the war broke out there were signs of a revival of religion. It was apparent in France and in Hungary that there was a great return of the historic faith, a crowding of the churches, and then somehow everything seemed to drag. Churches no longer crowded, no increase in membership, the intercession service began to drop away, religious hope began to wane, the National Mission of Repentance and Hope in London was not an overwhelming success. It looked as if there was no religion left, except the religion of a sublimated patriotism. Pessimists were not lacking who cried as Heine did: "I can hear the bell—kneel down—they are bringing the Sacrament to a dying God."

You remember how in an imperishable page of fiction Victor Hugo describes the midnight visit of the disguised King Louis XI to the ecclesiastical philosopher of Notre Dame in the dawn of the Renaissance, and in flashes of epigram and repartee compares and contrasts the then dominant forces in human life and history. The printing press had just sprung into life and threatened to take the reins of government and thought out of the hands of the Church. And you will recall the dramatic moment when the priest, trembling with excitement and aglow with what he thought

prophetic fire, opened the window and, pointing first to the printed page upon the table and then to the towers of Notre Dame standing clean-cut in the moonlight, exclaimed with a mingling of enthusiasm and dread, "*Ceci tuera cela!*" What Notre Dame stands for must, he thought, go down before the new thing. But has that prophecy come true; has the essence of what that Cathedral stood for lost its force? What are we here for to-day? To pray with bowed head and high resolve, to pray with loyalty and hope within the walls of the Church of the Living God as He is revealed to us in Jesus Christ. The Church of the Christian Religion will not be conquered.

But I am not satisfied with that. If the Church is just to win through, is to get off barely by the skin of her teeth, and is to find herself at the end of the war doomed to the *status quo ante bellum*, we will fall far short of God's intention for us. We may be "more than conquerors," says St. Paul. We must be more than conquerors, echoes every challenging and inspiring voice of the situation. Christianity, the Church of the Living God, you, must come out of this war not only not losers but positive conquerors. You must conquer, but you must conquer abundantly, triumphantly, overwhelmingly, taking captivity captive, giving gifts to men. Not to be consumed in this fire is victory; but to come through the fire refined as gold is refined is *super-victory*. If faith and hope and love survive, that is victory; but *super-victory* means that your faith shall be more stalwart, that your hope shall be of stronger wing and loftier flight, and love, through the challenge of hate, purified, expanded, and raised to a higher throne.

A century or two from now, when the history of these events is written, written with a good perspective, written by one who is far off from the hurly-burly of the war, I have a vision in my mind of that writer setting down a thrilling story of the Church of God. While the guns were thundering war, and the submariners were doing their grim and ghastly work, and nerves were tense and eyes were strained and hearts were torn, a second spring was coming to the Church, the sap rising in its branches, the fruits of the spirit beginning to appear in rich and fragrant opulence. And I seem to hear God saying: "This is my answer to your prayers for Church unity." Look, and I see—well, what do I see? Men lying on the ground after the delirium of battle has abated, men who whirled and fell, men groaning in agony; and into the scene steps a figure which might have come from the Mediaeval ages, dusky, sorrowful-eyed, dressed in a long black cassock, with a skull-cap on his head, a Jew working his way among the fallen figures, peering into faces, looking for men of his race to succor. "Water!" gasps a wounded Irishman, and the Rabbi pulls out a flask and lifts the man's head as he drinks, and the man sees the black cassock and his dimming eyes make no fine distinction. "Father," he whispers, "the Crucifix!" I see the Rabbi start, and from somewhere a hand holds out something, long fingers catch it, and with Terrence O'Shaughnessy's head heavy against his breast he holds high the sign of a faith not his before the eyes of the dying Roman Catholic. Another shell bursts above the battlefield and the Rabbi lies dead with the dead Irishman in his arms, and the Cross of Christ gripped in his hands.

I tell you that never, since the Reformation, have there been such promises of the dawn of a reunited Christendom as break now across the battlefields of Europe and in the concentration camps of this country. I hear God saying to us: "This is My answer to your prayers through all the ages, 'O Lord, we beseech Thee, cleanse and defend Thy Church'; this is My answer to your missionary prayers, 'Open the doors that the Light of Thy Kingdom may stream in'."

We did not suppose, we never dared to imagine, that in the youth of our land, and in the youth of all lands, there were the possibilities of sacrifice which are now being so splendidly revealed. Shall the Church conquer? The answer is: "She shall be more than conqueror!"

III.

And now, there's a personal message in this for each and every one of us. You know how we are accustomed to place in the future the triumph of our lives over sin and sorrow and death. We are inclined to say: "The Cross now, the Crown then; defeat now, triumph then; sorrow here and joy hereafter; shadows now, until the day dawn and the shadows flee away." But I call you to witness that St. Paul does not use the future tense. In the midst of all this peril and famine and persecution and nakedness and killing all the day long, he says: "We *are* more than conquerors." I can fancy him standing before one of those great soldiers of old, saying: "Are you a Roman? So am I. Are you a soldier? So am I. Are you a servant of the great king? So am I. Are you doing your best to spread an empire? So am I. Are you enduring hardness? So am I. I was in prisons often; beaten with rods; stoned; shipwrecked; in perils of robbers; in perils of waters; in perils of mine own countrymen; in watchfulness, in weariness, in painfulness, in hunger and thirst, in cold and nakedness. Do I not know? But in all these things I am more than conqueror!" In the midst of the onset we can be victors and more than victors. Now, here is suffering,

for instance. There are several ways of facing it. One is to be beaten by it, to give way under it. Then there is the way of the stoic, to meet it with contempt. Then there is the way of the Old Testament, to meet it with trust and eager hope for the future. Then there is the way of Christ and St. Paul: "Count it all joy, my brethren." All afflictions are but for the moment and work out for us an eternal crown of glory. "My grace is sufficient for thee, for My strength is made perfect in weakness."

Here's devilishness in the enemy. Yes, here's devilishness, to begin with, in the community, in the world. There are three ways of facing it. For instance, take crime in the community: when it is allowed to go on, then you are beaten. The next way is to establish tribunals, to punish the criminals, erect jails, fight it with all your might. That's the way to conquer. But here's the way of the more than conqueror: Not to be satisfied with penal laws, with penal institutions, but to conquer crime by justice to the criminal, and by more than justice, by pity, by seeking out the causes deep-hidden, difficult to get at, by finding out the circumstances of heredity and environment, by seeking to clean up the environment, and by injecting into the youth of the country not merely the fear of justice but the love of justice; not merely the fear of the government but devotion to the government. That's what I call being more than conquerors of the social evil. As St. Paul would put it: "Be not overcome of evil, but overcome evil with good." Be just to men; be more than that, be merciful to men; be more than that, love men.

I know that there are people in this country who have not yet revealed, if indeed they have learned at all, the Christian doctrine of love toward your enemies. A woman said to me the other day, in the presence of two officers, young officers: "I hope they will kill as many Germans as they can," to which I could say a devout *Amen!* But then she went on to say: "I hope they will kill them with all the lingering tortures they can devise." Across from her was sitting a man who had been a prisoner in a German camp for over a year, an officer who had been exchanged through Switzerland. He looked at her with wide-eyed surprise, and I think a little amusement, for he belonged to the British forces. And I shrank away from that woman as I would from a Prussian brute storming his way in a drunken orgy with his obscenities and crimes against women and children in Belgium. And I said to myself: "Her voice is the voice of Jacob; her hands are the hands of Esau. Her voice is the voice of America and Christianity, but her heart is the heart of Prussia."

Do you remember the *Hymn of Hate* sung by the Germans, sung against England?

"We hate her by sea and we hate her by land,
We hate her with heart and we hate her with hand,
We have one hate, only one — England!"

And what was England's response? A Hymn of Hate for Germany? Oh, something far more effective, far more terrible, far more glorious than that. A Hymn of Love for England:

"The song of hate is the 'song of hell', etc.

Here's sorrow. Bend under it, break under it, be defeated by it, or stand up to it, take it, be a conqueror. Or — and here's a high flight, but it's Christian — be more than conqueror, and say as that Englishwoman said when the news came of her boy's death in the line: "I will not soil his gallant memory with one ignoble grief!"

* * * * *

If you have ever been to the Cave of the Winds under Niagara, you will never forget the experience. One seems shut out from the world and quiet, simple reality, and shut into a world where nature in all its primitive forces rules supreme. It's all a smother of spray and roar of waters. One cannot see nor hear. Your only link with the outer world and humanity is in the pressure of the hand of your guide. You cannot see him, you cannot hear him. All that you are conscious of is the hand with the pull in it. Well, here we are, amid all the confusion and terror, in an old world that's going to pieces, in a new world that is just being born. And our one link with the greater world beyond is the Hand with the pull in it that draws us on; a pierced Hand that leads us into the very heart of God's plan for us and for the world. He that can make us more than conquerors, is He in these days becoming more to us than all else? That is the test of our growth. Dante says, in *Paradiso*, that he knew that he was rising in the heavens because he saw the face of Beatrice becoming more and more beautiful to him. And we may know that we are on the road that leads through this awful slaughter if He means more and more to us every day.

"What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us."

PRAYER FOR OUR COUNTRY *

O Almighty God, who dost govern all things in heaven and earth; Look down in mercy, we beseech Thee, upon all the people of the earth who are enduring the affliction of war.

We pray especially for Thy blessing and protection upon our own nation and upon those nations with whom we are united in a common cause. Judge Thou, O Lord, between us and our enemies, and in Thy wisdom dispose the issue of this strife to the glory of Thy holy name and to the happiness and prosperity of all nations.

Pardon our sins and guard us from pride, hardness of heart, and from every evil and selfish passion. Keep under Thy protection the soldiers and sailors of our country in all perils by sea and by land.

Remember the prisoners, relieve the sick and wounded, and comfort and support the dying. Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow. Help us, we pray Thee, to establish liberty and justice in all the world and hasten the day when all nations shall dwell together in peace, to Thy honor and glory, through Jesus Christ our Lord. Amen.

* Authorized for use in the diocese of Georgia during the continuance of the war.

HYMN FOR OUR SOLDIERS AT THE FRONT

O Lord of Hosts, Whose mighty arm
In safety keeps 'mid war's alarm,
Protect our soldiers at the Front
Who bear of war the bitter brunt.
And in the hour of danger spread
Thy sheltering wings above each head.

In battle's harsh and dreadful hour,
Make bare Thine arm of sovereign power,
And fight for them who fight for Thee,
And give Thine own the victory.
Oh, in the hour of danger spread
Thy sheltering wings above each head.

If by the way they wounded lie,
Oh, listen to their plaintive cry;
And rest them on Thy loving breast,
O Thou on whom the cross was pressed;
And in the hour of danger shed
Thy glorious radiance o'er each head.

When pestilence at noonday wastes,
And death in triumph onward hastes,
O Saviour Christ, remember Nain,
And give us our beloved again.
In every ward of sickness tread,
And lay Thine hand upon each head.

O Friend and Comforter divine,
Who makest light at midnight shine,
Give consolation to the sad
Who in the days of peace were glad.
And in the hour of sorrow spread
Thy wings above each drooping head.
Amen.

OUR PART

Where deep to deep calls silently
Our boys in silence watch,
They fly the air with piercing eye
Where Heaven swings her torch;
In dark and light they will not fail
So constant hearts in prayer prevail.

Where rivers roll and valleys lie
They hold their steadfast way;
They wait, advance, they yield, they die,
While hearts believing pray;
While prayers besiege God's justice seat
Our boys shall never know defeat.

We know not where these lads of ours
On this dark day may be;
But prayer will work its wondrous powers
In air, on earth, and sea,
And One is with them everywhere
To guard and keep our boys of prayer.

JULIA C. EMERY.

Those Who Have to Stay at Home

By the Rt. Rev. CHARLES FISKE, D.D., LL.D.

Bishop Coadjutor of Central New York

OF all the addresses delivered by the Archbishop of York during his stay in America (and I heard him on more than a dozen occasions) none seemed to me quite so remarkable as a short devotional talk given by him at a conference for the rural clergy of the diocese of Missouri. Laymen of St. Louis had arranged that the clergy from the smaller parishes of the diocese should be entertained in the city during the Archbishop's visit and an opportunity given them to meet him. The Archbishop spoke in detail of the work which the clergy of the Church of England had done since the beginning of the war and of the gradual change of emphasis in this work as the war progressed. From the start the clergy had been anxious to serve. Thousands of them had volunteered for work — many of them as chaplains; many more for other forms of service; many of the younger men insisted upon the abrogation of the custom which had exempted the clergy from military duty and urged that they be permitted to take their place in the fighting ranks. As England's great army was gradually prepared for service abroad, a considerable number of these clerical volunteers enlisted despite the judgment of their bishops. Other men specially qualified for duty as chaplains were soon at the front and in the camps, not permitted to bear arms but sharing in all the dangers of battle and living side by side with the men. The clergy who could not secure war appointments gave themselves with zeal to the sort of work at home which many of our own men have been doing. They rendered valuable service in rekindling a slumbering patriotism; they promoted enlisting; they quickened the fervor of the nation as it bent to its task; they helped float the various government loans; they organized relief agencies; in dozens of ways they aroused enthusiasm and kept it active.

Then came the first casualties. The number of these soon multiplied appallingly. At last the clergy began to see more clearly the distinctly spiritual side of their work. They found that their office was something more — something vastly higher — than an opportunity for the usual type of patriotic service. They began to see why the clergy were exempt from military duty. It is because the nation recognizes the value of spiritual service and deliberately counts upon it as a true part of national service. It is the duty of the clergy to lift high the spirit of national consecration to a great task; to bring home to their people the duty of offering themselves, all that they are as well as all that they possess, to the accomplishment of this task. Especially in days of anxiety and sorrow, of depression and loss, they must bring to those committed to their care the comfort and joy of Christian faith and hope. That is the reason the government has exempted the clergy from conscription — even against their own protest.

So it is with ourselves. I think we may say, without fear of contradiction, that no class has been more generous in patriotic service than the men of the ministry. Our own clergy have been in the forefront in offering themselves for any duty they can perform. We are proud of those who are doing Y. M. C. A. work and Red Cross work here or overseas; we rejoice that far out of proportion to our numbers our younger men have been selected for chaplaincies in the army and navy; in our own diocese, we are more than proud of the men who have been appointed to such work; we hear splendid things of them that make our hearts glad. But there are many others who cannot go — many who chafe at being compelled to stay at home when they want to go and have tried hard to get the chance to go, that they may serve with the men who are leaving our shores by thousands every day. Here at home these clergy have certainly had an enviable record in the performance of every patriotic duty. They have served as "four-minute men"; they have made

Liberty Loan speeches; they have sold Thrift Stamps; they have set their people an example in patriotic investment, though I sometimes wonder where they get the money with which to do it; they have done Red Cross work; they have performed invaluable service in organizing as well as inspiring such work. I myself have given much time during the past year in such service. I have spoken at the various camps and have traveled many miles in doing it, and I always tried to be on call for any activity to which I might be summoned. I, too, have chafed not a little at being obliged to stay here instead of going over there, and I can sympathize with those of our clergy who want to secure military appointments and minister to the men at the front.

My consolation — and I trust theirs — has been that the task set upon our shoulders is such that if we perform it faithfully we are doing our whole duty in ways none the less effective because often unrecognized. Proud as we are of those of our brethren who could go abroad, their devoted service should stir us not to envy but to emulation. Ours must be the courage of the commonplace — which, after all, is at least as hard as the courage of the crisis and tells for at least as much. Some of you may have seen the letter written by Bishop Gailor giving his reasons for remaining in his diocese and declining an appointment abroad — reasons exactly such as I myself gave, when asked to leave my diocesan work. You have probably read also the address of Dr. Slattery, of Grace Church, New York, telling why he felt obliged to decline a similar call and to remain with his people. If you have not read these letters do so at once if you can. They show that the faithful priest and pastor has a duty now which will, if well performed, make him a power for righteousness. It may not bring him into public prominence as will his much speaking on many platforms; it does not have the glamor of sacrifice which goes with duty abroad; but it will tell far and count long for Christ and His Church. We need to lay emphasis again and again on the great responsibility of the priestly office, on the wonderful opportunity offered now for pastoral faithfulness, and on the greatness of the prophetic message which can gain a hearing in these days as never before. . . .

I was dining in New York recently with a representative of the English government who was here in connection with the air service. He had been speaking in the usual restrained fashion of an Englishman on conditions in his own country, when suddenly a turn in the conversation made him break through his reserve and with almost a cry of agony he said: "My God, it is awful; sometimes it is awful." Then he added: "Bishop, if you clergy can bring us any ray of comfort and sure faith in these dark days, you have the biggest and finest job of any men on earth."

It is true, of course, and we shall know increasingly how true it is, as our own dark days come. It is our work to lift up American life, to lift it far enough to make us worthy of the high and holy cause to which the nation has given its adherence. We must make the allied peoples fit instruments for God's use in the saving of the world. If we fight for truth and honor and righteousness and the very decencies of humanity, I do not see how we dare hope for victory until we have cleansed ourselves of all dishonor and brought our individual lives up to the level of our professions of national purpose. More than that, if the winning of the war shall mean more of sacrifice, many lives lost, and much suffering still to bear, I do not know how our people shall have strength to make the offering, endure the hardship, and remain brave in the sorrow, save as we gain a new grip on our faith and discover in the Christianity we have professed to believe the answer to the problems which make belief difficult — the same old problems which we have always had with us and now see thrown into sharper outline and pressing upon us with new insistency. That is the great opportunity which we of the Church, both clergy and laity, have in these days. We must sound the call back to realities. We must make our

* Part of a Convention Address on The Opportunity of the Ministry in War Time.

own lives so strong that others may reach faith through us. We must know the Christian truth so well that we shall be able to make others understand it and catch its note of certainty. We must make them so sure of God that no trial will leave them dismayed. We must be able to comfort others with the comfort wherewith we ourselves are comforted of God. We must show them the God who once entered into the tragedy of human life and understands and sympathizes. We must help them to learn all the lessons which He is now teaching us. We must call those who have forgotten Him back to His service. I should not like to be pastor of one of the young men now in our army or navy whose life was given to the great cause, and feel that later his spirit might be questioning mine, and asking: "Why have you not brought the Christian message of hope and comfort to my loved ones at home? What have you done for them while I, here, have done my best for you?"

