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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—JULY 6, 1918

NO. 10

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

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LET US rather be thankful that our sorrow lives in us as an
indestructible force, only changing its form, as forces do, and
passing from pain into sympathy—the one poor word which
includes all our best insight and our best love.—George Eliot.

AT EVERY moment of our lives we should be trying to find out,
not in what we differ from other people, but in what we agree
with them.—Ruskin.



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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 6, 1918

NO. 10



The Problem of Democracy

WE are not now thinking of the "problems" of Democracy. There are many of them, and probably always will be. Much more fundamental is that which is in our thoughts for this consideration: the *Problem* of Democracy.

For we have learned much of that problem since our fathers essayed their experiment in Democracy nearly a century and a half ago. We have learned that neither the Declaration of Independence nor the Constitution of the United States exhausted the subject. We are learning that we may well be a little reticent in promulgating our theories. Apart entirely from our own problems in the United States, Democracy has so far failed in several of the republics south of us that the occupation of the United States has been required for their own protection quite as truly as for the protection of the rights of Americans and of foreigners; and, where American occupation has been impossible, such examples of misgovernment as Mexico and Venezuela show that republican forms of government do not necessarily imply good government. We see China and then Russia suddenly seize upon the forms and perhaps the ideal of democracy and then lapse into anarchy. Indeed, we look about among ourselves and see the inequalities that undoubtedly prevail in the United States, and recognize that, a hundred and forty-two years after the Declaration of Independence was written, our democracy has not yet succeeded in giving *equal* chances to all our own people. Back of the manifold problems of the day lies the Problem of Democracy.

DEMOCRACY IMPLIES the composite ideals, the composite attainments, of a whole people. Given an illiterate people, an ignoble democracy alone can be effected. Our fathers recognized this, and established the public school as the very foundation of democracy; but yet subsequent generations seem to have forgotten it, for the endowment of the whole negro race with the ballot after the civil war would have been impossible had this been recognized, and the failure of such Latin-American republics as have permitted their peoples to remain illiterate would have caused no disappointment. So, also, were this firmly recognized, we should not have held out to China and Russia the hope that they could safely build republics in their respective lands until they had first built up at least a semi-educated citizenry. At most an oligarchy—a government by the educated minority instead of by all the people—is the nearest approach to democracy that can be hoped for with any likelihood of obtaining reasonably good government, in a land in which the great bulk of the people are illiterate. The American people ought frankly to recognize this fact, which has been so thoroughly demonstrated during the past century and a half, and, so,

to guide unprepared nations to a gradual approach to democracy rather than to a sudden leap—which has involved so many national catastrophes in our own day.

Thus far, most people will probably agree with us, though it does not accord with our old-time Fourth-of-July oratory. Happily, we are well past the spread-eagle phase of that oratory, nor do we longer enjoy pulling the lion's tail. Englishmen, on the other hand, at last appreciate why George Washington and his associates could not abide their German kings—and wonder that their own fathers did not revolt at the same time. Those kings, trained in the school of Frederick the Great (grandson of George I. of England), were as repellent to the spirit of America in the eighteenth century as their descendant of Potsdam is to the England of the twentieth century, and for very much the same reason. This war, therefore, is the vindication of the American Revolution, and, just a little belated, Field Marshal Haig and his men have taken up the cause and the sword of George Washington. The reigning house of England has thoroughly outgrown the Prussianism of its forebears, but the fight of 1776 and the fight of 1918 are the beginning and the end of the popular revolt of the Anglo-Saxon against one and the same thing. Englishmen to-day are fighting for democracy quite as truly as were the Americans of 1776. To the quip that General Pershing arrived in France three years late, it is easy to retort that General Haig was a hundred and forty years late.

So democracy is not the reverse of kingship. Nations have abolished kings and substituted anarchy or degradation instead of democracy for them, and nations have retained kings and accepted the spirit of democracy. The Problem of Democracy is not the problem of getting rid of kings. It is the problem of clothing the *whole people* with the elements of kingship.

TO MAKE kings and queens out of a hundred million people: that is the Problem of American Democracy.

It has a two-fold bearing: that of making them kings and queens as individuals and that of merging them all into a composite kingship. The second bearing is dependent upon the first. The citizen-king must rule over himself and his environment. He must be so far superior to his environment that he has the chance of self-development and self-expression. This means that the social and economic system of which he is a part must have a place for him and must minister to his development and full self-expression. Just as far as our present social system dooms a man to degradation it is a menace to democracy. And nothing is clearer than that great numbers of people are thus doomed. The school that taught that poverty is necessarily a man's own

fault is hopelessly discredited to-day. It may be, and probably is, a fallacy to say that great wealth necessarily creates great poverty, although very respectable economists hold to the theory, but it is certain that the child born to great poverty does not have an equal opportunity with the child born to great wealth. To eliminate poverty, therefore, is not only the duty of democracy; it is a *sine qua non* to the very existence of full democracy. Those who realize that "charity" is a poor substitute for social justice are the only true democrats, for they only realize the basis upon which democracy may rest. It ought not to be necessary to add that "charity", despised though it be, is a very necessary form of relief so long as social injustice continues. Socialist theorists to the contrary notwithstanding, it does not imply acquiescence in a social system that involves injustice when one seeks to alleviate the pains of the victims of that system at the same time that he seeks to remedy the condition. Nor is a cure of the condition by any means the equivalent of its recognition. Many of us recognize the glaring menace not only to the individual but to democracy itself of the social and economic system of which we are unwilling parts, who cannot yet give our full assent to any of the cocksure exponents of rival systems devised to take its place. Socialism and internationalism, for instance, have completely broken down; first, by the surrender of German socialists to kaiserism and localism, and then by the pathetic surrender of American socialism, as a political party, to a selfishness which ministers to kaiserism whether so intended or not. A purer and truer socialism will follow the war, and it may become the social programme that will be accepted as the precursor of social justice for our democracy, but it will be a socialism that has buried its Debses, its Bergers, and its Hillquits first. These men, and their followers, may not have demonstrated that socialism is a fallacy, but they have undoubtedly demonstrated that their own power of clear-thinking is non-existent, and this throws discredit upon their philosophy.

Yet a cure for the present system, which involves much of social injustice, must be found. When the war is over, socialism, the single tax, and other proposed systems will be studied as they never have been before. Men and women cannot become kings and queens so long as they are powerless to give full development to their own characters. They must be masters of their environment.

But they must also be rulers of themselves. And this they can only be by loyal fealty to a God who is greater than themselves. Thus we may say that there can be no true democracy except where the people, as a whole, are dominated by the spirit of a true religion. To the extent that the American people are godless our democracy has failed; to the extent that they are Godfearing, and animated by Christian ideals, it has succeeded.