So you will see why I believe that we who are obliged to stay behind have a great service to perform and a great opportunity to use. We must redeem the time because the days are evil.

The opportunity is great in many ways. . . .

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

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

Again, the war is making us understand and appreciate the real religion of men and women outside of the Church—to use another phrase of Hankey's, we have begun to learn that there is a "religion of the inarticulate". Men have stayed out of the Church because as they stood outside looking in they were discouraged and disappointed at what they saw. Or they have stayed out because they thought that Christianity was only belief in a book or acceptance of a creed. All the while they had simple ideals of faith and honor, of courage and unselfishness; only they had never been made to see that all these varied rays of human goodness meet in Christ in the absolute unity of perfect light, and that Christianity, therefore, is genuine acceptance of Christ, the attempt to follow Him, the humble effort to gain strength from Him in which to follow—a *life*, not a dried up acceptance of formularies.

It will be our work, now more than ever before, to bring these men into the Christian fellowship. . . .

This is as much the work of the laity as it is of the clergy. . . . Some of you may have seen some recent magazine articles in which I have tried to define "The Call of the Laity" and have urged a frank and full recognition of the vitality and importance of lay-membership in the Church. There must be a sense of responsibility running through the whole Body if every part is to exercise its function and perform its work. There is no real difference of essential obligation in the Christian calling between the clergy and the laity. The standard of service is alike—to redeem and consecrate all human life, individual and corporate, personal and social, and to bring it into the Kingdom of God. Even in the work of evangelization—the winning of souls—the layman has an obligation just as has the clergyman. For what is evangelization after all? Is it not simply to begin to *think* of the man or woman outside? and then for every Christian man—mindful of what religion means to him—to try to put the warmth of his heart and life against another

man's heart and life and fire him with faith, zeal, and devotion? . . .

It is a wonderful Gospel which we are to proclaim. To men fighting for righteousness, we proclaim a God from whom every righteous ideal springs. To nations almost breaking under the burden of sacrifice which the war involves, we tell of a Saviour who also suffered for the sins of others. To a world wondering when the end will come, we proclaim a victorious Christ whose present triumph is the assurance that there is no Gethsemane and Good Friday without its Easter and Ascension. To individual souls for whom the strain has been so great that they are tempted to doubt the existence of an All-loving Father, we show how God once unveiled His heart in the Incarnate Christ that men might see what He really is. Is there any message quite as important as that for the world now? With Europe soaked in blood and millions of lives sacrificed—with the good and the bad, the civilized and the barbaric, the Christlike and the diabolical, in a death-struggle—is there anything we want to know so much as to know that God is Love? If we can be sure of that we can stand up under any strain. And we can be sure, if we are sure of the Christ who is the Unveiled Deity.

To preach such a Gospel and minister its grace is a joy beyond any other privilege men may have. All I ask is that we may be freed for such service; not that all burdens and sacrifices shall be lifted from our shoulders, but that we may not be called upon to face the unnecessary deprivations which eat up our energy, chill our ardor, compel us to waste our talents, and force us to spend on lesser tasks time that should be ours for the finest of all duties: to make known "the mystery of godliness: He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

AN ENGLISH WOMAN TO ENGLISH SOLDIERS

I HAVE AN IDEA that there have been people who described Faith as believing in something that you know isn't true. I expect one needn't combat that point of view, for the fact that we are all gathered here makes one feel that we might assume that we are all more or less agreed that faith is believing in something we cannot yet see. And I should personally like to go a step further than that: I should like to describe Faith as *acting* as though we believed in something we cannot yet see.

There are some days in the last few years that will always stand out in one's memory, and one is a certain day towards the end of 1914, just before the First Battle of Ypres, when one came down to breakfast to find in the *Times* the most pessimistic article I have ever read. It put it to one that England was in imminent danger of invasion, and described, for those of us who live in those counties not far from the coast, exactly what we ought to do with our sick and aged relations, how we must move our goods and chattels, that we must leave our houses and gardens to take care of themselves—in fact, there seemed little hope by the end of the article of our even being able to look forward to having a home at all! And, for the first and only time in the war, I remember the family sitting down under it buried in gloom! But after about half an hour, I could bear it no longer. I felt how I must go out and do something with a *future* in it. I shall go out and plant that Lavender Hedge I've been waiting to plant for days. So I hunted up the gardener, and together we set to work, and every root we stuck into that obstinate old clay soil of ours, I felt, "Now that's an act of Faith. What is the good of our men at the Front, if one isn't believing, as one always has believed, that they are indomitable and invincible, and just because of it that one *will* have a garden, next year and in the years to come, as their gift to us?" And after an hour's hard work (and there's nothing like contact with the soil for refreshing one's soul) you wouldn't believe how different one felt.

Now I don't know that I can claim the victory of the First Battle of Ypres as the direct result of my Lavender Hedge! But I do know that for the last three years, when it's been the joy of the garden, it's not only lavender that it represented to me, but faith in the future, and in the indomitable courage of those men who held the line.

So if ever you feel your faith in something you can't yet see being clouded over, just go out and plant a Lavender Hedge, or whatever may be the nearest approach to it in the world you are in, and I can't help believing you'll feel different.—*From a Leaflet of the Class in Personal Religion of the Cathedral Church of St. Paul, Boston.*

YOUR TRIAL shall be your glory.—*Bishop Lightfoot.*

THE CROSS AND THE FLAG

CHRISTIANS cannot separate religion and patriotism, for the two are parts of the same whole—a normal life. When St. Paul wrote to the Ephesians of the old time when they were Gentiles, “without God in the world,” he described them also as at once “at that time separate from Christ”, and “alienated from the commonwealth of Israel.” “But now—ye that once were far off are made nigh in the blood of Christ, who broke down the middle wall of partition.”

Sometimes the ideal union of Church and State, of a dominant righteous spirit and an obedient body, of might and right, will seem very far off indeed, but the time does approach when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and he shall reign for ever and ever where divisions are unknown and all things work for good. But occasionally the Church joins with the state in a proclamation of this great ideal, and symbols become more nearly realities. Then the flag means more to the Christian and the Cross means more to the Gentile, and both are enriched.

When a flag was dedicated at the Berkeley Divinity School last April, the Rev. Dr. John J. McCook made the address. He said:

“In one respect our flag is no wise different from every other flag. It is an insignificant bit of perishable stuff chosen to represent home and country, which, therefore, it brings vividly to our memory and our affections in some such fashion as that which the sacraments effect in religion. Consequently, it is of real importance in the social and the political system. It is no mere trifling ornament. It should be, and with us it is, one of the first things that childish eyes behold, that young men and maidens associate with their love, that the mature and the wise reverently salute. Such a thing does no dishonor to the holiest temple of the most sacred religion. Rather it helps lay the foundations of such religion broader and deeper, beyond the reach of earthly cataclysm, and of the gnawing tooth of time.

“Loving our own flag, I have loved all flags; and it has been a delight of my more leisurely summer days to collect them; to have them made; in one instance (Montenegro) where no authentic pattern could be secured, to send for it to the residence of the reigning prince. And with these flags about me, set up on Sundays and great days by my children around the lawn, it has been a pleasure to feel myself a citizen of the whole world and to hope that my little ones might grow up knowing and loving all nations under the heavens.

“Among these flags the most distinguished place was always given to our own. Next to that came the flag of Britain; next to it the flag of France; next to that—must I say it—the flag of Germany; for I held that nation, its people, its language, and its literature in very high esteem. Its flag, I admit, always had to me a particularly unfriendly look, as compared with any of these others of the preferred class. It was one of the rare cases in which black occurred; there was only one other at that time and one has been added since. Black, white (earlier, gold), and red, death, victory, and blood, was the Germans’ own gruesome interpretation of the colors! England’s banner, on the contrary, seemed bright, if terrible; France’s fair, gay; and our own cheerful—commonplace, some might declare it, from the purely artistic or the heraldic standpoint—but kindly, human, hopeful, made to wear well among ordinary people in every-day life. And that, I think, is the impression it produces on the whole upon strangers. The great constellation of stars seems to be the characteristic that

people notice most. The French call it the starry flag; the Germans the *Sternen-Banner*, the starry banner; and the Chinese take in the whole impression by giving it the loving title of the flowery flag. The stripes, the matter-of-fact part of it, are, very properly, after the fashion of life, made up of simple and monotonous materials and effects. But in the midst of all and over all is a blue sky studded with stars. And that makes it the flag of human beings placed in a work-a-day world, where one welcomes the night because one is tired: and one welcomes the thought of heaven because the earth in the long run becomes sad and wearisome.”

The flag is the symbol which patriotism loves. It stands for national ideals. In America it stands for righteousness, for justice, and for an ideal of peace—for which all true Americans will stand. But patriotism is—like every other ‘ism—a heresy if it stands alone; a disastrous heresy if the nation’s leaders choose paths of wrong. Patriotism therefore must be balanced by religion; the flag by the cross. “My country right or wrong” is a wholesome toast only when my country is right. The world war makes men realize this; but for some time there has been a movement to combine these symbols. In his address before the diocesan convention this year, the Bishop of Harrisburg said:

“The card of allegiance to cross and flag, printed in red, blue, and gold, which is beginning to be used in so many of our Sunday schools and guilds, gives a basis of coöperation by all in Churchmanship and citizenship which will be faulted by few.”

And the Rev. George E. Faber has suggested a “Cross and Flag Rite”. “More of the liturgy of practice, and less of the liturgy of preaching,” he thinks, “is needed today, and coming to be appreciated by the people at large.” In this “Ceremony of the Cross and Flag” he would have all unite in saying the Creed and “reverencing” the Cross, and then declare first their allegiance to the Cross:

“As a Christian, baptized, I vow allegiance to the Kingdom of God and the Cross of Christ, and to be His faithful soldier and servant unto my life’s end. Amen.”

Then the children may break into the first verse of Hymn 359 as the organ strikes the note:

“In the Cross of Christ I glory,
Towering o’er the wrecks of time;
All the light of sacred story
Gathers round its head sublime. Amen.”

After giving the Boy Scout signal to the Flag, the children and the older people with them will join in the familiar:

“I pledge allegiance to my Flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.”

The simple ceremony uniting patriotism and religion will then end with the singing of a stanza of *America*.

Thus the wholesome balance is taught to America’s children, and a step is taken toward the time when the sword shall be drawn only in righteousness, and no man shall by a Christian world be allowed to confuse righteousness with personal ambition, because the kingdoms of this world shall be Christ’s, and no one may take them for his own.

THE GOLDEN CROSS

When first I knew the crucifix,
Naught saw I but the ebon blackness of the cross
And Christ the Crucified—
The pierced hands and feet,
The death-thrust in the side,
And pressing thorns that dripped the blood of sacrifice.

Renunciation’s vow,
With spear-thrust, thorns, and piercing nails,
I took—
Made sacrificial offering of heart’s desire—
When lo! where once there gloomed an ebon crucifix
Now gleams, in all the glory of the risen Christ,
A golden Cross of Faith!

FLORENCE MILNER.

THE MESSAGE OF THE FLAG

What shall we write on our flag to-day?
Deep in the folds of the red and blue;
That will live when Oppression has fled away,
And a world of love is born anew?

That “right is more precious than peace,”* and that truth
Is greater than falsehood, love stronger than hate.
That, unsealing the secret of war’s bloody ruth,
Is the finger of God, which the fools have called “fate”.

That the forces of evil in vain hurled their strength
Where the cohorts of righteousness kept them at bay;
That war’s crimsoned dawn clouds have vanished at length,
And the night of man’s tyranny ends in God’s day!

MARY ALETHEA WOODWARD.

* President Wilson: “Right is more precious than pence, and we shall fight for the things we have always carried nearest our hearts.”

THE CHURCH'S PRAYERS IN THE CIVIL WAR

BY DANIEL KILHAM DODGE

ON Washington's Birthday, 1864, an interesting volume was published in Brooklyn, entitled *The Services of the Protestant Episcopal Church in the United States of America, as ordered by the Bishops during the Civil War*. It is a rather remarkable specimen of bookmaking, and it is still more interesting as an illustration of the strong, loyal spirit of the Church during the trying years of the War of the Rebellion. It was prepared at the suggestion of a lady in Brooklyn, who in one of the letters is addressed as Miss J., and it was sold for the benefit of the United States Sanitary Commission, apparently in connection with the great Brooklyn Fair. The prayers are in the fac-simile of the various authors' handwriting, including the signatures, and the bishops show as marked variations as regards legibility and beauty as any group of laymen would. In some cases the marks of age appear in the tremulous lines, in others the force and vigor of the author are reflected in every letter. On the purely aesthetic side the palm must undoubtedly be awarded to Bishop William Henry Odenheimer, of the diocese of New Jersey. The three pages of his contribution look like a reproduction of a mediaeval manuscript, with many of the words, like Holy Spirit, Jesus Christ, etc., carefully written in small capitals and with every letter receiving its full value and its proper quota of very black ink. It may be added that the content of the three prayers is quite worthy of their mechanical form. Seventeen of the dioceses are represented, some of the collections not having been received in time to be included.

The compiler of this volume had an eye to the future, for in the preface he writes the following words: "In this fixed form, moreover, these prayers become a memorial that not only witnesses to a present patriotism, but may suggest to future readers and supplicants the beautiful holiness of loyalty."

The prayers range in point of time from December 10, 1860, until shortly before the time of publication, but the majority of them were written during the early months of the war. Special interest attaches to the prayers in the dioceses of the border states that remained loyal. Referring to this, Bishop Smith of the diocese of Kentucky makes the following statement: "They will observe that the tone and spirit of these collects savor of the temper and feeling of a Border Southern State. The first was used some months, whilst yet the decision of Kentucky wavered on a balance. The second is the breathing of loyal hearts in Kentucky ever since the affair of Sumter, from which it so nearly dates. Still, there being a divided sentiment in every parish, it was thought best to frame a prayer in which all could join."

The first was a "Prayer for the Union", and reads as follows:

"O Eternal God! the supreme Disposer of all events, and the rightful Governor of all the Nations upon Earth; Look down in mercy upon our beloved country, and graciously avert from us all those evils which we most justly have deserved, and whereof our consciences are afraid: the evils of discord and disunion. Raise up, we beseech Thee, a continual succession of able, wise, and good men, worthy to stand in the places of the Fathers of our Country: so that, our Union being preserved, our free institutions may be handed down, wholly unimpaired, to the latest generation! Grant this, we humbly beseech Thee, for Jesus Christ's sake, our only Saviour. Amen." The second prayer was a petition for peace and reconciliation and contains no direct reference to the Union.

The second prayer prepared by Bishop Horatio Potter of New York, uncle of Bishop Henry C. Potter, is particularly fine and is wholly applicable to present war conditions:

"O Eternal God and Heavenly Father, the aid of all who need, the Helper of all who flee to Thee for succor; We commend to Thy Almighty protection all those Thy servants now gone forth in our defence, for whose preservation amid the perils of war our prayers are desired. Guard them, we beseech Thee, from the dangers that beset their way, from sickness, from the violence of enemies, and from every evil to which they may be exposed. Give them comfort and sure confidence in Thee; and of Thy great goodness restore them

to us in due time, in peace and safety, with a grateful sense of Thy mercy, through Jesus Christ, our Lord. Amen."

Thoroughly characteristic is the opening of a prayer by Bishop Kemper of Wisconsin:

"O God, who art the blessed and only Potentate, the King of Kings and Lord of Lords, the Almighty Ruler of Nations; We bless and magnify Thy glorious Name for all the mercies and blessings which Thou hast bestowed upon us in this period of our sorrow and humiliation. We render Thee our grateful thanks that peace and order have been preserved in this portion of our land, that honest labor has been plenteously rewarded, and that Thy Church has been permitted to serve Thee in all godly quietness."

Although this collection of special war prayers of over sixty years ago seems to have been pretty generally forgotten, the example of those early Church leaders has been followed during these trying days, starting in many quarters before our own country was itself involved. Now as then, too, each diocese as a rule has its own separate forms, no attempt having yet been made toward unity of petition.

A PSALM OF TRUST IN WAR-TIME

PSALM XXVII

A Psalm of David

Jehovah's my salvation's light;
By whom shall I be dismayed?
Jehovah is my Living Might;
Of whom shall I be afraid?

The Psalmist,

surrounded by
foes,

When evil men against me rose, to eat my flesh as well,
Mine adversaries and my foes, they stumbled and they fell.

declares his
trust in God.

Though foes should camp around me,
My heart shall be content;
Though war strive to confound me,
I'll still be confident.

He ever desires
God's presence,

One thing I've asked Jehovah, that will I still desire,
To dwell within His temple till days of life expire;
To see Jehovah's beauty,
And in His house inquire.

because of His
protection;

In His pavilion secretly in trouble's hour I'll bide;
In shelter of His tabernacle safe He will me hide;
He'll lift me up upon a rock, while flows the evil tide.

He anticipates
victory, and
gives thanks.

And now my head shall be raised up above my foes about;
With joy I'll offer in His house my sacrifice devout,
And I will sing unto the Lord; His praises I will shout.

He implores
earnestly for
mercy,
favor,

Hear, O Jehovah, when I cry with my voice;
Have mercy upon me and bid me rejoice.

"Seek ye my face," Thou saidst; my heart did say,
"Thy face, Jehovah, will I seek alway."

help,

Hide not Thy face away from me,
Nor thrust me from Thee angrily.

Thou hast been my Help, be not my Desolation,
Neither forsake Thou me, O God of my salvation!

comfort,

When my father and mother shall leave and forsake me,
Jehovah, Himself, to His bosom will take me.

guidance,

Thy way to me, Jehovah, teach;
Me lead in plain paths, I beseech;
Because mine enemies outreach.

and victory,

Give me not over to mine enemy;
For false accusers rise and slander me,
And such as breathe out wanton cruelty.

in this life,

I'd fainted, but I hoped to see God's gracious good
displayed,
While in the land of earthly life my faltering footsteps
strayed.

and exhorts
others to trust
God also.

Wait for Jehovah, Helper great!
Be strong, and keep thy heart elate.
Yea, wait Thou for Jehovah, wait.

DONALD A. FRASER.

IN THE MORNING, when you awake, accustom yourself to think first upon God, or something in order to His service; and at night, also, let Him close thine eyes.—*Jeremy Taylor*.