For a democracy depends upon the desire of the people for honorable government, even though it be to their own disadvantage. Why did the United States not retain Cuba? Because, though it might have been profitable, it would not have been an honorable thing to do. What sort of motive led our people to choose the honorable rather than the profitable step? It was the ethic of the Christian religion. An ethics that views treaties as scraps of paper makes a democracy impossible. The German people are not fit to rule themselves as long as they are not willing to be just to Belgium; a nation of slaves they must be, under a self-willed autocrat, until they have the desire to deal justly with others. Germans simply do not understand the horror that Anglo-Saxons feel at their national insolence and selfishness.

So THE Problem of Democracy is two-fold: on the outer side it demands a social system of justice and equality and on the inner side it demands a people who will govern themselves according to the law of God and so will govern other people justly. Without these two factors in its favor a democracy cannot succeed. On the social side we must be missionaries of a better social order; on the religious side, missionaries of a true religion. Neither can we distinguish between the social and the religious side, for in essence they are one. A philosophy that neglects either of these two principles is too incomplete to solve the Problem of Democracy. Most current reform philosophies are. The problem

is one of *Christian* statesmanship. A people thus constituted will create a composite kingship which will make democracy succeed.

JULY fourteenth is the anniversary of the fall of the Bastille. It is the French national holiday, the equivalent in that country of the Fourth of July.

France is this year keeping our American holiday as a national festival of her own, and "the Fourth" will be second only to "the Fourteenth" as a day of rejoicing in that land.

French and Americans are brought into very intimate relations during these days of tribulation. What concerns the one concerns the other; and, though the experiments in democracy made by the two nations differed radically at their inception and in their subsequent history, they now proceed on nearly parallel lines. Democracy itself, whether French or American, is at stake in this war.

It would have been a happy recognition of our sister nation if the President of the United States might have asked for a national celebration of the day. It is not too late, however, for community recognition of the day to be given in many places. Especially, as the day falls on Sunday, may it be commemorated in churches. By special prayers and by appreciative words in sermons, the Church may contribute her good offices toward this international comity.

We are confident that we need only to make the suggestion to assure the plan being carried out in many places.

THE prize essay contest instituted by the Joint Commission on Social Service, which was explained in our news columns last week, is such an experiment as may prove quite useful. The essays are to deal with the relation of a rural

parish to the country community and are to be based upon concrete conditions and actual work in dealing with them. It has long been evident that the customary way of dealing with the rural problem is nearly a failure, and the failure of Churchmen in connection with it is greater than the failure of certain other communions. What little is being done to make rural conditions better is, for the most part, done by others than Churchmen. Indeed, in great sections the Church is scarcely known outside the cities; with the result that where we ought constantly to be feeding the city church from the country, we are, in fact, not doing it.

Even worse is the fact that the rural sections are drifting into paganism, and, as that is bound to mean, into immorality. The Church has a huge problem on her hands in dealing with the whole matter.

The Joint Commission on Social Service could not enter upon a more useful field than this.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 1st:

Anonymous, Williamstown, Mass.	\$ 1.00
St. Mark's Church, Toledo, Ohio.	13.00
Mrs. H. K. Hatfield, Hanover, Mass.	25.00
Mr. and Mrs. F. B. Millard, St. Paul, Minn.	2.00
Corporation of St. Peter's Church, West Chester, New York City	10.00
Mrs. Robert Scott, Williamstown, Mass.	6.00
H. R.	5.00
In memoriam	10.00
V. D. Ruggles, Elmhurst, N. Y.28
A member of Christ Church, Woodlawn, Chicago, Ill.	2.00
In memory of Emmie Jo *	5.00
Church of the Resurrection Sunday School, Richmond Hill, N. Y. †	15.00
A member of Trinity Church, Asheville, N. C. ‡	50.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ¶	90.00
Francis Lynde Stetson, New York City **	200.00
M. V. B., St. Paul's Church, Peoria, Ill. ††	10.00

Total for the week.\$ 444.28
Previously acknowledged

59,824.50

\$60,268.78

* For relief of French war orphans.

† For relief of Belgian children.

‡ For relief of French and Belgian children, \$25.00.

¶ For Italy, \$25.00; for France, \$15.00; for Belgian relief, \$25.00.

** For France, \$100; for Florence, Italy, \$100.

†† For Florence, 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:

436.	Mrs. E. P. Knapp, Roland, Park, Md.....	\$ 73.00
437.	Master James K. Rohan, Racine, Wis.....	36.50
438.	Mrs. Charlotte Billigott, Albany, N. Y.....	36.50
439.	Church of Our Saviour Sunday School, Cincinnati, Ohio	36.50
440.	Mrs. E. E. Bailey, Racine, Wis.—In memory of her son, Ensign Ervine D. Peck.....	36.50
441.	Mrs. Hamilton Utley, Racine, Wis.....	36.50
442.	Primary Department, St. John's Sunday School, Elizabeth, N. J.....	36.50
1.	St. Alban's School, Knoxville, Ill.....	6.10
22.	Wm. F. P. Coxe, Asheville, N. C.....	18.25
23.	Eliza P. Coxe, Asheville, N. C.—\$1.00 a special gift..	19.25
24.	Rev. and Mrs. Robert Scott, Williamstown, Mass.....	9.13
33.	Miss Lillian J. MacRae, Boston, Mass.....	16.50
39.	Mr. and Mrs. D. M. Dulany, Eau Claire, Wis.—Special gift.....	100.00
76.	Miss Ada B. Stewart, Bath, N. Y.....	18.25
119.	Guild of Holy Trinity Church, Greensboro, N. C.....	36.50
213.	Children of Racine, Racine, Wis. (9 children).....	365.00
222.	Mr. and Mrs. Geo. G. Bryant, Milwaukee, Wis.—In memory of three little daughters, Helen Phillips, Lucy Scammon, and Mary McWilliams.....	109.50
Total for the week.....		\$ 990.48
Previously acknowledged.....		28,081.79
		\$29,072.27

ARMENIAN AND SYRIAN RELIEF FUND

A friend in Canada.....	\$ 5.00	
St. Paul's Church, Virginia City, Nevada.....	16.15	
A. C. G., Baltimore, Md.....	5.00	
C. M. G.—For June.....	2.00	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00	
Mrs. J. W. Walker, St. Peter's Church, Philadelphia, Pa.....	7.00	
St. Paul's Church, Peoria, Ill.....	5.00	
Mrs. J. H. Mann, Jr., Pine Bluff, Ark.....	20.00	
Miss Flora E. Hill, Marquette, Mich.....	5.00	
Calvary Church, Golden, Colo.....	4.61	
St. John's Church, Georgetown Parish, Washington, D. C.*.....	41.00	
A member of Christ Church, Chicago, Ill.*.....	3.00	
Joseph Whilliam, Chicago, Ill.*.....	2.00	
		\$140.76

* For relief of children.

AMERICAN RED CROSS FUND

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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$25.00
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SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$10.00
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THE NATION'S CAUSE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF
WESTERN MICHIGAN]

OUR CAUSE is just. With a faith modest and restrained, yet unutterably real and triumphant, we make our appeal to the God of Battles, who is also the God of Peace. For ourselves and for our loved ones we confidently believe, while we think of our Divine Redeemer who gave up His life for us:

"Whether on the scaffold high,
Or in the battle's van,
The fittest place for man to die
Is where man dies for man."

May God defend the Right!

PSALM III.

A Psalm of David when he fled from Absalom his son.

The Psalmist complains of his enemies to God,
Jehovah, how my foes increase!
How many they that cause me pain!
How many they that taunt my soul,
And say, "For him God's help is vain!"
Selah.

but declares his confidence in Him,
"But Thou, Jehovah, art my Shield,
My Glory, my Supporter still,"
I plead before Him with my voice;
He answers from His Holy Hill.
Selah.

also his sense of Divine protection in sleep,
I laid me down in peace and slept;
Awaked, for He sustaineth me;
I will not fear the myriad foes
That round about rage furiously.

and asks help for the future.
Arise, Jehovah, succor me!
For Thou didst smite the foeman's cheek;
Yea, Thou his wicked teeth didst break;
The vict'ry, Lord, belongs to Thee;
Thy blessing on Thy people be.

DONALD A. FRASER.

THE SIXTH SUNDAY AFTER TRINITY

By C. F. L.

MY AIN COUNTRIE

"Late saints and ancient seers
Were what they were, because they mused
Upon the Eternal Years."

THE traveller about to journey to a foreign country endeavors to learn something about the language and customs before reaching there, as a part of his preparation. "We have no abiding city here, but we seek one to come." Hence we must learn to speak the language of Canaan. St. Paul desired to depart and be with Christ. The early Christians and the saints longed for their eternal home; a heavenly homesickness filled their souls. Is it so to-day, and if not why not? Is the world tightening her hold upon our hearts?

In the collect for Ascension Day we pray that in heart and mind we may constantly ascend heavenward; but are we doing so? Has not the habit of meditation upon celestial joys fallen greatly into abeyance? It seems to have done so. Even the Church is so much occupied with the external, and, if we may so phrase it, the secular side of religion, as to lose sight of the fact that this world will come to an end; and that heaven is the real home designed for the human race, if they will accept it. A noted English bishop feared the Church would be wrecked by the multiplicity of guilds and organizations, and over-much talking and scheming. Christ said that His kingdom was not of this world.

The Church is here to gather in citizens for the kingdom of heaven, and not primarily to take the initiative in economic or political projects. "Seek ye first the kingdom of God, and all these things shall be added unto you." God's promise is not ambiguous.

Our Lord prayed to the Father: "I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." And He told us of the many mansions, where He would prepare a place for us. How seldom do we hear the hymn sung, of which this is a stanza:

"O Paradise! O Paradise!
I greatly long to see
The special place my dearest Lord
Is destining for me."

To-day's collect voices a call to muse upon heavenly things; the epistle says we shall be planted in the likeness of His Resurrection. The Psalmist said: "When I wake up after Thy likeness I shall be satisfied with it." But to enter the kingdom the gospel declares that we must be more righteous than the Pharisees.

The prophets, of contemplative minds, caught glimpses of heaven, and both Isaiah and Ezekiel rose to ecstatic heights.* St. John, the apostle of contemplation, gave us wonderful, symbolic pictures of the glory of heaven, and these are holy subjects for meditation. May we not picture, each in his own way, the Marriage Supper of the Lamb, when the doors of the banqueting hall will be thrown open for the white-robed saints? "He brought me into His banqueting hall, and His banner over me was love."

St. Bernard must have spent years in meditation before he wrote *The Celestial Country*, so loved by us all. Can this century produce such an uplifting poem? What is it like, that other world, to which we are hastening?

"There the meadows, green and dewy,
Shine with lilies wondrous fair;
Thousand thousand are the colors
Of the waving flowers there."

The heavenly life must be a resourceful one, full of activity of some nature, ever carried on in the presence of God. But the crowning joy of all will be the Master, for we are told that we shall see Him as He is. How wonderful it will be to meet the Blessed Mother, also, and perhaps hear her tell of the stable and the manger in Bethlehem! Ah! all eternity will never exhaust the joys of the risen life; and there must be an ever increasing knowledge of God, with a deeper understanding of His unfathomable purposes. This little world has been one where the mystery of suffering has held sway, but there in the Land of Light there will be no more pain.

* Isaiah 25 : 8, 33 : 17, 49 : 10, 60 : 19-20, 64 : 4.
Ezekiel 1 : 10, 47 : 10.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sixth Sunday after Trinity	Deut. 6 Ecclus. 11 : 1-28	Mark 12 : 28- end	Amos 9	Luke 22 : 1-30
Monday	Leviticus 10	Acts 27 : 27- end	Proverbs 22 : 17-end	Matthew 22 : 41-23 : 12
Tuesday	Leviticus 11 : 1-12, 39-end	Acts 28 : 1-15	Proverbs 23 : 1-18	Matthew 23 : 13-end
Wednesday	Leviticus 12	Acts 28 : 16- end	Proverbs 23 : 19-end	Matthew 24 : 1-28
Thursday	Leviticus 13 : 1-8, 45-end	I Thess. 1	Proverbs 24 : 1-12	Matthew 24 : 29-end
Friday	Leviticus 14 : 1-20	I Thess. 2	Proverbs 24 : 13-22	Matthew 25 : 1-30
Saturday	Leviticus 16 : 1-24	I Thess. 3	Proverbs 24 : 23-end	Matthew 25 : 31-end
Seventh Sunday after Trinity	Deut. 7 Ecclus. 14 : 20-15 : end	Phil. 3	Leviticus 25 : 1-22	John 8 : 12- end

THE Book of Deuteronomy consists, on the face of it, of addresses delivered by the great Lawgiver in the wilderness on the eve of the entrance into the Promised Land. It contains both prospect and retrospect. Looking backward, it reviews the people's past, summing up the divine purposes in the discipline to which they had been subjected and seeking to arouse a sense of gratitude toward the Giver of all good for their redemption from Egyptian bondage and their guidance in the wilderness. Looking forward to the time when they should have effected their entrance into Palestine, it stresses for them and their children the necessity and blessedness of obedience: "These are the statutes which Jehovah thy God commanded that ye might do them in the land whither ye go to possess it."