CLINTON ROGERS WOODRUFF, EDITOR

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UPROOTING EVIL IN LIFE CONDITIONS

THE National Congress has put the matter of prohibition before the states. The action of the Government in forbidding the sale of liquor to its armed forces raises the logical question as to whether it should not be forbidden in society as a whole. If liquor is detrimental to a man in uniform it is just as detrimental to the man without a uniform, the annual report of the Pennsylvania Social Service Commission points out.

All of the evils which we find prevalent in the camps are more prevalent in civil life. It is there, the report declares, that habits are learned and acquired. We must therefore get at the root of the matter and purge our home conditions. Prostitution, gambling, drinking, are not to be blamed on the soldiers and sailors. They are to be blamed on the citizens and city government which allow them to exist, and we must act accordingly.

In this matter the Church must lead. Reformation along these lines cannot come from legislation or police action alone. The root of the matter lies in the human heart and in the evil will. Only the spirit and power of Christ can cleanse the one and conquer the other. It is our unequalled opportunity at home to do our share of the fighting.

ENLISTED IMMIGRANTS

"The foreign element is taking hold like real Americans," *Conscript 2689* tells us in his interesting diary. "It is interesting to get their slant on the whole affair. Many of them didn't want to come. They had their own ideas of army life, suggested, doubtless, by tales they have heard of service in the European armies of former days. But when they were called they came, and behold, when they arrived and lived through the first days, they were surprised to find that they still were treated like human beings, had certain indisputable rights, were fed well and cared for properly, and worked under officers who took a genuine interest in their welfare.

"It's fine, I like it," assured a little Italian friend of mine in the infantry. "I like it because it help make me spick good English, make-a me strong, make-a me beeg, an' best-a what is, make-a me good American, just like-a de boss Lieuten'."

"And in that last sentence, I believe, lies the charm of it all to most of the foreigners. They have learned that America and things American are fine and clean and good, and their ambition now is to become a real American 'just like-a de boss Lieuten'.' And when they get to be real Americans, they are going to be proud of the fact and they are going to fight to prove it; that's certain."

NATIONAL LABOR BOARDS

The Government now has two labor boards, one known as the War Labor Board and the other known as the Labor Policies Board. The former, of which William H. Taft and Frank P. Walsh are joint chairmen, does work that is sometimes judicial and sometimes legislative, but chiefly the former. Its findings are final and binding in all disputes between employers and employees where principles of adjustment are in any way involved. The Labor Policies Board devotes itself to administrative work, determining and developing policies for a unified labor administration. It will bring together and coordinate into one consistent policy the various and frequently inconsistent methods of important governmental departments in dealing with labor problems that affect production, excepting, however, disagreements between employers and employees, as the Government departments are represented on the Labor Policies Board and are themselves among the large employers of labor.

FOR THREE YEARS Americans have exclaimed over the stupidity of the Germans when it came to understanding the point of view of other peoples. John Ihlder writes in the *Survey* apropos of the splendid work which is being done at Danielson, Conn., by the Connecticut Mills. Yet year by year we have illustrations of the inability of the employer who cannot understand that some of his employees object to "being done good to". The management of the Connecticut Mills is a long way beyond the founder of Pullman, but while it admits frankly that its purpose is to keep good men it cannot get the idea that the good man does not wish to subject himself to company benevolence and claims for gratitude.

I WONDER HOW MANY of us realize that at least 20,000 disabled soldiers will return to us during the present year and at least 40,000 more next year and 60,000 in 1920 if the war lasts so long? In addition, industry is claiming a heavier toll than usual. There are about 100,000 industrial workers annually disabled in some way or other now. For these reasons the campaign of the American Association of Labor Legislation to re-educate war and industrial workers should have the support of every socially-minded Churchman. A bill on the subject is pending in Congress, known as Senate Bill 4,284, concerning which all interested might write their representatives.

"UPON OUR cities rests the major burden of winning the war for democracy, for in them is concentrated by far the larger part of the population, industries, and wealth of the country. In proportion to their population, industries, and wealth our cities are doing at least their part in the war, but as municipal entities few of them have yet made a beginning in well-conceived and efficiently executed war programmes. By municipal war programme we mean a plan of strictly municipal activities and economies that will contribute the utmost in helping win the war."—*The Engineering News Record*.

THE LINE BETWEEN loyal socialists and the official socialist party is being constantly more and more distinctly drawn. The meeting of the American Alliance for Labor and Democracy at Minneapolis tended to show up the so-called people's council in its pretention to represent American labor, a majority of the national executive committee of the old socialist party of the past decade being present and the founders of every socialist paper with the exception of the *Appeal to Reason* and the *New York Call*.

"I LIKE TO SEE a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."—*Abraham Lincoln*.

HERE IS A MOST suggestive utterance in a formal statement issued by the University of Cincinnati concerning its new law school: "It is the hope of the board (of trustees) that the new law school will produce not merely lawyers but men — men who will learn the meaning of the word consecration and be filled with a sense of obligation and leadership in our democracy."

"TO CURE is the human voice of yesterday: to prevent, the divine whisper of to-day." This was one of the slogans used by the Spokane health department at the interstate fair in connection with its campaign to save the babies.



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.

PRAYERS FOR OUR MEN AT THE FRONT

To the Editor of *The Living Church*:

AN editorial in a recent Chicago newspaper urged that we should read to ourselves all the names of the brave men appearing in the daily casualty lists, as a tribute to their nobility in offering their lives for the Great Cause. Earnest Christians will be glad to do this, day by day. The question arises, Should we not do more than this? It has probably been suggested, in many congregations, that we should reverently read such names into our daily intercessory prayers, praying for the souls of those who have been killed in action, or who have died from wounds or from disease; praying also that comfort and consolation may be sent to their chief mourners in the little towns, or the limited circles in the great cities, the names of which we now find so carefully published. For those who are severely wounded, should not our prayers be that their pain may be sanctified and assuaged; that the Red Cross workers may be sustained as they serve them; that they may be prepared for a holy death or a religious return to this life, as God shall ordain, and that their loved ones at home may be comforted? For those missing in action, or taken prisoner, we can surely pray for humane treatment and for their own stout-hearted courage, as well as for their anxious ones at home.

The time may come when the lists will be too long for such intercessions, but until that grim day, if it is to come, would it not be possible for all of us who believe in the dignity and blessedness of intercessory prayer to set aside some time daily for these private devotions on behalf of the splendid men who are so magnificently grappling with the enemies of God and Humanity?

Letters from the men who are now under fire in France have told many of us, no doubt, of the deep gratitude and strong confidence caused by the knowledge that the "home people" are praying for them by name, as they fight. If they are wounded, they surely deserve such help even more. If in the full flush of their youth they make the supreme sacrifice, the least we can do, one would think, to honor their memory, is to pray for their souls, as we read their names.

JOHN HENRY HOPKINS.

Chicago, Third Sunday after Trinity, 1918.

SACRAMENTAL WINE IN OKLAHOMA

To the Editor of *The Living Church*:

FROM your editorial of June 15th, on the recent decision of the Supreme Court of Oklahoma with respect to the use of wine for the Holy Communion, one might infer that I was inaccurate in the contention I made in your columns of May 27th.

I had just received a letter from a bishop of our Church which said: "A test case was brought against the law by the Roman Catholics, but they lost it; the Supreme Court of the state sustaining the enactment of the law"; and I wrote my letter to point out that this widely-spread report that the Supreme Court had already rendered its decision was not correct.

My second contention that the brief filed in the Supreme Court of that state also attacked the state law as unconstitutional in that it interfered with the "personal use" of liquor was made on the authority of a letter written to me by Mr. H. T. Laughbaum, the superintendent of the Anti-Saloon League of Oklahoma, who is himself a lawyer and had looked into this case thoroughly. I have just received a wire from Mr. Laughbaum in which he again assures me that the "personal use" plea was in the brief filed in the Supreme Court.

It is quite possible that Father De Hasque intended no such plea to be made or that it was an unauthorized act on the part of his attorney, or the statement may be a misinterpretation of something in the brief. To make sure, I have sent for a copy of the document.

I have no desire to cast any reflection upon anyone; and if the brief in question contained no such plea, I will gladly retract my former statement.

The chief contention of my former letter, however, was against the much-published statement that the Supreme Court of Oklahoma had already decided the case and had decided it adversely. In this I was right.

JAMES EMPRINGHAM,

General Superintendent, Church Temperance Society,
New York, June 21, 1918.

THE BISHOPS AND CHURCH UNITY

[ABRIDGED]

To the Editor of *The Living Church*:

THE dignified silence of our bishops under the denunciations which have been heaped upon them for their rejection of the proposal of a novel kind of Church unity which came through the Rev. Dr. Newman Smyth is both gracious and impressive!

But these denunciations seem to come from quarters in which there has never been any enthusiastic emphasis laid upon the "Historic Episcopate", and in which the verities of the "Faith once for all delivered to the saints" have been all too lightly held! This, at any rate, is the judgment of many of us.

Had the bishops consented to the proposal, however, a cyclonic storm would have been raised throughout the Church, and the denunciations would have been fiercer and more prolonged.

We have sufficient confidence in our bishops to believe that they are as fully convinced of the impotence of our divided Christianity, and are as eager to restore this broken unity, as are the signatories of the petition which they carefully considered at their recent meeting.

The question which confronted them, and which must be seriously considered before any final action can be taken, is, How shall the problem be successfully solved?

May we not charitably believe that the problem, as it confronted them, was the biggest problem they had ever been asked to consider? And involving such tremendous issues, may we not also believe that such a problem was beyond their jurisdiction?

Of course they had the right to call a special meeting of the General Convention in which such action might be taken as was deemed advisable. But it is doubtful whether any General Convention would take such radical action as was desired, even as a war measure. To do so without concurrent action by the Anglican Church would place us in an inglorious and isolated position in relation to that great Church, and would have strengthened the barriers which now divide us from the Eastern and the Latin Churches.

And we are naturally compelled to ask why the grace of Orders should be given to a small body of men who have hitherto rejected it, when it is denied the picked men of our Church until such time as they have proved their fitness for it by meeting every canonical requirement.

The door of the ministry is wide open to any man who will accept the Faith as the Church understands it, and who is willing to submit himself for ordination at the hands of a bishop in accordance with historic practice from the beginning of Christianity. How whole bodies of men and women who have separated from the historic Church can be brought into reconciliation with her we have yet to determine. God, we believe, will show us a way! It has recently been said, and by one of our distinguished priests, that when the "Quadrilateral" was sent out by the Church, "the offer was courteously received by the other churches and the prospect looked promising until it became evident that the offer was only a *brutum fulmen*".

Such a statement as this overwhelms us with bewildering surprise. We have never been able to discover anything that would lead us to suppose that the "Quadrilateral" had even been respectfully considered by any of the big denominations, and we had always supposed, and have heard it asserted, that the obstacle was the Historic Episcopate. And we believe so yet. And if the House of Bishops has declared that "fixity of interpretation is the essence of the Creeds" it has done so only to safeguard the verities of our religion, such as the Incarnation and the Atonement. And surely this is the very least the Bishops could do as the guardians of the Faith!

God will not be hurried! He is as much displeased as we at the deplorable divisions which exist among us, and He will ultimately indicate the way in which these divisions can be removed.

Let us first set our own house in order by a deeper spirituality among us all, and by a larger charity among ourselves; but don't let us ask our bishops to do impossible things, and then anathematize them because they dissent.

Compromises there may have to be when the great day of reunion shall arrive, and the Church will be glad to make them. But she dare not sell her birthright for a mess of pottage! She

dare not surrender her glorious heritage even though it be for such a consummation as a united Church.

The agony of waiting may be almost unendurable—it may test men's souls to the utmost—but a thousand years in God's sight are but as a day, and when Christ comes we do want Him to find faith on the earth!

PERCY T. FENN.

Wichita, Kansas, June 6th.

NOMENCLATURE

To the Editor of *The Living Church*:

I HAVE been much impressed this year by the unfortunate and senseless nomenclature of the Anglican communion. Can we not get the next General Convention to correct some of these mistakes in our American Church?

In the first place, how did the English Church come to change the name of the great Festival of Pentecost, commemorating the coming of the Holy Ghost—and still so called by the other two branches of the Catholic Church—to the local name, "Whitsunday," whose exact derivation no one seems to know? The Prayer Book prints it as "Whitsun" when applied to the Monday and Tuesday following the Sunday, and I find that the new *Century Dictionary* says the idea that the term came from an old Anglo-Saxon word corresponding to "Pentecost", and meaning, as that does, "50th", is "ridiculous"; that it should be "Whit"-Sunday, i. e., "White" Sunday, because the candidates for baptism wore white. If this is so then let the Prayer Book be corrected to that effect; or, far better still, for the sake of Christian Unity, restore the ancient title "Pentecost".

In the second place, the absurdity of naming the summer season of the Christian Year, "Trinity-tide", and numbering the Sundays "after Trinity", is apparent, when we see how it would sound to talk about "Atonement-tide" and the "Second Sunday after Atonement" or "Incarnation"! You cannot rightly number Sundays after the name of a doctrine, but after an event, as Pentecost; as do the other two branches of the historic Church. How the Anglican communion came to commit this mistake I should like to know; and, in the name of common sense, let us return to the ancient method of numbering the Sundays after Pentecost, keeping its octave still as the present Trinity Sunday, and calling the next Sunday the Second Sunday after Pentecost, etc. This would have the additional advantage of reminding us of the great truth that we are living in the dispensation of the Holy Ghost, and recalling us to "Honor the Holy Ghost". We could still use green as the color of the Pentecostal season ("Pentecostide"?) all summer, as we do in Epiphanytide, after the octave of that beautiful festival.

Cannot these two unfortunate corrections be made in the new Prayer Book?

A third case in point is that of the name of our American Church. How misleading and mischievous it is, that our Church, while indeed protesting vigorously against the errors of Romanism, and also those of denominationalism, being a branch of the historic Church, should be nearly the only non-Roman body to incorporate into its legal title the term "Protestant"! How handicapped we are by that mis-nomer! Let us drop this negative term from our legal name, and replace it by "American". We are as handicapped by our unfortunate name as the English Church is by its being tied to the State. Alas, the Anglican communion is "downed" by its friends!

One more point. May I plead for the use of the term "Catholicity" rather than "Catholicism" when applied to the Anglican communion? The latter term inevitably smacks of Romanism, but the former has the clear ring of truth and purity, and goes with the names of the other three "Notes" of the Catholic Church—Unity, Sanctity, and Apostolicity. We do not want any "isms" of any kind. I once heard an English Bishop observe how the Anglican communion has always stood for "high morality and pure Catholicity".

In behalf of truth and clarity, I earnestly plead for the speedy correction of these sad mistakes in our Church's nomenclature.

HENRY M. SAVILLE.

Waterbury, Conn. Fifth Sunday after Pentecost.

THE GUARD AT THE TOMB

To the Editor of *The Living Church*:

ONE of the many architectural beauties of Durham Cathedral, which attracts the attention of visitors, is a representation of the Tomb with two Roman soldiers guarding it. And one sometimes hears eloquent sermons with amplifications on the subject.

Lest history become perverted it is well to call attention to the fact that there were no Roman soldiers on guard at the Tomb. We know from Josephus and other historians that the conquering Romans left to the Jews their own civil guard; what would be called, in these days, the city police.

There were Roman soldiers at the Crucifixion, as that was carrying out the judgment of a Roman court; "but when the chief priests and Pharisees came together unto Pilate" and asked him "that the sepulchre be made sure unto the third day", Pilate said unto them, "Ye have a watch; go your way, make it as sure as ye can." (St. Matthew, 27: 62, 64, 65.)

And the Jewish watch would be much more readily influenced by their own chief priests than Roman soldiers would have been, when they "were given large money" and commanded to say that "His disciples came by night and stole Him away while we slept". (St. Matthew, 28: 12-13.)

At that period the Roman soldiers were noted for not being corruptible; it was some centuries later when the changes in the form of government resulted in their being open to the highest bidder.

Faithfully yours,

H. F. RUSSELL-HOWLAND.

Richmond Hill, Queens Borough, New York City, May 25th.

THE NEW HYMNAL

To the Editor of *The Living Church*:

IT has seemed to some of us that an incident of the awakening of the Church, for which some of us hope, would be a deepening of the tone of congregational worship and as a part of this that the congregation might heartily participate in the hymns, and even in other music, of the Church. We have been waiting anxiously for the publication of the new Hymnal, not only because we expect that it will contain a wider selection of hymns suitable to this modern life with its strong social feeling, but also because we have hoped that the tunes would be pitched so that the congregation could sing them and the price of the musical edition would be such that it could be placed in the hands of every worshipper.

I am disturbed for fear we are to be disappointed in one of these respects, since I am informed, by a clergyman near to the center of the publication of the Hymnal, that under the influence of prominent New York choirmasters with boy choirs the plates prepared and ready for print have been destroyed and tunes have been altered in pitch, so as to suit the brilliant effect of boy choirs, rather than the congregational participation. The delay in publication, caused by this, is a misfortune. The change in pitch seems to me a calamity. If I am mistaken, it will be a joy to be corrected, and if I am correct I should like to enter a protest.

Very truly yours,

Hudson, N. Y., June 21st.

THOMAS L. COLE.

CHURCH CADETS

[ABRIDGED]

To the Editor of *The Living Church*:

SOME years ago I wrote you about a little company of Church Cadets which was organized in 1912 and had been so successful that it seemed worth while to give it wider publicity. Another company organized about a year ago is now well on the road to equal success.

On Memorial Day the two companies took part in the parade in the home town of the infant company. There were about eighty boys in all, with their own fife, drum, and bugle corps. The local paper was good enough to say that "for marching ability and military precision the St. Peter's and St. Paul's Cadets are deserving of great praise"—ours being the only organizations so commended. But here is the fact to be noted: The older company carried a service flag with eleven stars, each of them representing a volunteer in the army or navy, and seven of them being under draft age. And the record is not yet closed.

What we have done, others can do. I have no doubt that there are many men like the writer, many years past the draft age, who can in this way do their bit and their best for the future men of the Church and the securing of a lasting peace for the nations of the earth.

New York, June 10th.

JOHN H. MULCHAHEY.