There is nothing that recently emancipated slaves want to hear less about (and the same is true of their children) than obedience. It is associated in their minds with slavery. But how many Christians, it may well be asked, look forward to a heaven in which there is to be a perfect obedience to those laws of God revealed to us in this transition stage of being, this wilderness between our redemption from worse than Egyptian bondage and that Kingdom which is righteousness first and then peace and joy in the Holy Spirit? (Romans 12:17.) The truth is, righteousness is to many a system of restraint rather than an inspiration and a joy; as was the case with those Scribes and Pharisees whom our Lord denounces in the gospel for the day.

The second lesson is keyed to the same thought, quoting indeed this very Deuteronomic chapter (Deut. 6:4, 5, and Mark 12:29, 30), adding, however, that it is only through the Son of God that God is revealed as lovable or man made loving.

The evening lessons were selected (topical course) with reference to this same truth of collect, epistle, and gospel, the necessity of inward, heart religion. It is something attainable only as God "pours it into our hearts", and also through the adoption on our part of the Cross as the law of life: "That like as Christ was raised from the dead through the glory of God the Father, *even so* we also should walk in newness of life." Hence, the story of the institution of the Holy Communion. But note that even the Sacraments themselves may be reduced (and often are) to a system of legalism which leads only to a law of restraint, the righteousness of Scribe and Pharisee which we must "exceed"; surpass in quality, not necessarily quantity, in order to effect an entrance into the Kingdom. The "blood of Christ" must circulate in the veins of our souls (John 4:34; 6:57; I John 1:7).

It was with this in mind that Amos 9 was selected for first lesson. "The Lord standing by the altar", in the mouth of the prophet, means something more even than "Real Presence" as commonly understood. It means the preaching of the word of righteousness, ruling out the often suggested antithesis between "preaching" and communion.

IT IS A conquest when we can lift ourselves above the annoyances of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good that is in them.—*Lucy Larcom.*



EVERY year the glory of the miracle of June is newly refugent. It never fails, it never grows familiar. Not all the poets and poetasters who write about it can dim its unique and freshly surprising wonder. Though the longest days come then, the blessed month seems shortest of all, and one sighs (or would have sighed before 1914):

"Verweile doch, du bist so schön."

Daylight-saving has added another ray to its coronal, for town-dwellers, at least. But if June is ineffable in the city parks and squares, or along the Esplanade where the water laps cool and the sea-gulls float and dive and creak, what word is meet to set forth its loveliness in the country? I sit under a great syringa-bush, scattering its snow on the lawn as lavishly as it breathes out perfume; yellow roses offer fairy gold, pink roses intoxicate with their reminiscent fragrance. The sky is deep blue, with Alpine masses of cloud towering out of the sea overhead; birds sing everywhere; and the far-stretching valley is peaceful and fertile as when first the Iroquois left it to the pioneers. Opposite, on Groveland Hill, stands out the three-cornered field, set round by forest, which I used to covet as a little child, before I had learned that all its angles are together equal to two right angles. Somehow, I feel that I own it now, by a better title than any deed engrossed on parchment could give.

The air is rich with the blended scent of wild-grape blossom and clover, with something added from the brown fields lately cultivated and the meadows where daisies too much abound. Very far off sounds the whistle of a train; an automobile whirls by on its way to the lake; the R. F. D. postwoman waves a cheering hand which promises abundant interest when she returns, bearing my letters. But for the most part nothing stirs except as the west wind rustles the branches.

"And waves of shadow go over the wheat."

My Dupanloup falls from my knee, unnoticed: it is better to think with June than with the great Bishop of Orleans.

But for some of us, long bound in willing servitude to the pen, it is often easier to think on paper. So I share my meditations with you.

THEY TELL A TALE of two great saints at court, one a Dominican, one a Franciscan. The King of France had the honor to entertain the Angel of the Schools at dinner, once upon a time. Never a word spake he, nor morsel ate. His eyes were fixed on the opposite wall, while his mind followed out a train of thought to its conclusion; then followed a mighty thump on the table, and an exclamation: "Now that is conclusive against the Manichaeans!"

St. Bonaventura sat at such a banquet, gazing intently upon the Queen. The King said: "Good Brother Bonaventura, what thinkest thou?" To whom the Franciscan: "Ah, Sire, I think, if the beauty of an earthly monarch be so great, what must be the beauty of the Queen of Heaven!"

I reverence St. Thomas Aquinas, and honor his doctrine; nay, I wish I knew what it was, that weapon forged in his mighty brain against the soul-destroying heresy that revives every year in some unexpected quarter. But I would rather have known the Franciscan. He had that sacramental sense which intuits the heavenly adumbrated in the earthly, which sees the archetype beyond the type. For him, the veil was withdrawn, and he beheld the invisible.

SO, OF THIS June weather. If its beauty, here in the Genesee Valley, is so marvellous, what must be the beauty

of the true and eternal Fatherland, where seasons change not! The scholastics, who loved precision, taught that there every human being would be always three-and-thirty years old, as being our Lord's age at the time of His Passion, and the time when human nature is at its height of power, free from immaturity and not yet beginning to decline. One knows what they meant, even if one smiles at their theological arithmetic. And in some such fashion I like to think that an eternal June awaits us, with skies ever blue, roses that renew themselves perpetually, bright-faced children for playmates, and passingness forever passed away. I do not forget the bracing tingle of October, nor the icy purity of a mid-winter morning, nor the exquisite pale-green mist that fixes itself upon wood and copse early in May. But June crowns all.

"O stay, sweet June, delay."

OVER AT THE foot of the triangular field opposite is a country cemetery, remote, retired, but not neglected, as too many are. "Rude forefathers of the hamlet" lie there; but also many a name not unknown in public affairs, honorable in far places. Flags fly above the graves of veterans; one or two bronze markers show the resting-place of Revolutionary soldiers. Very few names appear except those of families settled in America at least four or five generations. And there, beside her parents, I have just laid the mortal part of my nearest and dearest one, delivered from the infirmities of extreme old age into immortal youth and beauty and joyance. It was a week ago, and far from here, that she entered the eternal June; and I linger, watching over the place of her tired body's last repose. Let me twine a little wreath of June roses and syringas to place above her head.

IT SEEMS CLEAR that sometimes Cicero was more inspired than the Ecclesiast; for his description of old age and its joys in *De Senectute* is far truer and lovelier than the unrelieved gloom of the Hebrew writer. When

"the Gulf Stream of our youth doth flow
Into the Arctic region of our lives,"

there is much to transform the deprivations into compensations. Memories of good deeds, an atmosphere of grateful affection, the fruitage of past self-sacrifice, unailing inward peace, the outgoings of the evening to praise God: those make up for wrinkles and dimmed vision and feeble limbs. That was her portion, who had overpassed fourscore and ten by a year and a third, yet found not her strength labor and sorrow.