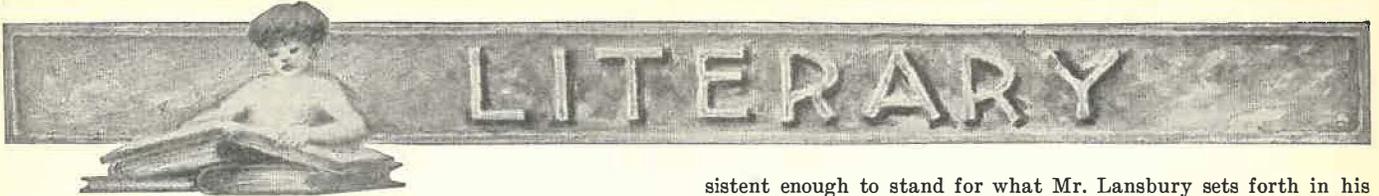
A CORRECTION

To the Editor of *The Living Church*:

I WISH to call your attention to an article in the issue of June 1st, page 173, the annual convocation of New Mexico. These are the words: "He was followed by the Rev. Hunter Lewis, who said that the president of the State College of Agriculture and Mechanical Arts prohibited religious services of any kind on the college grounds." The reporter got the wrong impression. Not that the president of the State College prohibited religious services of any kind (they have both a Y. M. C. A. and a Y. W. C. A. and regular service), but that the rector of St. James' Church (Episcopal) was prohibited from holding a choir practice or a service of any kind in a College building.

Mesilla Park, New Mexico, June 7th.

HUNTER LEWIS.



WORLD PROBLEMS

Inter-American Acquaintances. By Charles Lyon Chandler, Curator of Latin-American History and Literature of the Harvard University Library. The University Press of Sewanee, Tenn. Price \$1.25.

The Mexican Problem. By Clarence W. Barron. Houghton Mifflin Company. Price \$1.00.

Your Part in Poverty. By George Lansbury. B. W. Huebsch. Price \$1.00 net.

Righting the People's Wrongs. By B. O. Flower. The Standard Publishing Company, Cincinnati. Price \$1.25 postpaid.

Political Ideals. By Bertrand Russell. The Century Company. Price \$1.00 net.

Education and Living. By Randolph Bourne. The Century Company. Price \$1.25 net.

Before the Great War brought new national fellowships and the United States was unexpectedly bound in closer alliance with some of the republics of South America by the necessities of a common defence against German aggressions upon the merchant shipping of the world, there had not been lacking prophetic voices to warn us of our error and loss in ignoring the vast continent to the south of us so generally as we were used to do. Some of these warnings dealt with the possibilities of commerce, others emphasized missionary responsibility, but all sought to impress upon us the fact which Mr. Charles Lyon Chandler urges in his valuable study of *Inter-American Acquaintances*, that whether we wish it or not our welfare is bound up with that of our South American neighbors.

The University Press of Sewanee rightly claims to have fulfilled a patriotic duty in giving this work to the public. Mr. Chandler's equipment for his task is unique. He knows his facts as few of our citizens know them, and he has collected, with scholarly industry, information of great value to the student of history, of politics, or of trade. His well-packed little volume may become a reference book for students, of inestimable value. One must regret, however, that this important subject could not have been presented in more popular style.

A kindred study, undertaken by an experienced business man and journalist, is Clarence W. Barron's book on *The Mexican Problem*. The note of warning runs through this also: "The two worst-informed countries concerning each other's affairs are those countries lying either side of the Rio Grande. The American hears little that is good or fine concerning Mexico, and the Mexican hears little that is good or fine concerning the United States." To supply trustworthy information in a form that will be readily available is what the author attempts. He does it in crisp, picturesque newspaper English, with interesting first-hand impressions and personally gathered facts (or, at any rate, they sound like facts!) that deserve to be read and doubtless will be read by many people. What the Mexican problem is Mr. Barron defines in language which Bishop Aves would doubtless be willing to adopt: "How can these good people of Mexico, speaking one hundred and fifty-three tongues, be merged into a nation, with soul, life, prosperity, and family and national happiness?" His answer is that the people of the United States must try to understand and help.

As one turns to Mr. Flower's book, one wonders how he would solve Mr. Barron's problem. Apparently his answer would be, "Get rid of the Roman Catholic Church"; for that is Mr. Flower's recipe for "righting the people's wrongs". He believes the *Menace* to be a fearless and divinely-guided organ of truth and freedom, and the defeat of Jesuit conspiracies against the liberties of the American people the great duty of the hour. He likens this struggle to that of Cobden and Bright against the Corn Laws, and the agitation for social reforms carried on by Kingsley, Carlyle, and Gerald Massey in the middle of the nineteenth century in England.

Mr. George Lansbury's *Your Part in Poverty* has a preface by the Bishop of Winchester, who rather naively admits that he has not read the book and does not believe he would agree with it if he did read it. He ventures so far, however, as to ask "sympathetic and respectful attention to it", and it is possible that he might have found himself, on further investigation, able to do much more. Few books that have appeared during the war are better worth reading and pondering. What the effect is to be upon the organization of society of the terrible struggle through which we are now passing, no one would be bold enough to prophesy in detail; but if it is to be for good and not for evil, Christian men and women must be brave enough and con-

sistent enough to stand for what Mr. Lansbury sets forth in his cogent pages. "True social coöperation means that we each give our very best, whether of brain power or manual power, for the service of mankind, and thus by equal service make possible, so far as material things are concerned, equality of life for all." Mr. Lansbury writes as a Christian critic of the social order, and is both frank and fearless in pointing out the responsibility of organized religion for what is wrong. "It is impossible that the people should believe in the sincerity of those who are only able to see the justice of a great international war, who can see the wickedness of the Germans in sinking armed ships and destroying thousands of innocent men and women, but who cannot take sides in the great social war against destitution and prostitution, sweating, and all the other evils of our day. Germany may slay her thousands of innocent victims, but the competitive system, the get-rich-quick race for wealth, the 'buy in the cheapest and sell in the dearest' theories of life, all find expression in a national life which can count its victims by the millions." True! and what is said here of England needs to be said also in America, preached in the churches, taught in the colleges, made a part of the popular thinking.

An incalculable amount of social energy, hitherto latent, or allowed to run to waste, has been brought into action by the pressure of national need, in every country, on both sides of the conflict. When the war is over, into what channels shall it be turned? Some of it, indeed, will die out, as the immediate pressure is relaxed, and some of it will again flow off into activities that are of indifferent usefulness, if not positively harmful; but there will yet remain a mighty tide of power which, God grant, may be brought to bear, as Mr. Bertrand Russell says, "to help mankind on the way toward that better world of liberty and international concord which must be realized if any happiness is to be left to man."

Mr. Russell's stimulating essays on *Political Ideals* tend toward the same goal that Mr. Lansbury seeks, and with a kindred passion; yet with another accent. Mr. Russell is a convinced individualist. He is suspicious of corporate life in its every expression. He rebels against every form of coercion and carries that rebellion so far that he frankly declares that the United States was wrong in not leaving the Mormons free to practise polygamy, and that a corporation or firm that gives employment to a man has no right to discharge him for any cause connected with "his private life". If this principle be logically carried out, a foreman in a factory who uses his power to insult and debauch the girls under his control (not an unusual condition, as many social workers can testify) must remain immune from interference by the proprietors so long as he does his work as foreman satisfactorily. The most admirable point in Mr. Russell's work is his clear and pertinent distinction between the two kinds of impulses upon which men act, the possessive and the creative. "The best life is the one in which the creative impulses play the largest part and the possessive impulses the smallest." Such ideals seem to be needed in political thinking and practice to-day.

What Mr. Russell desires as to development of creative energy in the individual, Mr. Bourne also desires; and his discussion goes beyond the mere advocacy into an inquiry as to how our American system of education may be fitted to produce it.

The twenty-eight short papers included in *Education and Living* are mostly reprinted from the *New Republic* and deserve the permanent form. They are severely critical of public school methods, but constructively so, and almost savage where they touch upon the conservatism of private secondary schools (of which, one suspects, Mr. Bourne has not quite so accurate knowledge). The three slight and occasional essays on the colleges and universities at the end of the book might well have been excluded from it, for they add nothing to what has been admirably said before, and barely introduce a subject which, if discussed at all, deserves fuller and more thorough treatment. The fascinating description of the Gary schools is the most moving and illuminating part of the book. Not even from Mr. Wirt himself has this reviewer read or heard anything that made so plain the far-reaching significance of that wonderful experiment.

Workers in the field of religious education may read with profit these brilliant and suggestive pages, and so may parents and indeed every citizen who knows enough to care what sort of men and women shall come after us, to face the marvelous and appalling possibilities which the next fifty years hold for America.

GEORGE LYNDE RICHARDSON.

Church Kalendar



June 29—Saturday. St. Peter.
 " 30—Fifth Sunday after Trinity.
 July 1. Monday.
 " 4. Thursday.
 " 7. Sixth Sunday after Trinity.
 " 14. Seventh Sunday after Trinity.
 " 21. Eighth Sunday after Trinity.
 " 25. Thursday. St. James.
 " 28. Ninth Sunday after Trinity.
 " 31. Wednesday.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

CHINA

ANKING

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

HANKOW

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

JAPAN

KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

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

Personal Mention

THE address of the Rev. DAVID H. CLARKSON is 23 Bedford road, Schenectady, N. Y.

THE Rev. A. T. CORNWELL has taken charge of St. Peter's and St. Andrew's Churches, Nashville, Tenn., and is living at 1015 Sixteenth avenue South.

THE Rev. E. H. EDSON has been appointed to charge of St. Luke's parish, Smethport, Pa., while the rector, the Rev. W. E. Van Dyke, is in France doing Y. M. C. A. work.

THE Rev. JOHN S. FOSTER has taken charge of St. James', Pueblo, and Walsenburg, Colo., under the oversight of the Rev. Thomas Casady.

THE Rev. JOHN GRAHAM, for seventeen years priest in charge of All Saints' Church, Morris Park (Richmond Hill), New York, has resigned and will retire from active work August 1st.

THE Rev. WALTER C. HARTER has accepted a call to organize a new work in Lundale, West Virginia, a new mining town. His address is Lundale, Logan County, West Virginia.

THE Rev. C. B. HUDGINS, on Sunday, June 2nd, at Chatham, Va., preached the baccalaureate sermon to the graduating class of the Chatham Episcopal Institute. His youngest daughter, Miss Dorothy, was one of the graduates.

THE Rev. JAMES MACLAUGHLIN has charge of the San Luis Valley in Colorado, his stations including Alamosa, Monte Vista, Del Norte, Creede, and La Jara.

THE Rev. A. E. MARSH has been elected president of the Standing Committee of the diocese of Nebraska, and all communications for the Standing Committee should be addressed to him at St. Mary's Rectory, Blair, Neb.

THE Rev. DAVID B. MATTHEWS, rector of St. Matthew's Church, Brockton, Mass., has been elected president of the local Ministers' Union.

THE Rev. CLARENCE STUART McCLELLAN, JR., first assistant at Christ Church, Baltimore, Md., will enter upon independent work and has resigned his post, effective on September 1st.

THE Rev. MEDVILLE McLAUGHLIN may be addressed at Christ Church, Broadway and West Seventy-first street, New York City.

THE Rev. A. L. MURRAY has resigned charge of St. Paul's Church, Evansville, Ind.

THE Rev. CHARLES MARTIN NILES, D.D., now recovering in the mountains after several weeks in hospital, will be able to return to his parish at Atlantic City about July 1st.

THE Rev. W. R. PLUMMER, vicar of St. John's Church, Mt. Vernon, Ind., preached the high school baccalaureate sermon in that city.

THE secretary of the Standing Committee of the diocese of West Texas is the Rev. L. B. RICHARDS, 1309 McCullough avenue, San Antonio, to whom all communications for the Standing Committee should be sent.

THE Rev. Z. Y. SAVAGE has assumed temporary charge of Littleton, Sedalia, and Castle Rock, Col.

THE Rev. G. GORDON SMEEDE, Archdeacon of Mississippi, has accepted an invitation from the National War Work Council of the Y. M. C. A. to deliver addresses to the soldiers at Camp Lee, Va., during the last week in July, and at Camp Meade, Maryland, during the first week in August.

THE Rev. E. LIVINGSTON WELLS, of Hartford, Conn., has been elected chaplain of the Connecticut Society of the Sons of the American Revolution.

THE Rev. C. E. WILLIAMS has been elected secretary of the City Ministers' Association of Terre Haute, Ind. He is also on the board of the Crittendon Home.

THE Rev. H. W. WOOD, rector of St. John's Church, Crawfordsville, Ind., will have charge of the Church's work at Fort Benjamin Harrison, Indianapolis. He preached the St. John's Day sermon to the local Knights Templar.

In War Service

THE Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, Ohio, has been given a year's leave, and will sail for France, where he will engage in war work with the Y. M. C. A., with address at 12 Rue d'Aguesseau, Paris.

THE Rev. BRUCE V. REDDISH, rector of Trinity Church, New Castle, Pa., is acting as volunteer chaplain for the Church War Commission at Camp Lee and may be addressed at 29 North Market street, Petersburg, Va.

THE Rev. WILLIAM SIDENER, rector of St. Paul's, Steubenville, Ohio, has taken overseas service in the Y. M. C. A. and left his parish for the other side on June 17th. His resignation was refused by the vestry of the parish and he was granted indefinite leave with salary continued.

Summer Addresses

THE Very Rev. H. P. ALMON ABBOTT, D.D., will occupy the residence of Dean Hart of Denver through July and August, also preaching at the Cathedral services.

THE Rev. E. E. COBBS and family are spending the summer at Montgomery, Ala.

DURING the summer months the Rev. A. GORDON FOWKES will be curate at the Cathedral, in Fond du Lac, Wis.

THE Rt. Rev. Dr. WM. A. GUERRY and family have occupied their residence at Sewanee, Tenn., for the summer.

THE Very Rev. H. MARTYN HART, D.D., Dean of the Cathedral at Denver, Colo., will devote parts of July and August to a trip through Wyoming, preaching at various places on Sundays.

THE Rt. Rev. and Mrs. H. J. MIKELL and daughter are spending the summer at Sewanee, Tenn.

THE Rev. Dr. W. C. RODGERS, president of St. Stephen's College, takes charge of Grace Church, Mt. Airy, Philadelphia, Pa., during July and August. Address Cresheim Arms, Mt. Airy, Philadelphia, Pa.

THE address of Bishop SAGE during July and August will be Richards Landing, St. Joseph's Island, Ontario, Can.

THE Rev. H. M. SAVILLE may be addressed at his summer home at East Greenwich, R. I.

DEGREES CONFERRED

TRINITY COLLEGE (Hartford, Conn.)—The degree of Doctor in Divinity upon the Rt. Rev. PAUL MATTHEWS, Bishop of New Jersey, the Rt. Rev. G. H. SHERWOOD, Bishop of Springfield, the Rev. KARL REILAND, rector of St. George's Church, New York City, and the Rev. EDWARD S. TRAVERS, rector of Trinity Church, Pittsburgh, Pa., on June 17th.

UNIVERSITY OF DENVER (Denver, Col.)—The honorary degree of Doctor of Laws upon the Rt. Rev. IRVING P. JOHNSON, D.D., Bishop Coadjutor of the diocese of Colorado.

UNIVERSITY OF GEORGIA.—The degree of Doctor of Divinity upon the Rev. JOHN D. WING, rector of Christ Church, Savannah, Ga.

YALE UNIVERSITY.—On June 19th the degree of Doctor of Divinity upon the Rt. Rev. DANIEL SYLVESTER TUTTLE, LL.D., Presiding Bishop of the Church.

ORDINATIONS

DEACONS

NORTH DAKOTA.—On Sunday, June 2nd, in Gethsemane Cathedral, Fargo, Messrs. A. H. BEER and H. T. SOCKETT were ordained to the diaconate by the Bishop of the district. Mr. Beer was presented by Dean Kloman, and Mr. Sockett by the Rev. J. N. Mackenzie. The sermon was preached by the Rev. C. E. Haupt. Mr. Beer is given charge of the field of which Casselton is the center, while Mr. Sockett takes care of the missions adjoining Grafton. Both candidates come from other religious bodies, Mr. Sockett having formerly been a minister of the Presbyterian Church in Minnesota, while Mr. Beer was for several years a minister in the Methodist Church, coming to the Church about a year ago.

OKLAHOMA.—On Sunday, June 16th, at St. Paul's Cathedral, Oklahoma City, the Bishop ordered deacon Mr. JOHN MACLEOD. Dean Bate presented the candidate, the Bishop preaching the sermon. The Rev. Herbert Hawkins of Topeka, Kans., assisted also, saying the Litany. Mr. MacLeod continues as assistant minister at the Cathedral, with especial charge of St. John's chapel. Mr. MacLeod's address is 127 West Seventh street, Oklahoma City.

TENNESSEE.—On June 11th, at All Saints' chapel, Sewanee, Messrs. G. A. MAJOR, PAUL F. WILLIAMS, and GEORGE A. MANLEY, presented by the Rev. H. D. Phillips, chaplain of the University, were ordered deacons by the Rt. Rev. Thomas F. Gailor, D.D., who also preached the sermon. These men will do work in the diocese during the summer and complete their course next year.

WESTERN MICHIGAN.—On Monday, June 17th, in St. John's Church, Grand Haven, the Bishop of Milwaukee ordained to the diaconate Mr. NICHOLAS MATTHEW FERINGA, son of the Rev. John H. Feringa, rector of the parish. The new deacon will become assistant at Trinity Church, Newport, R. I. The sermon was preached by the Rev. William Galpin, through whose influence the candidate's father entered the ministry of the Church.

DEACONS AND PRIESTS

HARRISBURG.—On Friday, June 14th, Bishop Darlington ordained to the diaconate in St. Matthew's Church, Sunbury, Pa., Messrs. CHARLES NELSON THOMAS, JOSEPH HERBERT BOND, and CLAYTON E. B. ROBINSON. These were presented by the Rev. Lewis Nichols. He also ordained to the priesthood the Rev. JAMES HART LAMB, JR. Mr. Lamb was presented by his father, the Rev. James Hart Lamb, D.D., and his two brothers, the Rev. Addison A. Lamb, and the Rev. George Warrington Lamb, M.D. The sermon was preached by the Rev. James Hart Lamb, D.D. The Rev. F. M. C. Bedell conducted the quiet hour with the ordinands just previous to the ordination. Mr. Thomas will remain in charge of the Church of Our Saviour, at Montoursville; Mr. Bond will take charge of St. Luke's Blossburg, and other missions in the vicinity; Mr. Robinson will take charge of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's Church, Millerstown.