Happy that family connection which has an old-fashioned maiden aunt like mine. An unthinking generation may transmit the silly jests of a day when woman's sole vocation (convents excepted) was thought to be marriage, and the unwedded woman was thought to be *femme manquée*. We have learned better; and the promise of "a place and name better than of sons and daughters" remains inalienable. To share the burdens of a dozen households instead of one; to answer the summons whenever illness, or trouble, or special joy broke the wonted course; to spend and be spent unailingly; to consecrate leisure to the service of God and His Church and of all good causes: surely, one whose life is so devoted may well be called "a Religious without the habit". Much of the world's best work would stop altogether if it were not for such "old maids". God be praised for them.

She was past middle age when first I can recall her: just ripening into womanhood when the Mexican War broke, hearing tales of the Revolution and the War of 1812 in her childhood from her own kindred who had taken part in both. College-bred, in a day when few girls aspired so high, she burned with enthusiasm to open the door of higher learning to others; how well she wrought, through more than forty years in the school-room, let the Governor of a great Commonwealth, its Senator at Washington, hundreds of others highly placed, attest. Tiny, fragile, with blue eyes that never lost their sparkle of quick observation and gentle humor, and a big, characterful nose that was an inheritance through nine generations of colonial stock, her face was early marked with the deep-graven lines telling of suffering and sympathy; till, at the end, it was like a mask of antique ivory chiselled into a million wrinkles, but breaking always into a quaint and gracious smile.

Like most old-fashioned women, she was reserved rather than forth-putting; a little touch of hauteur saved her from impertinent if well-meant intrusions, and no one ever took liberties with her. But, among her intimates, the experiences of a long life gave abundant matter for recollection; and up to the very end her interest in world-affairs was undimmed. Almost the last book she read was *When the Prussians Came to Poland*; and, after finishing it, she said to a perhaps perfervid nephew: "Sometimes I've thought you were a little hard on the Germans; but now I quite agree with you!" She had early seen the hideous curse of alcoholic drink and was one of the very first members of the W. C. T. U. How she rejoiced when her own home town went "dry", and when Congress submitted the National Prohibition amendment! She sang her own personal *Te Deum*; and *Nunc Dimittis* was soon to follow.

For many years her chief outside activity had to do with the support of Foreign Missions; and, well over ninety, she prepared papers and outlined courses of study in that field for her associates. Time never hung heavy on her hands, nor did she heed any of those futile devices sacrilegiously devoted to "killing time". Only a month before the beginning of the end she had completed for the Red Cross a knitted rug, bearing the flags of the Allies carefully wrought in colored wools by her still skilful fingers.

Of course we knew she could not stay with us always: yet she had borne so much, survived so many sorrows she had shared with us, that she seemed part of the setting of the stage of life, without which the play could not go on. Somehow, we are never prepared to lose those we love; and old age makes no real difference in the first feeling of indignant surprise when the blow falls. So it was with us. Thank God it could not have been more serenely peaceful: five weeks of helplessness without pain, borne so sunnily that her room was the cheerfulest place in all the house; then the sweet familiar hymns, the last sacraments, some hours of waking dreams with talk of "going Home", and at the last a whispered invocation — "The King of Glory!"

Who shall say what bright and glorious Figure waited to receive her? Dying eyes see far: "Thine eyes shall see the King in His beauty, they shall behold the land of great distances."

And now her dust mingles with the dust of her own people, here among the hills she loved all her days; and for some of us the world is poorer, and we walk a lonelier road, knowing that we shall not hear her voice again nor touch her hand "until the day break and the shadows flee away". God rest your holy soul, dear old-fashioned aunt of mine, in gardens fairer than your own, among sempiternal flowers, where all is lovelier even than an earthly June.

GOLDEN VIALS FULL OF ODORS

BY ZOAR

WHAT a glorious description of "things which must be hereafter" is to be found in the book of Revelation! Strange that we should not love to read oftener these things which pertain to our heavenly Home, and thus prepare more earnestly for the time when we too shall be called to "behold the King in His beauty"! But the din of the world's battles seems to drown every heavenly voice, the darkness of hate which befalls the atmosphere dims our sight, blinding us to the heavenly vision.

Yet, as from a dark cloud a sudden bright ray lights up the horizon, a golden light fell on these words on Trinity Sunday as the writer, led on by the glorious vision of Heaven opened, read on and on of her heavenly Home: "And He came, and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints."

Wondrous thought! Your prayers and mine, dear reader, may fill these golden vials. Every humble, unselfish prayer we send up, every glad hymn of praise we sing, not only with our lips but with our whole heart, every work of ours truly begun, continued, and ended with Him — because we love to serve Him and do His bidding — helps to fill these golden vials with the incense acceptable unto God.

DEVELOPMENTS IN THE HEREFORD CONTROVERSY

Petition Circulated in Canterbury Province in Defense of the Faith

FATHER BULL, THE LABOR PARTY, AND DISESTABLISHMENT

The Living Church News Bureau }
London, June 10, 1918 }

PEOPLE who supposed that the controversy arising out of the nomination and consecration of Dr. Henson to the Bishopric of Hereford would be one merely similar in duration to the Hampden controversy seventy years ago—cause a commotion for the moment and then totally subside—must now see how simple and mistaken they were. That such should be the case was indeed antecedently improbable. The relative conditions were not at all the same. Not only has the Holy Church in England many more fighters now for the Catholic Faith of Christ than she had in her depressed condition in 1848, but the present menace to the Faith within the Church is much graver than it was then.

The leaders of the Modernist party and propaganda are bold, daring, presumptuous, clever men, and determined to fight so long as they can. Whereas practically nothing more was heard of Dr. Hampden after he became Bishop of Hereford, elevation to the apostolic order of the episcopate does not seem to have had any sobering or restraining effect upon Dr. Henson.

A notable petition to the Upper House of the Convocation of Canterbury in defence of the Faith is now in circulation throughout the Province for the purpose of securing the signatures of the clergy of the presbyterate and lay communicants. It is in the following formal terms:

PETITION.

"To his Grace the Most Reverend the Metropolitan, and the Right Reverend the Lords Bishop of the Province of Canterbury in Synod assembled.