John Clayton Rutter was to have been ordained with this class, but he was accidentally and fatally shot in the eye a few days previously. His funeral took place from St. Paul's Church, Bloomsburg, on the day before that set for his ordination. His intention was to enter the army after his ordination. Bishop Darlington officiated at the funeral. Mr. Rutter's certificate of ordination had been made out beforehand, and was presented to his parents. Mr. Gordon Reese of Lancaster, graduate of the Virginia Seminary, was also to have been ordained at this time, but he accepted work with the Y. M. C. A. abroad, and his ordination has been deferred a year.

PRIEST

TENNESSEE.—At All Saints' chapel, Sewanee, on June 11th, the Rev. WARNER L. FORSYTHE, of Baltimore, Md., was advanced to the priesthood by the Rt. Rev. Thomas F. Gailor, D.D. The candidate was presented by the Rev. A. A. Benedict, and the sermon preached by the Bishop. Mr. Forsythe will do work at St. Paul's Church, Chattanooga, for the present.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

DIED

IRVIN.—Entered into life eternal on June 5th, at her residence, 961 Park avenue, New York, MARY MORRIS IRVIN, widow of Richard Irvin, Esq.

"Bear ye one another's burdens and so fulfil the law of Christ."

WATSON.—Entered into eternal rest, at Los Angeles, on Friday, June 14th, midnight, J. J. WATSON, for many years the efficient junior warden of Trinity parish, Emmetsburg, Iowa, where he lies buried.

"May he rest in peace, and light perpetual shine on him."

POSITIONS WANTED—CLERICAL

I HAVE WORK FOR THREE men in the missionary circuits of the diocese of Dallas. Three places in each circuit, with a home for the minister in the central place. Places well grouped, and abundant traveling facilities. Stipend \$1,500, with rectory and traveling expenses. Address HARRY T. MOORE, Bishop Co-adjutor of Dallas, Dallas, Texas.

REV. DR. MOTTET commends a friend whose record as a priest, a preacher, a pastor, and an executive is of high order, either for a vacant rectorship or for temporary supply. He is of middle age, married, excellent health, and university training. Address 47 West Twentieth street, New York.

PRIEST MOVING EASTWARDS desires temporary charge or curacy. Can handle organ, choir, orchestra. Catholic ideals. Moderate stipend. Mus. Bac. Address 76A WALLER, San Francisco, Cal.

YOUNG PRIEST DESIRES curacy in large parish. Good Churchman, married, good worker with young people. Address ARCHIS, care LIVING CHURCH, Milwaukee, Wis.

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

YOUNG MARRIED PRIEST, good Churchman, would supply during absence of rector on war service. Address NIBRO, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, ABLE PREACHER, for vacation seeks supply work during July and August. Write GSK, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES TO SUPPLY during July and August; Catholic parish; bachelor. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES SUPPLY city parish August. Catholic preferred. Address GRADNER, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, best testimonials, prefers South. Address ESTERDO, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

MALE TEACHERS FOR CHURCH boarding school for boys, in the East. Work to begin September, man needed for mathematics and science; also man for English and French. Must be athletic, and sympathetic Catholic Churchman. Can use men in Orders. Send full particulars in first letter. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

LADY TO TEACH Pitman's shorthand, type-writing, bookkeeping, and penmanship in English boarding-school. Supervision duty two days a week. Twelve weeks' holiday a year. Salary \$40, with board and room. Address Miss CHERRINGTON, King Edward's School, Cranbrook, B. C., Canada.

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

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

ORGANIST AND CHOIRMASTER. St. Stephen's Church, Colorado Springs, Colorado. Ability to train boy choirs an essential. Salary \$1,000 per annum. Address JAMES STRACHAN, Treasurer.

TWO MASTERS WANTED, science, mathematics. Best salary paid to successful applicants. Address Rev. ROBT. E. CAMPBELL, O.H.C., St. Andrew's, Tenn.

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

POSITIONS WANTED—MISCELLANEOUS

ORGANIST and CHOIRMASTER desires correspondence with rector or music committee seeking a first-class man. Would consider trial engagement for month of August; well qualified and highly recommended. Address CHOIRIST, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST - CHOIRMASTER DESIRES change to position paying living salary. Seven years prominent church in England; four years in one of largest Western churches. Voice specialist, boys and adults. Highest references. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

SUMMER WORK WANTED. Candidate for Orders, now a headmaster of a boys' school in the East, would supply small church at seaside or mountain resort for season, or part of season. Expenses only need be covered. Address CANDIDATE, care LIVING CHURCH, Milwaukee, Wis.

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

WIFE OF PERMANENTLY DISABLED priest desires work such as copying or addressing envelopes, etc., that can be done at home without having to leave husband. Address ANXIOUS, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER DESIRES to make a change. Refined lady, St. Faith's School training. Sunday school and guild work a specialty. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER—SECRETARY, CHURCH-woman, will give services for board out of town during summer. Institution or private. Literary preferred. Address HILA, care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITOR, TRAINED, experienced, available for engagements; best diocesan and parochial references, Chicago diocese preferred. Address P. M. Q., care LIVING CHURCH, Milwaukee, Wis.

TWO DEACONESSSES (Catholic), with thirteen-year experience in school and hospital work, desire positions in a Church institution. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT ORGANIST desires position. Has had experience in choir training; good references. Will teach in a school. Address ARDUOUS, care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

INDIAN WORK.—On the ground hallowed by Bishop Whipple; an organ, Eucharistic vestments, cassock and surplice wanted. Your cast-offs for missionary work. Address GENERAL MISSIONARY, 1009 Bemidji avenue, Bemidji, Minn.

PARISH AND CHURCH

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

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 HAMPSHIRE

SUNSET INN, JEFFERSON, N. H., delightfully located in the White Mountains. Near golf links. Pure spring water. Fine shade trees. House newly furnished. Good home table. For particulars address Mrs. A. W. REYNOLDS.

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.

LITERARY

HOLY CROSS TRACTS.—"Fearless Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, N. Y.

MAGAZINES

NEEDLECRAFT: Twelve months for 35 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

RETREATS

WEST PARK, N. Y.—A week-end retreat for laymen will be held at Holy Cross, July 27th-28th. Full information as to time-table, trains, etc., will be supplied to those who desire it. No charge. Address GUEST MASTER, West Park, N. Y.

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 16th, and ending on Friday morning, September 20th. The conductor of the retreat will be Father Officer, O.H.C. We shall be glad to hear from those who hope to come. A postal card to the GUEST MASTER will be sufficient.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

CAMBRIDGE CONFERENCE

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

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

RACINE CONFERENCE FOR CHURCH WORKERS

From July 17th to 25th the Summer School of the Mid-West will be in session at Racine College, Racine, Wis. For rooms, etc., address Miss ROSALIE WINKLER, 131 Eleventh street, Milwaukee, Wis.

A VERY SPECIAL TITHING OFFER

If any reader of this offer who is not now a tither, but has decided to become one, will write the word "Yes" and send it to us, with your name and address, also the name of your denomination, we will, by early mail, send you an engraved certificate of membership in the American Tithers' Union with your name type-written thereon; also the book, *Tithing and*

Prosperity, and a copy of *A Tithing Autobiography*, by "Layman".

If you are already a tither and have signed a tithing pledge, write "Yes" twice; also send 10 cents to cover partial cost of book, certificate, pamphlet, and postage.

We keep no record of names. No one but yourself will know of this step, if you take it. Be sure to mention THE LIVING CHURCH.

To ministers: The offer to furnish the pamphlet, *How to Tithed and Why*, to ministers gratis, postpaid, in sufficient quantities to furnish one copy to every family represented in their churches and congregations, will stand during the year 1918. Please mention THE LIVING CHURCH. THE LAYMAN COMPANY, 143 North Wabash avenue, Chicago, Ill.

AN APPEAL

SUNDAY SCHOOL BOOKS WANTED

We have a small but growing Sunday school of about twenty members in this little parish. We have not a library but could make good use of one. We are not able to purchase one at present. If any Sunday school would like to donate some of their old books to us, we would gladly pay the freight on them. Address Rev. C. R. PALMER, Buena Vista, Florida.

MEMORIALS

HENRY GRIFFING

(A minute adopted at a meeting of the rector, wardens, and vestrymen of the Church of the Holy Cross, Warrensburgh, diocese of Albany, New York, held on Saturday, June 22, A. D. 1918.)

By the entrance into life eternal of HENRY GRIFFING, this parish has suffered; so it seems to us, an irreparable loss. One of the original incorporators of the parish in 1862, he was at that time elected a vestryman and was appointed as clerk of the vestry and treasurer of the parish, in which capacities he served ever since; a length of service but seldom, if ever, equaled in the American Church. He was elected a Church warden in 1877 and served in that capacity up to the present time. He represented this parish in every convention of the diocese of Albany from its erection up to the last one. His devotion to the Church and his wonderfully mature judgment in all things pertaining to its welfare won well-deserved recognition when the diocese of Albany for four consecutive times chose him as one of its lay deputies to the General Convention. A Churchman in everything that that name implies, devout, steadfast, zealous, and above all intelligent, he found his greatest pleasure in lengthening the cords and strengthening the stakes of the Church, his greatest delight in giving to Almighty God the honor and service that are His due in His House; his greatest privilege in the reception every Sunday morning of the Body and Blood of his Lord present in the Sacrament of the Altar. No personal inconvenience, no stress of weather, not even bodily infirmity, was allowed to keep him from what he felt and knew to be his religious duty. To his wise and skilful management this parish owes whatever of temporal prosperity it enjoys; and much of spiritual blessing it has brought on this community is due to his unflagging zeal and earnest support of the Church and all for which she stands. Knowing these things, we can but thank God for giving us such a man as Henry Griffing for our colleague and pray to Him that He would give us His grace to follow in the path that he has shown us. May he rest in peace and may light perpetual shine upon him.

MARY MORRIS IRVIN

In loving memory of MARY MORRIS IRVIN. Entered into life June 5, 1918.

"Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.

"For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in:

"Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.

"Then shall the righteous answer Him saying, Lord, when saw thee an hungered and fed thee? or thirsty and gave thee drink?

"When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick and in prison and came unto thee?

"And the King shall answer and say unto them: Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

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

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

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

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Macmillan Co. New York.

Religion—Its Prophets and False Prophets. By James Bishop Thomas, Ph.D., Professor of Systematic Theology, in the University of the South, Sewanee, Tennessee. \$1.50 net.

The Quest of the Face. By Stephen Graham, Author of *Priest of the Ideal*, *The Way of Martha and the Way of Mary*, etc. \$1.75 net.

Fleming H. Revell Co. New York.

Two Ancient Red Cross Tales. By P. Whitwell Wilson, Author of *The Christ We Forget*, etc. 50 cts. net.

By This Sign We Conquer. A Note on the Strange Resurrection of John-Three-Sixteen. By P. Whitwell Wilson, Author of *The Christ We Forget*, etc. 50 cts. net.

LeRoy Phillips. 15 Ashburton Place, Boston, Mass.

Democracy Made Safe. By Paul Harris Drake. \$1.00 net.

Houghton Mifflin Co. Boston, Mass.

The New Death. By Winifred Kirkland. \$1.25 net.

PAPER COVERED BOOKS

Oxford University Press, American Branch
New York.

The Greek Question. By Auguste Gauvin, Formerly Minister Plenipotentiary of France, and now Political Director of the *Journal des Débats*. Translated by Carroll N. Brown, Ph.D., The College of the City of New York. From the *Revue de Paris* of June 1, July 1 and 15, 1917.

Greece—and To-morrow. By Z. D. Ferri-man, Author of *Some English Philhellenes*, *Home Life in Hellas*, *Turkey and the Turk*, etc. To which is added An Account of the Banquet tendered to His Excellency George Roussos, the Minister of Greece to the United States. Edited by Carroll N. Brown, Ph.D., The College of the City of New York.

Racine College. Racine, Wis.

The Mercury. Commencement, 1918.

Houghton, Mifflin Co. Boston, Mass.

Germany Her Own Judge. Reply of a Cosmopolitan Swiss to German Propaganda. By H. J. Suter-Lerch. Translated from the German. 50 cts. net.

CATALOGUES

Racine College. Racine, Wis.
Catalogue, 1918.

PAMPHLETS

From the Author.

The Atmosphere of Reconciliation. By the Rt. Rev. Joseph Horsfall Johnson, D.D., S.T.D., Bishop of the Diocese of Los Angeles. Printed at the request of the Diocesan Convention held in St. Paul's Pro-Cathedral, Los Angeles, Cal., January 6, 1918.

The Annual Address of the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, at the Twentieth Annual Council of the Diocese in St. John's Church, Elkhart, Ind., May 21, 1918. Printed by direction of the Council and through the courtesy of Mr. W. B. Conkey.

General War-Time Commission of the Churches. 105 E. Twenty-second St., New York.

Survey of the Moral and Religious Forces in the Military Camps and Naval Stations in the United States. May 1, 1918.

SERBIAN MEMORIAL DAY KEPT IN NEW YORK CATHEDRAL

Historic Address on Serbian Memorial Day—In Trinity Parish—
About Rev. H. H. Cooper

New York Office of The Living Church }
11 West 45th Street }
New York, June 24, 1918 }

KOSSOVO DAY, the Serbian national memorial day, was observed by a special service in the Cathedral of St. John the Divine last Sunday afternoon. The great church was filled by attentive worshippers. Among the distinguished visitors were members of the Honorary Committee for Serbian Relief. American soldiers and Serbian officers and soldiers were also present. These Serbians have come to this country after a trip full of hardships and uncertainties. They escaped from the Austrian army in which they were forced to serve and after an exciting flight into Russia, where apprehension by the Bolsheviks at any time was expected, made their way to a port in the far East, whence they sailed to America.

The principal address was made by the Very Rev. K. Kragjnovich, of Johnstown, Pa., a dean of the Serbian Church. After some introductory remarks the speaker told something of the history of stricken Serbia.

"Kosovo Day marks the fall of the state of Serbia on June 2, 1389. Before that time our rulers wore the title of Emperor of the Serbs, Greeks, and Bulgars. That battle crushed the nation's soul. It reacted and stood out for all that was best. The people began to sing of their defeat. Not all had been given up to the Turk, for the soul remained. That is immortal."

Dean Robbins compared the ancient people of Israel and the modern people of Serbia, taking as his text, "Out of the depths have I cried to Thee, O Lord." He said that what Belgium did for the Entente Powers Serbia did for all Europe on the field of Kossovo.

IN TRINITY PARISH

War service has reduced the staff of clergy in Trinity parish and much of the work is to be curtailed during the war. Thomas P. Brown, Jr., secretary to Dr. Manning, who is continuing as chaplain at Camp Upton, made this announcement from the rector's office concerning changes made and contemplated.

"As one part of its war service, and in response to the call of our Government for measures of economy, Trinity parish has carefully revised its budget and reduced expenditures where this was possible, without lasting injury to the work. Many things, valuable and useful but not wholly indispensable have been given up for the period of the war. The clerical staff has been reduced to set free more of the clergy for direct war service. In several of the chapels there will be, for the present, only one curate instead of two, as heretofore."

THE DEATH OF REV. M. H. COOPER

A cable message reached New York City late on Saturday, June 1st, bearing the sad news of the death of the Rev. Hedley Heber Cooper while serving as a stretcher-bearer.

On Trinity Sunday morning, May 26th, Bishop Burch made a visitation to Christ Church, Piermont, and read a letter from their rector absent on war service. It told the people that Mr. Cooper had just offered his services as a stretcher-bearer, and in closing the rector said that if the Bishops or his people felt that he should resign for the good of his parish because of long absence, he would do so at once.

Accounting for the difference in time, the reading of the letter in church coincided with the hour when the chaplain was gassed in front of the front line while carrying wounded soldiers back for surgical treatment. He died soon after reaching the hospital. It is said that Mr. Cooper was the first chaplain to volunteer as a stretcher bearer.

Before going to the Piermont parish he did work in the diocese of Chicago, from which he had not been canonically transferred before he left for France.

It will be remembered that the Rev. Henry P. Seymour, former rector of Christ Church, Piermont, having received a leave of absence, went into war service as a Y. M. C. A. worker and died "somewhere in France", October 24, 1917.

It is highly improbable that any other parish in the Anglican communion has lost two rectors in succession by death in war service.

AT POUGHKEEPSIE

On Trinity Sunday the congregation at the Church of the Holy Comforter, Poughkeepsie, made a thankoffering to complete

the fund for placing electric lights in the church. It was deemed most fitting to take the offering on Trinity Sunday, as the Rev. Robert Fulton Crary, D.D., for whom the lights are a memorial, was advanced to the priesthood on that feast, which also completed the second year of service of the present rector, the Rev. Clarence Archibald Bull. More than \$1,000 of the fund has been raised by the untiring efforts of the present rector. The church will be wired and the lights installed during the present summer.

THE CHURCH IN SUMMER

The summer season in New York churches has begun. Some omit all services after mid-day. Others abridge the schedules of Sunday and daily services. It is difficult to recall when there has been such a slump in advertisements of Sunday services.

CONFRATERNITY CONFERENCE

THE FIRST conference of the Confraternity of the Blessed Sacrament to be held in the Province of Sewanee met at Christ Church, Chattanooga, during the octave of Corpus Christi Day, on June 3rd, 4th, and 5th. While attendance was comparatively small there was a splendid spirit of enthusiasm which seemed to promise well for the future. The entire programme was carried out, although some of the speakers and readers used substitutes.

On Monday evening solemn Evensong and procession were followed by a conference for priests on How to Offer Up the Holy Sacrifice, and one for communicants on How to Assist at the Offering.

On Tuesday there were three celebrations of the Holy Communion with intention for God's blessing upon the work of the Confraternity in the province. At 10 o'clock there was a solemn procession with a high celebration. Later there was a short intercession followed by a conference on the Chief Act of Worship in the Church. In the evening the Extra-Liturgical Use of the Blessed Sacrament was the subject of the principal paper, three minor manuscripts being also presented. After intercession for our armies at the front there were conferences in the evening on the Public Use of Incense, on Fasting Communion, and on Communion of the Sick. Following a corporate Communion on Wednesday and a solemn requiem at a later hour there was a conference on the Training of Acolytes and Servers.

TRINITY CHURCH, BOSTON, ADDS ANOTHER STAR OF GOLD

By a Death in France—Guild of St. Barnabas for Nurses—A Clergyman's Routine.

The Living Church News Bureau }
Boston, June 24, 1918 }

HERE is another gold star on the Trinity service flag, Dr. Mann announces. Word has come of the death of Roger Sherman Dix, Jr. He died at the front in France as the result of injuries received in an airplane accident.

Mr. Dix, after his junior year at Harvard, sailed for France in July, 1917. He was at the front at Verdun and his section received 'citation militaire' for bravery in carrying off the wounded. Later he enlisted in the American Aviation Service and made his first flight last March.

GUILD OF ST. BARNABAS FOR NURSES

Seldom has the Boston branch of the Guild of St. Barnabas for Nurses had a more successful annual service and reception than that of this year, on a recent Tuesday. Over 250 were present, including nurses attending the State Association of Trained Nurses, who were present as guests. Bishop

Lawrence's address was timely and helpful. The guild presented a gold medal to its beloved secretary, Miss Marion Fenno. The offering was for the support of a trained nurse in Alaska.

A CLERGYMAN'S ROUTINE

The Rev. J. J. Cogan, rector of Emmanuel Church, Wakefield, has in his church calendar written a most attractive picture of a clergyman's varied activities.

"I assisted at a wedding; had the honor of reading the burial office at the funeral of the first soldier from Wakefield to die in the service of our country in this war for the world; was a delegate at the archdeaconry meeting in Newton; attended the parish social; went to the Sir Galahad dinner; was present at Emmanuel Auxiliary meeting, and went to the Phillips Brooks memorial service in Boston, last week.

"I have met the sad, the roistering young, the drunkard, the cautious lawyer, whose ear is to the ground; the anxious merchant caring for sugar and coal, sick women, happy naval reserve boys going aboard ship, bishops and clergy soberly praying, and have sat alongside Governor McCall and President-Emeritus Eliot, all this past week."

FORMER CHICAGO CLERGYMAN WRITES FROM FRENCH FRONT

Telling of Spirit of Christian Unity at the Front—Nurses Graduated—About a Pioneer Churchwoman

The Living Church News Bureau }
Chicago, June 24, 1918 }

HE Rev. Louis A. Parker, formerly deacon in charge of St. Ambrose' Church, Chicago Heights, now enlisted in the Signal Corps of the National Army, is a sergeant in the 416th Railroad Telegraph Battalion, and has written to your correspondent a letter of more than general interest, as indicating the spirit of unity which exists among Christians of many creeds, especially on the French front.

Sergeant Parker says:

"For the past month we have been billeted in a quaint old French village that dates back many centuries. Of course the only church here is the Roman Catholic and I have been very glad to have the service for our men. . . . It has occurred to me that you would be interested to know of a little service held at our barracks a few Sundays ago. I was showing a priest of the Roman Catholic Church, who is a professor in a local school, through the building in which we are billeted. He was particularly interested in our national flag, the French flag, and our company flag, all of them made in a local French store. I told him they had not been blessed and suggested that he bless them, at which he was very much pleased. However, he himself was unable to come and arranged with the rector of the Notre Dame parish, the oldest and largest parish in town, to take the service of blessing. The rector and his chaplains came the next Sunday; our company was formed, and after we had sung *Onward Christian Soldiers* I introduced the rector to

the men. After the blessing of the flags and the presenting of the National Flag to the commanding officer, the benediction was given. It was good to have such a service. On Sundays we have a brief service, prayers, hymns, and a short address. We have been using the *Army and Navy Service Book* secured for us by Dr. Stewart from the War Commission, and have recently received an additional supply of the "Bishop White Prayer Book", and we are using them now since they have a larger collection of hymns. We are busy every minute of the day with our work, reveille sounding at 5:45 A. M. and taps at 10 P. M. Unfortunately the censor allows us to tell very little regarding our work. We are well and happy, though, and are fond of what we see in France, but shall be glad when it 'is over, over here'!"

ST. LUKE'S TRAINING SCHOOL FOR NURSES

"I love to speak of your work as a vocation and not as a mere profession. . . . Let me urge upon you for success in your calling three things in particular, that have been emphasized by this war, 'trained efficiency', 'hopefulness', and 'cheerfulness.'" These words are from an address by Dr. Archibald Church, at the annual commencement of St. Luke's Training School for Nurses, held at Trinity Church on Monday evening, June 17th. There were 47 graduates, and 125 nurses in all marched in procession and were assigned to pews designated by the flags of the allied nations. Among other emblems the nurses' service flag, with more than sixty-five stars, was carried in the procession. A short devotional service was held by the chaplain, the Rev. G. D. Wright, who also acted as master of ceremonies of the exercises. Dr. Church welcomed the graduates as "sisters of the medical fraternity" and spoke at length of

the efficient services being rendered by nurses on the battlefields, saying that about eighty per cent. of the wounded recovered and were able to return to the ranks. He attributed this in large measure to the skilled nursing they received. Mr. W. J. Bryson, president of St. Luke's Hospital, afterwards presented the diplomas to the graduates, with words of congratulation to the members of the class. The chaplain at the chancel invested the graduates with the badges of the Training School, which were first blessed by him. The Rev. F. G. Budlong made the "benedictory address", emphasizing the spiritual side of the nurse's vocation.

The exercises closed with the benediction, after the presentation of the national colors.

TRIBUTE TO A PIONEER CHURCHWOMAN

The last number of the *Lion of St. Mark* (St. Mark's, Evanston) has an affectionate tribute to the memory of Mrs. Joseph M. Lyons, who died on March 15th and was buried from the church she loved so well: "Mary Helen Farmer was born at Westford, Massachusetts, on October 10, 1835, and was married to Joseph M. Lyons in November, 1859. They came to Evanston in the early sixties. Some old residents here and a few early parishioners of St. Mark's will remember their home on Church street as a center of a kindly and gracious hospitality. Mrs. Lyons was an efficient secretary and treasurer of the woman's guild for twenty years, besides giving other service. Nearly six years ago she went to the diocesan Old People's Home, where she received excellent care. But her heart was always in Evanston and she came as often as she could to her old home town. Two years ago last October Mrs. Lyons had her eightieth birthday. It fell on a Sunday and she journeyed out purposely that she might worship in St. Mark's. On the Monday following the woman's guild gave her a surprise, a birthday cake, some flowers, and a special gift. Mrs. Lyons' speech of thanks for these remembrances was quite unusual and she lived in this happy memory for a long time. Last autumn she came again that she might make her Communion at St. Mark's. The early Eucharist she attended may be said to have been her viaticum. In accordance with her wish a requiem celebration of the Holy Eucharist was offered for her at her burial.

DR. STEWART'S DEPARTURE

Speaking of the Rev. Dr. Stewart, who is leaving shortly for service in France as a chaplain of the American Red Cross, the local paper says:

"There are two things to consider when a man of position in the community leaves his work for service in the war zone. We must think of how the work which he is leaving will fare while he is away from it, and measure the loss by the benefit which will accompany his presence among the men who are waging the war.

"Very soon there will go from Evanston one of her representative citizens, a man who has thrown out many lines in which to exercise his influence and spend his activity. The Church which he is leaving will feel the lack of the rector even under the charge of the man who will be left in care of the work of the parish."

H. B. GWYN.

MISSIONS IN THE ENGLISH CHURCH

THE ENGLISH Church Missionary Society has just closed its fiscal year with receipts of \$2,035,000, not including special fund. This is the "largest ordinary income the society has ever received." It was able to

meet all its obligations for the year with a surplus of \$7,500.

The Rev. C. C. B. Bardsley, D.D., secretary of the Church Missionary Society, writing about the responsibility of the Church Missionary Society to the Government in what he calls "these fate laden days", declares:

"We must retain with intensity the conviction that the greatest contribution of the Church to the nation is through helping to strengthen all the spiritual forces in her life. The morale of the nation depends upon her attitude towards God.

"The spirit in which the Church responds to the call," Dr. Bardsley continues, "will largely determine her influence in the nation. Her sacrifices must be neither tardy nor niggardly. Fresh and different sacrifices are required.

"It is seen again that we are fighting for freedom and truth, which are the ideals of the Kingdom of God. In days when the clouds are heavy, the rays of a new hope are breaking through, as all side issues and secondary aims recede into the background and great ideals once more stand out clear-cut and challenging. The war-spirit must be cleansed and quickened by the true passion for righteousness and brotherhood. The sacrifice which must be made must be a spiritual sacrifice. It must be made by men and women who are aflame with devotion to God and His cause, and whose action is the answer to their own prayer, 'Thy Kingdom Come.' The Church that is scattered abroad must be living and witnessing."

One of the significant features of Dr. Bardsley's statement is that it nowhere suggests contraction or postponement in the Church's missionary work in these days of war, but rather calls upon the people of the Church of England to meet extraordinary emergencies and requirements by extraordinary sacrifices made in a spirit of loyal devotion to God and to the nation.

NORTH DAKOTA DISTRICT CONVOCATION

THE ANNUAL convocation opened in Gethsemane Cathedral, Fargo, with Holy Communion at 8 A. M., June 2nd. At the ordination service two were ordained deacons, Mr. A. H. Beer, formerly a Methodist minister, and Mr. H. T. Sochett, who had been a Presbyterian minister. The preacher was the Rev. C. E. Haupt of St. Paul. In the afternoon there was a children's service and the report of the Lenten Offering. Later came an informal conference on Religious Education and at the same time the annual meeting of the Junior Auxiliary. Evening Prayer was followed by the Bishop's annual address and an address by the Rev. C. L. Pardee, D.D., on the Church Building Fund Commission.

Monday there was the annual corporate Communion of the Auxiliary and guilds, with meditation by the Rev. J. Watson. The first business session began at 10 o'clock. Monday afternoon was given to the annual business meeting of the Auxiliary and guilds, with the annual address by the president, Mrs. George Hancock, and an inspiring talk by Mrs. J. P. Aylen. The annual Laymen's Association dinner was followed by an informal reception to the visiting delegates in the Cathedral crypt.

On Tuesday, after Holy Communion and Morning Prayer, the day was entirely given over to business. A telegram was sent to President Wilson assuring him of the loyal support of the Church in North Dakota.

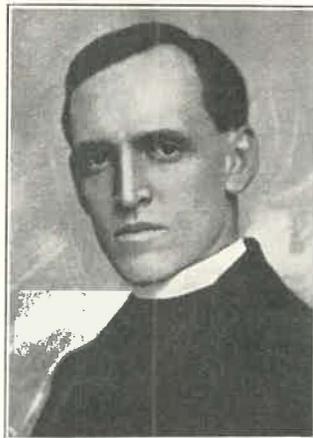
FLEET CHAPLAIN APPOINTED FOR THE NAVY

To GIVE greater effectiveness to the navy chaplains in the Atlantic fleet, Secretary Daniels has just appointed Chaplain Matthew C. Gleeson, who has been stationed at the Naval Training Station at Newport, R. I., as fleet chaplain. He will serve under Admiral Mayo, commander of the fleet, and will have active oversight and direction of all chaplains in Atlantic waters on the American side.

Chaplain Gleeson, a Roman Catholic, has been in the service for fourteen years and has been highly recommended. Chaplains high in the service say that his appointment as fleet chaplain is the best thing that has been done for the naval chaplaincy for some time. His duties will be to inspect all chaplains of the fleet and their work, to advise them of matters that may be for the good of the service, and to call meetings of all chaplains in the fleet when necessity arises. He will also arrange for services on ships that do not carry chaplains and for the interchange of chaplains of different faiths. There are now 113 regular chaplains in the navy.

ACCEPTS ELECTION

THE REV. CLINTON S. QUIN has accepted election as Bishop Coadjutor of the diocese of Texas, subject to canonical action by



REV. CLINTON S. QUIN

standing committees and bishops. He notified Bishop Kinsolving of his decision on June 18th.

COMMENCEMENT AT ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA

BEAUTIFUL WEATHER made possible several attractive out-of-door features in connection with the commencement at St. Katharine's, the diocesan school for girls at Davenport, Iowa, under the care of the Sisters of St. Mary. Class night exercises were held on the lawn west of the main building, at the foot of the flag-pole. In addition to patriotic essays and addresses by members of the different classes, a new flag presented to the school by the graduating class was raised by the members of the junior class, special custodians of the school's flag. The *Star-Spangled Banner* and the *Battle Hymn of the Republic* were sung.

Another out-of-door feature was military drill. All but the primary department took part in this attractive display of grace and skill. On Friday afternoon, June 7th, the Little Commencement was held in the gymnasium, at which the forms and the primaries gave a patriotic play. Saturday evening, the operetta, *In India*, brought out to a marked degree the dramatic and musical talent of the older pupils.

On Sunday, Bishop Longley sang the choral Eucharist, at which the Bishop of the diocese pontificated and preached. Evening Prayer was sung by the Bishop Coadjutor. On Monday morning, at the early Eucharist, the seniors made a corporate Communion. At the commencement service Bishop Morrison presented the diplomas and prizes. After the service in the chapel, the clergy and members of the school, with the congregation, went in procession to the class-stone, which was put in place by the graduates and blessed by the Bishop. In the afternoon an alumnae meeting was held.

The school has had a most successful year. The boarding department was taxed to its fullest capacity and the number of day pupils was unusually large. Promise of larger attendance next year calls for enlargement of the housing capacity, which it is hoped may be secured by erecting some time next year a teacher's cottage in memory of Miss Marion Crandell, a teacher of the school and associate of the Sisters, who lost her life in France at the front while working in a French Army Canteen.

PRIZE ESSAY CONTEST FOR RURAL CLERGY

THROUGH THE kindness of one who desires to remain anonymous, the Joint Commission on Social Service offers a prize of \$75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Church who has done, or is doing, active work in the field. To secure something like uniformity of results, the committee in charge of the competition has limited the essays to one of the two following general subjects:

- I. A programme for the rural community (based upon your own local conditions).
 - (1) The field as you know it.
 - (2) Agencies at work (local, state, national—voluntary or official).
 - (3) An ideal programme for your community (in view of actual conditions and possibilities).
 - (4) The outstanding need of the community.
 - (5) The function of your parish in co-operation with other agencies now working in the field.

II. A special report on a phase of rural social service in which you have been or are now particularly interested, either in view of the above or independently.

Other conditions are:

- (1) Manuscripts shall be from 3,000 to 5,000 words and must be submitted in type-written form (double spaced) in triplicate, in order to avoid undue delay in reading by the judges.
- (2) Each essay must be signed by a *nom de plume* accompanied by a sealed envelope bearing this pseudonym and containing the real name of the writer.
- (3) The contest will close on January 1, 1919, on which date all essays must be in the Commission's office (281 Fourth avenue, New York City).
- (4) The Commission reserves the right to publish the essay to which the prize may be awarded, and any others deemed worthy of honorable mention.

Inquiries may be addressed to the Commission's office, 281 Fourth avenue, New York City.

RELIGIOUS CO-OPERATION AT CAMP BOWIE

THE FIELD representative of the Jewish Welfare Board at Camp Bowie, Texas, has his office at the hall of the Roman Catholic Knights of Columbus. His living quarters

are with our own chaplain, the Rev. E. H. Earle of the One Hundred and Thirty-second Field Artillery. Thus Anglican and Roman workers are held in touch by a Jew — and there is something wider than Christian co-operation.

TWO NEW MEXICO CHURCHES CONSECRATED

ON THE First Sunday after Trinity Bishop Howden consecrated St. Andrew's Church, Las Cruces, New Mexico. St. Andrew's, a memorial to Bishop Kendrick, was built in 1913. This is a part of the work of the Rev. Hunter Lewis. Las Cruces is a town of six thousand, and St. Andrew's should become a parish in the near future.

On June 3rd the Bishop of New Mexico consecrated St. John's Church in the village of La Mesa. This, too, is a memorial to Bishop Kendrick, and a part of the work of the same missionary, who has eight missions, all in the Rio Grande Valley, except Hillsboro and Lake Valley.

CHAPLAIN DANKER KILLED

FIRST OF American chaplains to receive the French *croix de guerre*, the Rev. Walton S. Danker, chaplain of the 104th Infantry, is now the first in the present war to give his life for his country. According to press dispatches he died from a shell wound on Tuesday of last week, June 18th, and was buried near the spot where he fell a day later. His brother, the Rev. F. H. Danker, a worker in the Y. M. C. A., was with him at the time. The late chaplain was one of 116 men in his regiment who were decorated for gallantry in the fighting around Apremont last April.

Mr. Danker was rector of St. John's Church, Worcester, Mass. The son of a distinguished priest of the Church, he was graduated at Trinity College in 1897 and at the General Theological Seminary in 1900, and was ordained deacon in the latter year by Bishop Lawrence. He began his ministry in service at Bayonne, N. J., and returned to Massachusetts as rector of Milford in 1903. While there his connection with the National Guard began as chaplain of the Sixth Massachusetts Infantry, afterward merged into the 104th United States Infantry. He was for a short time, 1906-7, assistant at the Church of the Messiah, Brooklyn, and entered upon his last rectorship in Worcester in 1907.

BISHOP McCORMICK GASSED

THE DAILY papers contained last week the information that Bishop McCormick had been gassed while in service in France. Letters indicate that this occurred several weeks ago and the Bishop had expressed the hope that nothing would be said about it publicly. The fact having already been published, it may be proper for the story to be told.

Bishop McCormick was on his way from the front to Paris over a military road. An hour previously a party of soldiers had been shelled and gassed. The air was heavy and the gas had not cleared away when the Bishop with his chauffeur passed over the road. They seemed to detect a slight odor, but thought nothing of it until, the throat affection setting in, it was found that both were suffering from the gas. The Bishop has been under treatment since and has recovered.

Two of the Bishop's sons are in service. One, the Rev. John Brian McCormick, has just gone to France in chaplain service, while the other, Augustine, is a sailor and working for a commission as ensign.