"The Petition of the undersigned Clergy and Laity of the said Province most humbly sheweth:

"That grave disquiet, anxiety, and confusion of mind have been and are being caused to many of the faithful of the Province by the position maintained by divers clergy of the Church of England, to wit:

"That divers Articles of the Creeds, and in particular those concerning the birth of our blessed Lord Jesus Christ from a pure Virgin without any earthly father, and His bodily Resurrection, on the third day, are not revealed truths to be constantly held by all faithful Christians as matters of supernatural Faith set forth in the written Word of God and as part of a Christian man's duty to God, but are only religious opinions, not binding upon any man, whatsoever his order in the Church, but such as may be abandoned without blame.

"Wherefore the undersigned most humbly, and earnestly, pray your Grace and your lordships to use such means, by synodical act or otherwise, as to your wisdom may seem best and most fitting, to make plain, to the glory of God and the good of souls, that all the said Articles are part of the revealed truth taught by the whole Catholic Church of Christ, and as such to be held constantly by all faithful Christians."

The petition is supported by an exceptionally influential accompanying letter. The sixteen signatories say that the petition is not promoted "as in any sense a party measure". It is hoped that it may secure "the approval of all who love our Lord Jesus Christ in sincerity and truth". We have here a further and powerfully significant indication that Churchmen in this Province who believe with the Apostle St. Jude in earnestly contending for the Faith which was once delivered unto the Saints are united, as perhaps never before.

Dr. Henson especially distinguished himself on Sunday week in London by his utterances at Westminster Abbey and St. Martin's-in-the-Fields, Trafalgar Square. The general subject of his sermon at the Abbey in the morning was sincerity in religion—treated, of course, according to the Modernist's idea of sincerity. He was reported in the *Times* (which perhaps stands behind him more than any other of our public prints) to have said:

"The past, which warns us against the futile timidity and practical folly of mere conservatism, assures us also of the wisdom of reverent and courageous effort to re-interpret the old faith in the light of the new knowledge, and to readjust traditional forms and modes of religion in the interest of sincerity. We of the Church of England cannot, without self-stultification, follow the example of the Church of Rome, and confront our modernists with the brutally simple alternative—Recant or Depart."

Dr. Henson's discourse in the evening at St. Martin's on the subject of reunion was a thoroughly characteristic plea for full and free interchange of pulpits and ministrations in general between the Church and the Protestant Dissenting bodies.

Since the consecration of Dr. Henson to the see of Hereford, writes Father Paul Bull, C.R., in the *Church Times*, the hesitation which many loyal Father Bull, Labor, and Churchmen have "felt on the subject of Disestablishment of Disestablishment has given place to a strong conviction that the hour has come in God's providence when it is the duty of the Church to sever its official connection with the State."

Now that that conviction has for him the force of a divine inspiration, Father Bull feels bound to give public expression to it, and to attempt to realize it by every legitimate means. As the general policy of the Labor party commends itself to his best judgment as a citizen, he has written to Mr. Arthur Henderson (secretary) to offer to support that party, if it will place Church Disestablishment on its official programme, even if this involves some partial measure of disendowment. He is informed that a subcommittee of the Labor party is considering this matter at the present time. He thinks that if some bishops and, say, 1,000 priests, after prayerful consideration, find themselves able to write to the Secretary of the Labor party and make the same offer, it may influence their decision. And it would be a great gain if Churchmen who, as citizens, support other political parties could persuade them, too, to place this measure on their official programmes. Father Bull is convinced, primarily apart from the utterances of Dr. Henson, that the Church, as the Spirit bearing Body of Christ, must now be absolutely free from official connection with the State "if she is effectually to uphold the Christian standard of morality, and earnestly to contend for the Faith once for all delivered to the Saints"

The Confraternity of the Blessed Sacrament kept its anniversary on Tuesday within the Octave of the Feast of Corpus Christi with crowded services and meetings. There was a solemn celebration of the Holy Eucharist at St. Stephen's, South Kensington, and at St. Alban's, Holborn; and solemn vespers, procession, and *Te Deum* at St. Matthew's, Westminster.

At the afternoon meeting in Caxton Hall, Westminster, a paper was read by the Rev. E. J. G. Forse, Vicar of Southbourne, on The Perpetual Memorial. It is to be hoped for the good reputation of the C. B. S. for soundness in Eucharistic belief that the extraordinarily novel opinion expressed therein—namely, that if "benediction" and "exposition" were beside the original institution of the Sacrament of the Altar, "so was the communion of the laity"—does not reflect any appreciable body of opinion amongst its members.

The Conference of Associates was held in the same hall in the evening. The annual report showed that thirteen new wards had been formed during the past year; about 19,000 copies of the intercession paper are now printed for circulation, thus indicating approximately the number of names of associates on the roll of the Confraternity. The Rev. F. Underhill, of Birmingham, who spoke on The Fast before Communion, pointed out that fasting Communion was so primitive a rule of the Catholic Church that no beginning could be found for it. His main point was, in discussing the supposed practical difficulties in connection with it, that if they were all more obedient to this rule of the Church they would get a much better solution of such difficulties.

J. G. HALL.

"AMERICA GOES FORTH TO SLAY"*

"America goes forth to slay"—
The giant Greed, the harlot Pride;
The Will that dares to override
The peopled earth with fire and sword,
That there may be one mighty lord!

"America goes forth to slay"—
The foes that lurk within herself;
The love of gold, the lust for pelf,
The self-content that could ignore
The slaughter on the Belgian shore!

America goes forth to bleed—
That Love may be earth's final creed,
That Mercy may in every land
Subdue the brutal Iron Hand.
America goes forth to die
For Faith, for Love, for Liberty!

THOMAS CURTIS CLARK.

* A current criticism.

IMPRESSIVE SERVICES IN THE AMERICAN CHURCH IN PARIS

Funeral of James Gordon Bennett, and Memorial Day Observance

BISHOP McCORMICK BEHIND THE BATTLE FRONT

PARIS, June 2, 1918

Dear Living Church:

TWO very interesting services have recently been held in the Church of the Holy Trinity. One was the burial of James Gordon Bennett on May 23rd and the other the official Memorial Day service arranged by the American Memorial Day Committee. I was able to take part, on both occasions, and there to represent the War Commission and the Church at home. At Mr. Bennett's funeral, Bishop Israel, Dean Beekman, and I officiated, and at the Memorial Day service there was a representation of the clergy of many of the allied nations, and of many churches. The choir had been augmented for the occasion and the bands of the Welsh Guards and of the Honorable Artillery Company furnished the military music. The service was taken by Dean Beekman, the English clergy, the Rev. Dr. Goodrich of the rue de Berri Church (with an eloquent and impressive prayer in French by M. Roberty), and I gave the final prayers and the benediction. Considering all the circumstances of the day, with the background of our Memorial Day history and with the environment of the present German offensive (and the punctuation of the big guns bombarding the city), it was a most impressive service, and the great congregation was evidently deeply moved—often almost to the point of uncontrollable emotion.