WAR'S DESTITUTION IN THE EAST

CABLEGRAMS are being constantly received telling of the terrific need of relief in the form of money and personal aid for war sufferers in Persia, whither \$2,271,570 has already been cabled, and where thousands of refugees are collected.

"Probably nowhere in the world," declares C. V. Vickrey, executive secretary of the American Committee for Armenian and Syrian Relief, "is there such extensive suffering from hunger and starvation as in Persia. One of the foremost authorities on Persian questions estimates that in Northern Persia alone there are at this moment not less than one million people in advanced stages of destitution. Both as humanitarian service to hundreds of thousands of helpless, poverty-stricken people and as an expression of good-will on the part of America toward the weaker nations and oppressed races, it is of utmost importance that relief be sent."

The American Committee for Armenian and Syrian Relief has twenty-seven stations for relief of Armenian refugees within the interior of Turkey, where American men and women are supplying the necessities of life. A cablegram received June 5th brings an appeal for larger appropriations than those the committee has been able to make to these stations:

"Relief administered to extent of funds available from twenty important centers greatly ameliorates distressful condition, but large numbers within reach are not affected. Many die because of prolonged under-feeding. Ration in some centers hundred grams of bread and soup once a day. It is pitiful to see gaunt figures clad in rags passing from door to door begging for food in wailing tones. Hundreds of children are walking about the streets trying to pick up livings from dust heaps. Reduction and limitation of appropriation will add greatly to this number and sadly increase the awful wastage of life. This pitiful cry pleads for increased supply. Is it not possible to restore appropriation to original figure, at least for saving life?"

SOLDIERS AND SUNDAY NIGHT IN CHARLESTON

TOWNS and cities have in the last year grappled with the problem of Sunday evenings for a great visiting population of soldiers and sailors. In many the difficulties were intensified by the Sabbath ban on commercial amusements.

Charleston, S. C., saw in its streets on Sunday nights hundreds of men in the service of the nation who idled on the corners or wandered aimlessly in search of amusement. There were no moving pictures, no theaters. Public opinion long since had decreed that such places must be shut on the first day of the week.

Agitation began to open the theaters — to have at least a vaudeville show for the soldiers and sailors. Public opinion still was opposed to Sunday amusements, but the pressure was strong.

Then it was the city solved its problem — solved it befittingly and without rancor. With the aid of War Camp Community Service, the recognized agency under the War and Navy Department Commissions on Training Camp Activities for dealing with the welfare of uniformed men outside camps and training stations, a plan was worked out which violated none of the city's traditions but provided the relaxation craved by guests in khaki and blue.

The eight white parishes of the city united to hold a Sunday evening service in Artillery Hall. War Camp Community Service

coöperated; and the result was the establishment of a fine and natural relation between the uniformed men and civilians, under well-nigh ideal circumstances.

These meetings have been going on for months. The programme consists of music by a military or naval band, which plays outside the hall for twenty minutes; then within previous to and after the services. The services are very simple, with hymns, a short sermon, and addresses by laymen and military and naval officers. Afterward there is a social gathering for enlisted men, their friends, and others in attendance, at which light refreshments are served.

While it is carefully concealed, elaborate machinery is needed to make these Sunday night meetings the success they are. In general charge is an executive committee of three clergymen, one of them an army chaplain. There is a central committee of women, made up of members from each church. A similar committee of women looks after refreshments. Girls from the churches assist the two committees. A committee of men provides ushers and hosts. The soldiers and sailors meet under conditions peculiarly happy the best men and women of the community.

Before these services were started, King street, Charleston's principal thoroughfare, was alive with soldiers and sailors on Sunday nights. Now not a handful will be found loafing there.

MEMORIALS AND GIFTS

THE CHILDREN'S HOSPITAL of the diocese of Southern Ohio, at Cincinnati, has received notice of the gift of \$25,000 from the estate of Mrs. Wm. A. Gamble (Francesca Nast). This was announced at the annual fête given on the lawn of the episcopal residence by permission of Bishop Vincent, at which about \$2,000 was raised.

THE REV. E. A. HALL, rector of St. James' Church, Fort Edward, N. Y., reports another large donation to the permanent endowment fund of St. Paul's Church, Greenwich, over which he was placed by the Bishop some years ago. It is expected that this fund, now of \$16,000, will be allowed to accumulate to guarantee the support of a resident priest.

A PARISHIONER of St. Mary's Church, Willsboro, N. Y. (Rev. John F. George, missionary), has presented the parish with a \$50 Liberty Bond for the endowment fund.

ST. JOHN'S CHURCH, Pleasantville, N. Y. (Rev. Stephen F. Holmes, rector), has received a fair linen cloth for the altar, and handsomely embroidered antependium, with accompaniments for the altar and lecturn for the Trinity and Epiphany seasons. These were dedicated as thankofferings of members of the church immediately before the early celebration on Sunday morning, June 9th.

ALBANY

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

The Church at Rensselaer — Archdeaconry of Troy

A VESTED CHOIR has been organized at the Church of the Messiah, Rensselaer, which parish the Rev. Alaric J. Drew has recently resigned. A processional cross of carved oak has been given the church, which with the vested choir adds dignity to the service. This parish is now stronger than in several years and with the mission at Castleton offers a very attractive field to a young and energetic priest.

THE ARCHDEACONRY OF TROY met in the Church of the Cross, Ticonderoga (Rev.

Joseph E. Ryerson, rector), on June 11th and 12th. After Evening Prayer the Rev. John Alleyne Howell and the Rev. Benjamin L. Ramsay delivered missionary addresses. Archdeacon Purdy was in charge of the service. At Holy Communion Wednesday morning the Archdeacon celebrated, assisted by the rector of the parish and the Rev. C. R. Quinn. At the business session the missionaries made their usual reports, showing an unusually satisfactory condition in spite of the war and the dearth of clergy. Prayers for missions were said at an earlier hour than usual to enable the delegates to visit the ruins of Fort Ticonderoga and the portions of the same which have been restored. At 1:30 the Rev. Charles M. Nickerson, D.D., delivered an able and masterly address on Apologetics, which was thoroughly enjoyed. This is the first time the archdeaconry has met in Ticonderoga in many years and the splendid hospitality of the old, historic village at the head of Lake Champlain was sincerely appreciated. This parish has recently paid off a mortgage of over \$2,000; repairs and improvements have been made to parish house and rectory amounting to over \$700, all of which has been paid—and the property, now in excellent repair and entirely free from debt. It is confidently expected that the small missionary stipend the parish has been receiving will soon be relinquished.

CENTRAL NEW YORK

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

Organization of Diocesan Committee

THE STANDING COMMITTEE of the diocese has organized by the election of the Rev. Edward H. Coley, D.D., of Utica as president and the Rev. James K. Parker of Waterville as secretary.

COLORADO

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

Lines of Division—St. Mark's, Denver

IN THE Southern deanery there has been discussion for some years about the lines of proposed division of the diocese, but at the recent diocesan convention it was agreed to favor first the union of the East and West, the diocese and the missionary district, because it would then be easier to make any desirable division afterwards. This discussion was in line with recent sentiment asked for on the same subject from Kansas and Nebraska.

THE JOHN H. HOUGHTON FUND at St. Mark's Church, Denver, established in memory of the late rector, has already \$1,300 to its credit. Repeated mention was made of the departed rector in the proceedings of the recent convention.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Junior Auxiliary

THE ANNUAL meeting of the diocesan Junior Auxiliary was held at St. Andrew's Church, Fort Worth, on St. Barnabas' Day. In the absence of Bishop Moore, who arrived later in the day, the Rev. E. H. Eckel, rector of the parish, celebrated the initial Eucharist, assisted by the Rev. F. T. Datson. The three clergymen named gave short missionary talks. Miss Martha Russ, diocesan president, carried on the meeting. Eight branches responded at roll-call, two of them organized during the year. Financial provision was made to enable the Bishop to use a stereopticon formerly used by one of his

archdeacons. Articles valued at about \$90 were reported for a box to be sent to a mission hospital in the Tennessee mountains. Bishop Moore offered "the Bishop's Banner" to the Sunday school making the largest per capita Lenten mite-chest offering, beginning next year. In response to his request, a box of hospital supplies will be sent to All Saints' Hospital, Fort Worth, next year; and money was pledged for the Bishop's discretionary use at Denton. After luncheon and an afternoon programme, the visitors were taken by automobile to the military camps and elsewhere.

ERIE

ROGERS ISRAEL, D.D., Bishop

Bishop Whitehead Visits—Salaries

BISHOP WHITEHEAD, acting for Bishop Israel, held a confirmation service at the Cathedral on May 29th. The Bishop's chair was placed near the chancel steps and the different clergy presented their candidates in turn. Then the Bishop entered the sanctuary and each class was confirmed. The Bishop spoke beautifully of Bishop Israel and of his work in France. This was the second class presented by Trinity Church and the third presented by the Cathedral within the year.

AT THE latest meeting of the Cathedral Chapter the Dean's salary was increased \$600. This was the chapter's answer to the circular letter of the diocesan committee on increase of salaries. In the past eighteen months the salaries of the Cathedral clergy have been increased twenty per cent., and a financial secretary has been added to the corps of workers.

RECOGNITION of long and faithful service was made when the convention of the diocese increased the salary of the Bishop's secretary, Miss Mary Yewens.

GEORGIA

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

Memorial Day of Prayer

THE DAY OF PRAYER was well observed in Brunswick, all places of worship being open, with large congregations. At St. Mark's Church, which is without a rector, four services were held by Bishop Osborne.

BY INVITATION of the Bishop of the diocese the ministers in Savannah met and arranged for a united evening service in the auditorium in addition to their own morning services, on May 30th. About 3,000 persons were present, Bishop Reese presiding and reading the President's Proclamation. A deeply religious feeling prevailed, the great assembly going away as silently as if leaving a church.

KANSAS

JAMES WISE, D.D., Bishop

Publicity

THE DIOCESAN bureau of advertising and publicity has sent out its Bulletin No. 1, on Spiritual Satisfaction. The bulletin is intended to be a help in spreading knowledge of the Church and Christian principle.

KENTUCKY

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

Memorial Service — Cathedral Honor Roll — Woman's Auxiliary

MEMORIAL DAY was generally observed in all Louisville parishes. Many who were unable to attend their parish church were at the general service conducted under municipal auspices at one of the larger downtown theaters, when general business was sus-

pending by order of the mayor. Bishop Woodcock had part in this programme. In the evening all parishes united in a service at the Cathedral. Bishop Woodcock presided, introducing the speakers, chief of whom was Chaplain Major Prudens of Camp Zachary Taylor. A number of the city clergy were in the chancel. The Rev. John S. Douglas read the President's address. The offering was devoted to the Red Cross.

SUNDAY MORNING, June 2nd, the faculty, graduates, and students of the University of Louisville, said to be the oldest municipal institution of its kind in America, went in a body to Christ Church Cathedral, when after a special service Dean McCready delivered the baccalaureate sermon. At this service a beautiful roll of honor tablet was received and dedicated, being of bronze upon a frame of oak, and of very fine workmanship. At present the names are engraved upon parchment and additional names can be added; but the tablet is so made that when the list is completed after the war it may be cast in bronze and secured in place as a permanent memorial. This roll is the gift of Mrs. William Heyburn, a member of the Cathedral, all three of whose sons are in the army.

A SPECIAL meeting of the diocesan board of the Woman's Auxiliary was held in the Cathedral House Friday, May 31st, to consider the new plan of war work, which was fully explained by several of the diocesan officers. It was decided to cooperate fully in this plan for special house-to-house visitation the first week in Advent. Miss L. L. Robinson, unanimously chosen diocesan leader for this work, has appointed a central committee to assist her, as well as representatives in each parish branch. It was decided to send \$25 from the central fund to help the smaller and weaker dioceses finance the plan. Arrangements are being made for Auxiliary meetings in connection with the Provincial Synod in Louisville, in November. Miss Nannie Hite Winston, second vice-president of the diocesan branch, is chairman of the general committee of arrangements.

A SPECIAL meeting of the diocesan Board of Religious Education was held on the evening of June 4th, with representatives from all Louisville Sunday schools. Arrangements are being made for a mass meeting in the Cathedral on November 10th, preceding the provincial synod, in the interests of religious education. The Rev. William E. Gardner, D.D., is to be the principal speaker. An institute or series of conferences with Dr. Gardner the two following days will continue the work accomplished by him along these lines a few years ago.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

A Lay Assistant — Thrift Stamps — Fund for Church Charity Foundation

UNABLE to find adequate clerical assistance, the rector of St. Bartholomew's Church, Brooklyn, has engaged as lay assistant Mr. John Thomas, field secretary of the diocesan Social Service Committee, a lay reader of long experience. He will have entire charge of the Sunday school and will fill the place of a curate as nearly as a layman can. Mr. Thomas resigns charge of St. Lydia's Church, Brooklyn, where he has been lay reader under Archdeacon Webb, but retains his position with the Social Service Committee.

SEVERAL mission churches, with pressing financial needs and yet not desiring to compete with the Government, have urged their supporters to help the Government by buy-

ing thrift stamps and present the stamps to the church. The plan has worked well where tried, the missions' creditors being willing to accept Government securities in liquidation of obligations.

ACTING UPON the vote of the recent convention, Bishop Burgess has appointed a committee of fifty laymen to inaugurate a campaign to raise a million dollars for the Church Charity Foundation on the fiftieth anniversary of the diocese. The chairman of the committee is Mr. Wm. S. Macdonald of St. Paul's Church, Flatbush. The co-operation of the Church Club has already been pledged by the president, Mr. Jacob C. Klinck.

LOS ANGELES

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

Missionary Convocation—At La Jolla

THE CONVOCATION of Los Angeles met in the new St. Luke's parish, Long Beach, which entertained more than 260 people, delegates, and others, on that occasion. Holy Communion was celebrated by Rural Dean Bode, assisted by the Rev. A. M. Smith. After the service the Rev. Mr. Smith presented his report as chaplain of the city institutions, which commanded the attention and sympathy of all. Archdeacon Marshall made a plea for greater financial interest in county and city missions, and a committee subsequently recommended that each parish and mission be requested to contribute its quota for this work, which was adopted. At the luncheon in the parish hall the Rural Dean introduced the Rev. R. P. Johnson, a young priest who, to further his influence among the men, had enlisted as a private of marines in the navy. Mr. Johnson's address made a distinct impression. During the business session Miss Rebecca Hibbard, of Pasadena, read an able and practical paper on The Value of Mission Study Classes, which was followed by the splendid address of the chaplain at Camp Kearny, the Rev. Frank Roudenbush. Mrs. John Sampson, president of the Bishop's Guild, told of the garments lately on exhibition at St. Paul's parish hall, Los Angeles, when about 250 children's dresses, made out of scraps of material of all kinds, were greatly admired. These dresses would clothe many children who, but for them, would have literally nothing to wear. The convocational missionary, the Rev. Robert Renison, presented his report. "This is the sort of work St. Paul would do if he were a missionary in this diocese, for I notice in his first missionary journey, when he started from Antioch, that he traveled 1,022 miles. . . . This diocese of Los Angeles is one of the best home mission fields in the United States."

THE FIRST SUNDAY after Trinity was a memorable day in La Jolla, Cal., Bishop Johnson celebrated the Holy Communion at St. Mary's Chapel, of the Bishop's School, assisted by the chaplain, the Rev. Wm Bedford-Jones. Later he confirmed seven candidates and preached at the regular service in St. James' Church, following which he confirmed two soldiers presented by the Rev. Frank Roudenbush from Camp Kearny. Then, in the afternoon, the baccalaureate sermon was delivered before the school in St. James' Church by the Rev. Mr. Roudenbush, the Rev. Mr. Bedford-Jones, who is also rector of the parish, conducting the usual full choral evensong; the Bishop pronouncing the benediction, and the Rev. Dean Barnes reading the lesson. In the evening the usual "community service" was held in the community house, when, in addition to the Congregational and Presbyterian ministers, the Bishop and the rector of the parish

took part. Bishop Johnson dwelt most happily, as he always does, upon the character of the occasion, showing that he appreciated thoroughly the "atmosphere of reconciliation" in which he found himself. Thursday evening a "birthday party" was given in honor of the Bishop, by the parishioners of St. James-by-the-Sea. The Bishop, who on the next day celebrated his seventy-first anniversary, was unquestionably happy and entered into the occasion with a vigor which spoke eloquently of many a birthday yet to come. When one remembers that this reception occurred toward the end of a strenuous week which began with five services on Sunday, a confirmation on Tuesday (including a drive of over one hundred miles), another special service in San Diego on Wednesday, all the ceremonies incidental to commencement week at the Bishop's School—and a trip with a service at Camp Kearny—one begins to appreciate the work done by this diocesan of seventy-one years of age.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

At Cheboygan

ST. JAMES' CHURCH, Cheboygan (Rev. Robert Phillips, rector), has enjoyed wonderful progress during the past two years. The church has been rebuilt and furnished, and a large parish house has been built and equipped. A social center organized with over one hundred members is conducted on a non-sectarian basis, distinct and apart from parish societies.

Memorial Sunday, when the G. A. R. and W. R. C. came in a body, Prof. Barr, a lay reader, presented for dedication in behalf of the ladies' guild a silk service flag with twenty-four stars. It was received, dedicated, and blessed by the rector in the name of the Trinity. As the last word was spoken, and Prof. Barr carried the flag and spread it over the pulpit, the organ and choir pealed forth the *Star-Spangled Banner*.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Preparations for Missionary Campaign

PRELIMINARY organization for the missionary campaign in the Twin Cities next fall

speaks well for the success of the campaign. Under direction of the secretary of the province, Dr. C. C. Rollit, local chairmen and members of the central committee were appointed some time ago, and a large percentage of these were present at the meetings in Minneapolis and St. Paul on June 5th and 6th, when the Rev. L. G. Wood outlined the plan of campaign. In Minneapolis at Gethsemane parish house the following were elected officers of the central committee: Chairman, Mr. W. P. Christian; secretary, Rev. Richard S. Read; treasurer, Mr. Lester Banks. On Tuesday afternoon a successful meeting of women was held at Gethsemane.