Last Sunday I spent in one of the principal American ports of debarkation. With large naval and military formations and with tens of thousands of troops constantly landing, this forms a most important center of activity. As it happens, the three chaplains permanently attached are all Roman Catholics, and I was glad to hold service for our own people. Two celebrations of the Holy Communion were well attended, and I held six or eight other services during the two days I was there. I shall make every effort to have one of our clergy attached to this point in some capacity. Just now we are of course, concentrating every effort and every energy on the conditions arising in connection with the great battle. I spent the last days of the week in the hospitals just back of the front. The chaplain whom I had assigned there, the Rev. Dr. John N. Lewis, of Waterbury, Conn., had been sick (though now improving), and I went up to relieve him and to see about sending up additional clergy. The Rev. Dr. Miel will leave at once, and also the Rev. Kenneth Bray and the Rev. W. R. Campbell. While I was there I worked with the doctor, the nurses, and the Red Cross staff in ministering to the American wounded, who were arriving at the rate of several hundred a day. In the local French cemetery I buried many of our men, often officiating at the same place as the French chaplains, they marching ahead of their procession, and I at the head of ours—some bodies covered with the tricolor and some with the Stars and Stripes. Conditions are unspeakably difficult, but we are trying to see that the men are visited before they die and that the dead, wherever at all possible, receive decorous Christian burial.

It is comforting to learn of the success of the third Liberty Loan and also of the success of the Red Cross campaign. In regard to the latter I should like to pay a tribute, through the Church press, to the efficiency and devotion of the Red Cross workers in the field, and especially here to the untiring zeal of the doctors and the invincible spirit of the nurses.

A few nights ago I went up with two camions of doctors and nurses to the hospitals just back of the American sector in the great battle. In my camion were Miss Stimson, chief nurse of the A. R. C. (a fine Churchwoman), and twenty-one nurses. We had a long and difficult trip and we arrived at our destination in the midst of an air raid. But every one of the nurses was cheerful and composed, and within a short time nearly all of them went immediately on to night duty, relieving others who had been continuously on duty for several nights and days. The hospitals in that particular place had been dreadfully bombed the night before, but the nurses had displayed courage and competence absolutely beyond all praise. Along with the trained nurses are many volunteer and auxiliary nurses and they are making an equally wonderful showing. And how the wounded boys depend on them! It's like mothering a lot of children.

No one has much time, these days, to write letters. Actions, just now, speak louder than words, and when the day's work is over one is usually too tired for anything except to get up for the next air raid or nocturnal bombardment.

Long before this is read you will know the issue of the great battle. Just now, as I write, we are passing hours of awful intensity. May God give us the victory!

Sincerely yours,
Jno. N. McCORMICK.



MAJOR THE RT. REV. JOHN
N. McCORMICK, D.D.

EXTEMPORANEOUS PRAYER

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA]

I AM A lover of the Church's stately ritual, and for public devotion nothing compares with the offices in the Book of Common Prayer, but I am convinced that personal, extemporaneous prayer is needed, if we would get the best results in weekly gatherings of our people. There must be expression if thought is to be clear and we know what is really in our hearts. To read and think is well—but the pen does much for the person who would grow in grasp and realization. In the spiritual realm it is the same. Our people can learn to pray in public. Our women, intelligent and devout, can with a little effort, learn to voice their hopes and fears, their desires and purposes for Christ and His Kingdom, in the presence of each other. The meetings of the Woman's Auxiliary can be made a source of power as devotional meetings, if the women are encouraged to pray in their own words.

I have not issued any prayers for use during the war. The prayers needed are not the same today as they were a year ago. There ought to be immediacy, relevancy in a prayer at such a time. I have taken it for granted that the clergy understood the liberty I have always given them. I do not feel it wise so to tie the clergy to a formal episcopal permission that on an occasion a priest would not feel at liberty to use special prayers for some object or in some emergency, where no prayer in the Book of Common Prayer seems to voice just the need.

Of course, the letter of the law is against this liberty, but I must leave it to those wise in the interpretation of the law to determine whether a priest must write to his bishop every time he wants to pray at a public service for some parish organization or some local movement for reform or some good cause, or in a great national crisis to voice the thought and feeling of himself and his people.

At any rate, the clergy are doing it, and I am disposed to encourage them to select what seems best out of the many prayers being published in our Church papers and in leaflets.

I wish only to add this: The drawback to a liturgy is that it may become stereotyped, used generation after generation, not changing, not growing, not adapted to a new age, its language may in part become conventional. It fails to convey the convictions of living men. It is in places archaic and unreal. The prayers are read, but they are not prayed. Statements irritate the conscientious worshipper, while the outsider wonders and feels that he has no part in the service. An ancient ritual may have much charm. It links one to the Christians of a past time and one feels the sense of the continuity of the Church's teachings and worship, but when you use language you challenge thought, mental attitude, conviction, and one wants thought and language to correspond.

MISSISSIPPI CHOOSES REV. WM. MERCER GREEN AS BISHOP COADJUTOR

THE special council called for the election of a Bishop Coadjutor met in St. Andrew's Church, Jackson, Mississippi, on June 25th, at 9:30 A. M. The morning session was occupied with the necessary preliminary business. Bishop Bratton fixed the Coadjutor's jurisdiction as "the northern counties above the A. and V. railway and the southern below that railroad to become sole charge of the Bishop Coadjutor, in turn, for a one-year period in each division, the Bishop being in sole charge of the other portion for a like period. The Bishop reserves the acceptance and oversight of candidates for holy orders and the appointment and direction of archdeacons." The Coadjutor's salary was fixed at \$3,600, and after discussion at great length it was decided that the present seventy-five per cent. increase in assessment should remain on the diocese until such a time as the endowment could be begun.

In the afternoon at 2 o'clock the balloting began. Although there had been much discussion as to nominating speeches and the council had limited them to five minutes, very few nominating speeches were made. The council was anxious to get to the balloting and the possible candidates were well known. It was patent from the first that both orders in the council wanted a diocesan man and that the majority of the lay order wished Mr. Green of Jackson. The laity elected Mr. Green on the second ballot, after which the vote fluctuated so little that the fluctuation is a matter only for official record. Only three men outside the diocese were in nomination, the Rev. W. T. Dakin of Georgia, whose name after the seventh ballot was withdrawn; that of the Rev. Haskell Du Bose of Tennessee, and that of the Rev. W. P. Witsell of Texas.