NEWARK

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

Memorial Service for Rev. P. St. G. Bissell

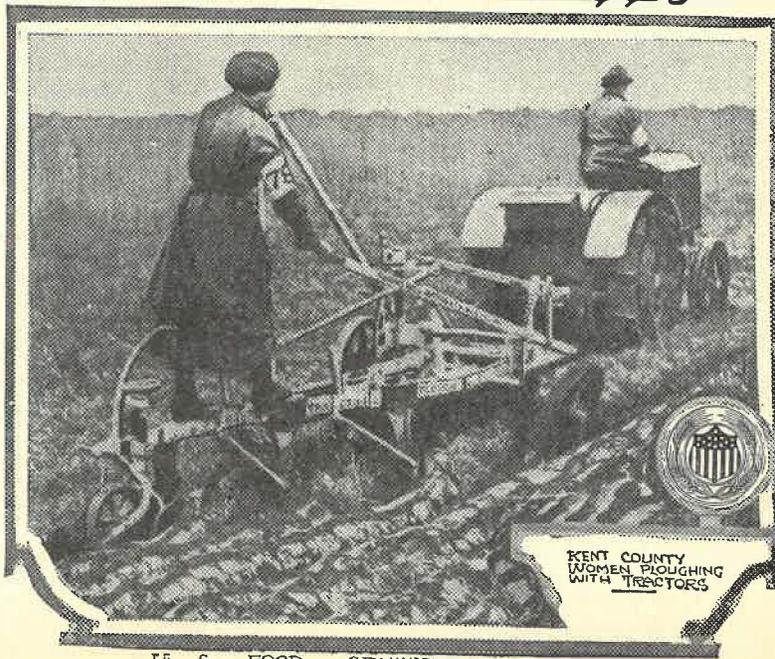
THE MEMORIAL SERVICE for the late rector of Grace Church, Van Vorst, Jersey City, was held in the parish church in the afternoon of the Second Sunday after Trinity. Bishop Lines presided, assisted by the present rector, the Rev. Henry Bell Bryan, the Rev. Claudius M. Roome, the Rev. Dr. John F. Butterworth, and the Rev. D. T. Weidner. The service was attended by the wardens and vestrymen in a body, also by all the parish guilds and organizations. Representatives of Mr. Bissell's class in Columbia University were also present. Bishop Lines spoke of Mr. Bissell in his relation to the diocese and his Bishop. The Rev. Mr. Roome spoke of his early association with Mr. Bissell in Columbia University. Three men in that class subsequently bound themselves together in the priesthood of the Church, although none while in college expected to take orders. Canon Bryan spoke of Mr. Bissell as friend and priest. A letter from the Rev. F. E. Mortimer expressed appreciation of Mr. Bissell's love of souls and loving ministry to the sick and afflicted.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Associated Altar Guilds

ON JUNE 3RD the Associated Altar Guilds of Toledo held their annual meetings, be

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KENT COUNTY WOMEN PLOUGHING WITH TRACTORS

ginning with the Holy Communion at Trinity Church, followed by breakfast. In the evening they assembled in the parish hall of St. Andrew's Church for their business meeting and conference. Five reports were presented by the various guilds and routine business was transacted. Then the annual address was delivered by the Rev. Robert S. Chalmers. The question box yielded an interesting half-hour and then refreshments were served by the ladies of St. Andrew's.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Retirement of Dr. F. T. Webb — Dedication of Service Flag

THE REV. FREDERICK T. WEBB, D.D., vicar of St. Luke's Church and rector of St. Andrew's, Tacoma, Wash., has retired under the pension system of the Church after forty-three years of continuous and active work in the ministry. Dr. Webb began his work in Council Bluffs, Iowa, where he was ordained in 1875, and became rector of St. Paul's Church. In 1883 he went from there to St. Peter's Church in Helena, Montana, where he was rector for twelve years. Helena was then a frontier town and a railroad terminal. "There was much to do," says Dr. Webb, "and much joy and inspiration in doing it." From Helena Dr. Webb went as rector to St. Paul's Church in Minneapolis and from there came to Tacoma in 1903 to take charge of St. Luke's and St. Andrew's parishes, where he has been ministering ever since. In addition he acted as chaplain for the Annie Wright Seminary. His long and varied ministry included 1,100 baptisms, 1,050 confirmations, 1,130 marriage ceremonies, and 910 burials. Both parishes gave to Dr. Webb and his daughter, Miss Ada Webb, parting receptions, and at each reception a substantial check. Dr. Webb has accepted management of the Associated Charities of Tacoma, which he has long served as a member of the executive board. Beginning April 1st he took full charge.

THE REV. W. J. GETTY, priest in charge of St. Luke's Church, Seattle, Wash., has just been elected department chaplain of the Department of Washington and Alaska, United Spanish War Veterans. On the Sunday before Decoration Day, when he preached the memorial sermon to the Spanish War veterans and the Woman's Auxiliaries, a service flag for St. Luke's congregation was dedicated. On June 9th Mr. Getty preached the baccalaureate sermon for the Renton high school.

PITTSBURGH

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

Parish Conferences—Anniversary

ALL SAINTS' CHURCH, Pittsburgh, has been holding a series of parish conferences to consider the objectives of the Christian Army, of which the parish is a unit. The meetings were held in the parish rooms, during the week beginning June 16th, in preparation for an every-member canvass. The objectives were studied under three heads on three successive evenings: The Neighborhood, The Diocese, and The Whole World. The first conference was opened by Miss Bailie, the organizer and manager of the business women's luncheon in Trinity parish, on the general subject of a parish's responsibility to its neighborhood. Other addresses that evening were by persons already engaged in welfare work close to All Saints' Church. On the evening on which The Diocese was the topic, the Rev. Dr. H. A. Flint, chairman of the convention, showed

the great need of the rural portions of the diocese; Brother Hance spoke of the St. Barnabas Home for Convalescents and Incurables, and there were other speakers. The third evening was devoted to the World Objective, under the leadership of Mrs. M. C. Adams, diocesan president of the Woman's Auxiliary, when missionary strategy was considered, also the sectors most open to successful attack, and the method of supplying the troops in the field.

SUNDAY MORNING, June 16th, a large gathering of men assembled at the early celebration of the Holy Communion in Grace Church, Pittsburgh, in connection with the fifth anniversary of the rector, the Rev. William Porkeg. At the later service the rector preached a special sermon. During the five years the Sunday school had been absolutely transformed, regular Church attendance had been stimulated, a missionary spirit had been aroused, systematic giving to current expenses had been increased. Elaborate structural improvements to the Church property had also been effected.

CANADA

Diocese of Huron

IN ALL SAINTS' CHURCH, London, on Trinity Sunday, five men were ordered deacons and two made priests. The candidates were presented by Archdeacon Young and the sermon was preached by the Rev. W. T. Doherty. All the deacons were graduates of Huron College.

DEAN OWEN, of Hamilton, conducted the quiet hour at the annual meeting of the deanery of Waterloo, at Preston. An ad-

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dress on Spiritual Gains as a Result of the War was given by the Rev. W. L. Armistage.—A MEMORIAL SERVICE in St. George's Church, Owen Sound, for eight men who had made the supreme sacrifice, was an adaptation of the funeral service.

Diocese of Montreal

AT THE May meeting of the executive committee of the diocese a resolution was passed that the members while in favor of holding the General Synod at the time arranged, yet for financial and other reasons desire that the place of meeting be more easterly than Winnipeg. It was decided to memorialize the General Synod as to the order of business. It would be desirable that war and after-war problems and social service have precedence. It was deemed inadvisable that a routine meeting be held, or one dealing mainly with routine and revision of the Prayer Book. Fundamental problems should be to the fore and all the leadership, light, and guidance the Church can give should be afforded now.

Diocese of Moosonee

THE BISHOP and Mrs. Anderson left for a visit to Winnipeg, June 5th.—IN THE Pro-Cathedral, Cochrane, in May, two men were advanced to the priesthood.—THE CAMP MISSIONARY for the diocese has a large field, consisting of thirty miles of railway and some settlements.

Diocese of Niagara

THE PREACHER in St. George's Church, Hamilton, June 2nd, was Canon Howitt, home after several months in California for the benefit of his health, which seems much improved.—A CONFERENCE on the Spiritual Problems of the Church was held in the parish house of Christ Church, Hamilton, on May 28th, in connection with the session of the synod of the diocese. Discussion followed a paper on The Church of the Present Age. Work at the battle front was likewise under discussion. Dean Owen, Archdeacon Perry, and Archdeacon Forneret presided in turn, as the topics changed.—BISHOP CLARK held an ordination in Christ Church Cathedral, Hamilton, May 28th, when two men were ordered deacons and one advanced to the priesthood.—THE RECTOR of St. Thomas' Church, St. Catharines, is resigning his position to take up his duties as Archdeacon of the whole diocese. This step was decided on at the last session of the diocesan synod. Archdeacon Perry has been twenty-one years rector of St. Thomas'.

Diocese of Nova Scotia

IT IS now expected that Old Trinity Church, Halifax, so much injured in the explosion last autumn, will be allowed to remain and will be restored by the reconstruction committee. It is an historic landmark.

Diocese of Ontario

THE PREACHER at the opening service of the diocesan synod, in St. George's Church, Kingston, May 28th, was the Rev. Arthur Carlisle, rector of All Saints', Windsor, who was for some time chaplain to the troops overseas. Quite a feature of the session was the missionary supper on Wednesday evening. Canon Gould, from Toronto, was one of the speakers, and Bishop Bidwell presided.

Diocese of Rupert's Land

AT A SPECIAL meeting of the executive committee, in Winnipeg, May 25th, a resolution was carried unanimously, approving of the holding of the General Synod in the East this year. Toronto was the choice.—ARCHBISHOP MATHESON consecrated St. Stephen's Church, Glenboro, June 1st.

Diocese of Toronto

THE FIRST rector of St. Leonard's Church, Bedford Park, North Toronto, the Rev. C. Carpenter, was inducted by Bishop Sweeny on May 25th.—AT THE service for the scholars of St. Paul's Church Sunday school, Toronto, June 2nd, it was unanimously decided not to hold their usual picnic. Instead the scholars voted that the money they would have used should be sent, \$50 toward the Prisoners of War Bread Fund, and the same amount to the Belgian Relief Fund.—AT THE May meeting of the local council of the Brotherhood of St. Andrew in Toronto reports showed that some chapters which in the early days of the war lost so many members by enlistment that their activity was greatly curtailed, have interested new workers and are reviving their meetings.

IT IS now decided that the General Synod will meet in September in Toronto. The Primate, after consulting the authorities of the various dioceses as to postponement, finds that the session should be held.—THE REV. CANON GRIBBLE, assisting at St. Stephen's Church, Toronto, has recently celebrated the sixty-second anniversary of his ordination to the priesthood.—THE APPOINTMENT of Archdeacon Cody, rector of St. Paul's, Toronto, to be minister of education for Ontario has given great satisfaction. Speaking of this to his congregation, he said: "It was my hope that I should not have to sever my connection with my beloved church, which I have served for twenty years. Last night a meeting of the finance and advisory committee approved of this course and expressed a strong desire that I should remain rector of St. Paul's Church. I accept thankfully and gladly their judgment. The vestry will make arrangements for the additional assistance needed.—THE REV. R. J. MOORE, of St. George's Church, Toronto, says there is not a single young man left in the congregation to help in Sunday school and Church work. All have gone to the front.

Educational

THE SEWANEE MILITARY ACADEMY held its annual commencement exercises from June 2nd through the 6th. The sermon to the graduating class was delivered by the Rev. E. E. Cobbs, and the address to the graduating class of thirty-three cadets from some twenty states was delivered by the Rt. Rev. F. F. Johnson of Missouri. The academy had a most successful year.

AT THE commencement exercises of Bethany Home School, Glendale, diplomas were

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given to four. A complete course has been carried out. The Sisterhood of the Transfiguration, under whose care the home and school are conducted and which is already at work in China, Cleveland, Ohio, and North Carolina, will probably soon take charge of the Priory School at Honolulu, Hawaii, and three of the Sisters will go to that place.

THE UNIVERSITY OF THE SOUTH, at Sewanee, had its regular commencement exercises with many visitors from June 9th to 12th. The sermon, unusually strong and appealing, was delivered by the Rev. Dr. C. B. Wilmer, and the oration was given by the Hon. Robert C. Alston of Atlanta. The class was smaller than usual, many upper classmen having answered the call of the country. Steps were taken to add to the endowment.

BISHOP GUERRY, at commencement of the Porter Military Academy, Charleston, S. C., on June 4th, dedicated a handsome service flag. About one hundred and seventy-five boys from this academy are now enlisted in the war, and two gold stars on the flag, represent Joseph M. Frampton and James Hemphill. The academy this year has representation from twenty-five states, including some from the far Northwest, besides four foreign countries. A new feature this year in the academy is the wearing of the uniform and compulsory drilling by the day pupils. The trustees voted many necessary improvements in the dormitories this summer. In 1908-09 there were 97 pupils in the academy, but this year the number had increased to 243.

CLOSING WEEK at Bishop Hopkins Hall began on Saturday, June 1st, with a recital by three of the more advanced piano pupils, whose delightful playing gave much pleasure. Monday evening there was a dance, and Wednesday noon a school picnic, the class night exercises taking place in the evening. On closing day, June 7th, several scenes from Alfred Noyes' *Sherwood* were presented, the woods south of the Hall forming a lovely setting for the forest story. Rain during the last ten minutes of the play did not prevent its completion, though the "garden party" had to be held indoors. Late in the afternoon the school and its guests assembled in the chapel, where Bishop Hall gave an inspiring address. The Bishop then presented diplomas to a class of six, most of whom are going to college. The exercises were concluded with evensong.

THE WEEK of the commencement exercises of the Bishop's School for Girls, at La Jolla, Cal., was especially notable in view of the retirement of the principal, Miss Margaret Gilman. On June 2nd the baccalaureate sermon was preached in St. James' Church by the Rev. Frank Roudenbush. The senior class play, *A Thousand Years Ago*, was most creditably rendered on Tuesday. On Wednesday evening a reception was given in honor of the Rt. Rev. Joseph H. Johnson, D.D., and Mrs. Johnson; and this was followed by the annual dance. Then on Thursday afternoon came the musicale. The outstanding feature was the final graduation on the 7th inst., thirteen pupils receiving their diplomas at the hands of the Bishop, after the invocation by the chaplain of the school, the Rev. Wm. Bedford-Jones, and the address by the Rev. Charles E. Deuel, D.D. The Bishop referred feelingly to the lasting influence of the first principal and also expressed his deep appreciation of the retiring principal's ability and knowledge, at the same time making the announcement that Miss Marguerite Barton of Cambridge, Mass., had accepted the position made vacant by the resignation of Miss Gilman.

The school has maintained its high standards and its attendance.

GRADUATING exercises of Milwaukee-Downer Seminary, at which thirty-three students received their diplomas, opened the commencement festivities on June 14th. Miss Helen Agatha Eggers gave a piano recital in the evening assisted by Miss Evelyn Hammersley, soprano. The Rev. Chas. H. Beale preached the baccalaureate sermon at Plymouth Church on Sunday evening. The annual business meeting and election of officers was held on Monday. "As You Like It" was presented on the campus by members of the dramatic club. The graduating recital of the music class took place on Monday night, and the Milwaukee-Downer Club held its meeting on Tuesday. The trustees met in the afternoon before the class day exercises in Hawthorneden. The twilight musicale by Miss Grace Hammelton and Mrs. Earl Nisen was followed on Tuesday evening by the president's reception.

The commencement speaker Wednesday morning was Theodore G. Soares, Ph.D., D.D., of the University of Chicago, whose address was on World Reconstruction. President Sabin in her address mentioned that the college has no debt and that \$65,000 of the \$400,000 endowment must yet be raised to secure the \$100,000 from the General Education Board. June, 1919, has been appointed as the date by which the pledge must be met. Gifts to the endowment amounting to over \$2,000 were announced.

THE STUDENT CONFERENCE at Northfield, Mass., held from June 13th to 21st, entertained a good proportion of Churchmen, including Bishop Guerry, the Rev. Paul Micou, six other clergymen, and 26 laymen, 7 being Chinese and 4 Japanese. The Holy Communion was celebrated at the beginning of each day and two special meetings were held on Sunday and Wednesday, at which the Rev. T. M. Tong and Mr. Nagasakon spoke. The offering Sunday morning was devoted to the new National Student Council of the Church, recently organized at Howe School. Bishop Guerry celebrated early Sunday morning and was the Conference preacher at the great morning service. His subject was The Church, which he handled with fearlessness and a breadth of sympathy, setting forth the essential principles of the Church Universal. One of the ladies present, not a communicant of our Church, was so impressed that she offered to publish the address. In the afternoon the Bishop held a conference with Church students. The whole tone of the Conference is very serious and devout, and the services and hymns are marked by a high and solemn dignity. This is perhaps due largely to the influence of the war, but it seems strange now, when we are using in our Mission Hymnal many of the best of the Gospel Songs, that here in the Y. M. C. A. Student Conference the singing is of the very old and sweetly solemn hymns of the Church. Perhaps this is Wisdom justified of all her children.

THE TWENTY-EIGHTH commencement of St. Faith's School, Saratoga Springs, N. Y., was celebrated during the week beginning June 8th. The growth of the music department during the year compelled two music recitals. In addition there was a recital by members of the music faculty. The commencement play was *Twelfth Night*, given on the school lawn. There were three graduates, and the commencement speaker was the Rev. Eugene S. Pearce of Rome. The baccalaureate sermon was delivered by the Rev. Irving G. Rouillard of Bethesda Church, Saratoga. The most significant

feature of the week was the laying of the cornerstone of Shackelford Hall—a new dormitory and recreation hall—necessitated by the steady growth of the school. Ex-Senator Brackett in an address on this occasion congratulated Miss Eleanor Shackelford, the founder and principal emerita, on having seen her vision so abundantly realized. Gifts toward the building of Shackelford Hall during the past year have amounted to \$3,300. In addition a brass alms basin and a green chalice veil and burse were given for the chapel, and the class of 1918 placed in the chapel as their class gift a stained-glass window representing the Christ Child in the workshop of Nazareth, after the well-known painting by Imlay Briggs. The past year has been the most prosperous. Sixty pupils have been enrolled and a score of others were turned away from lack of room. Application has been made to the Synod of the Province of New York and New Jersey for recognition as a provincial institution.

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