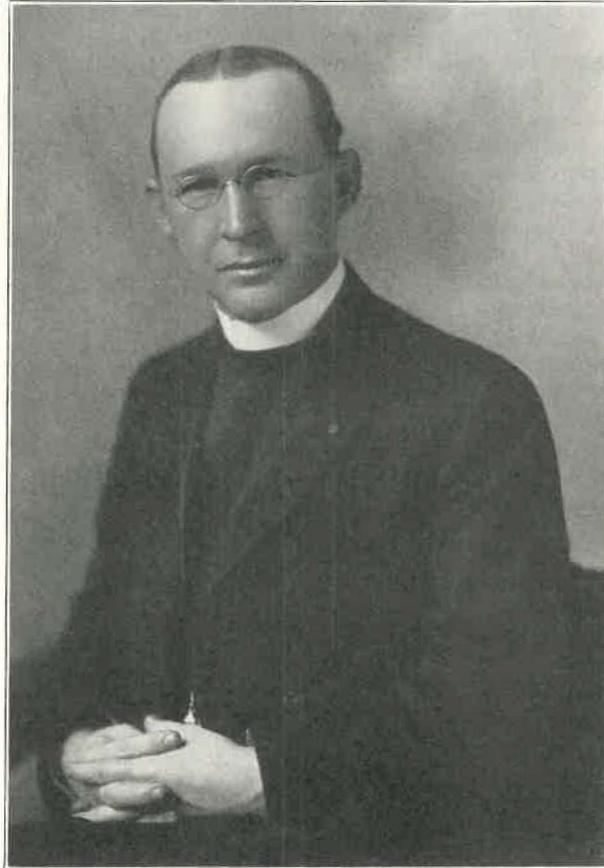
At the end of the seventh ballot, when concurrence seemed hopeless, prayers were said for guidance. The eighth ballot was fruitless, but on the ninth some of the clergy changing their votes, Mr. Green was elected, the ninth ballot of the lay order concurring. On motion of Mr. Martin the election was declared unanimous.

Thirty-one of thirty-two clergy entitled to vote were present. The Bishop asked to be excused from voting. Twenty-two parishes, a constitutional quorum, were present, with twelve missions, so the vote was for a majority. The balloting was as follows:

LAY										
Rev. William Mercer Green.....	10	12	12	14	14	12	10	14	17	1
Rev. Albert Martin.....	5	3	4	3	3	2	5	4	3	2-3
Rev. G. Gordon Smeade, LL.D.....	8	7	7	6	8	10	8	8	3	4
Rev. C. E. Woodson.....	2	1	1	1	1	1	1	1	1	1
Rev. E. S. Gunn.....	1	1	1	1	1	1	1	1	1	1
Rev. J. L. Sykes.....	1	4	3	3	3	3	1	1	1	3-2-3
Rev. J. L. Sykes.....	3	2-3	4	2-3	4	2-3	4	2-3	4	2-3
Rev. W. P. Witsell.....	1	1	1	1	1	1	1	1	1	1

CLERICAL										
Rev. William Mercer Green....	1	2	3	4	5	6	7	8	9	1
Rev. Albert Martin.....	10	12	12	14	14	12	10	14	17	1
Rev. G. Gordon Smeade, LL.D.....	5	3	4	3	3	2	5	4	3	1
Rev. C. E. Woodson.....	8	7	7	6	8	10	8	8	3	1
Rev. E. S. Gunn.....	2	1	1	1	1	1	1	1	1	1
Rev. J. L. Sykes.....	1	4	3	3	3	3	1	1	1	1
Rev. W. P. Witsell.....	1	1	1	1	1	1	1	1	1	1
Rev. Walter E. Dakin.....	2	2	2	2	2	2	2	2	2	2
Rev. Walter Mitchell.....	1	1	1	1	1	1	1	1	1	1
Rev. J. H. Boosey.....	1	1	1	1	1	1	1	1	1	1
Rev. Geo. B. Myers.....	1	1	1	1	1	1	1	1	1	1
Rev. William Haskell Du Bose.....	1	1	1	1	1	1	1	1	1	1
Rev. Robert W. Patton, D.D.....	1	1	1	1	1	1	1	1	1	1

The second lay ballot elected Mr. Green. There was little or no change in the succeeding lay vote.



REV. WILLIAM MERCER GREEN
Bishop-Coadjutor-Elect of Mississippi

Mr. Green is a Mississippian, born in Greenville, where his father, the Rev. Duncan Green, was rector of St. James' Church, and died during a yellow fever epidemic. The Bishop-Coadjutor-elect is the grandson of the Rt. Rev. William Mercer Green, first Bishop of Mississippi. He has spent his entire ministry, with the exception of two years, in Mississippi, being at present rector of St. Andrew's, Jackson. Mr. Green is 42 years of age and has accepted his election.

MONTANA ELECTS REV. G. G. BENNETT AS SUFFRAGAN BISHOP

IN his address at the opening of the Montana diocesan convention, Bishop Faber announced his intention of asking for the election of a suffragan bishop, saying that in the afternoon session he would present a brief showing reasons for the election. In due time the convention granted his request and on Tuesday morning the clergy elected on the first ballot the Rev. Granville Gaylord Bennett, rector of the Church of the Incarnation, Great Falls; and the laity confirmed the election.

Graduated from the University of Nebraska in 1903, and from the Seabury Divinity School in 1907 with the bachelor's degree, Mr. Bennett received his orders in 1906 and 1907 at the hands of Bishop Graves. He was curate at the Cathedral in Faribault in 1906 and chaplain at the Kearney Military Academy in the next two years. In 1909 and 1910 he was at Holdrege, Neb., and since that time has served in the diocese of Montana, at Bozeman and Great Falls. While associated with the missionary district of Kearney he served as a member of the council of advice and also as an examining chaplain.

The new Suffragan Bishop-elect is also rector-elect of St. Paul's Church, Minneapolis, in succession to Bishop Remington. The election, therefore, thrusts difficulties upon him and he has asked for ten days in which to consider the situation. In his annual address Bishop Faber had said:

"Great Falls is losing its rector, the Rev. G. Gaylord Bennett, who is about to take up the work of Bishop Remington in St. Paul's, Minneapolis. In his three years' rectorship of the Church of the Incarnation he has not only endeared himself to his congregation, but won such a place in the hearts of the citizens generally that a large gathering of these 'outside friends' passed resolutions asking him not to leave. The whole diocese will feel his loss, but we can only bid him God speed as he takes up his new work."

IN THE presence of the awful reality of the Incarnation there is no room left for "shadows of religion"; and we commemorate it year by year that we may try to impress more and more upon our minds how stern as well as how gracious a truth it is. It can be the foundation of no idle and dreamy and sentimental religion. So tremendous a fact in the history of mankind cannot be consistent with any religious system or any religious practice which does not feel its keenness and its force. It is too great, too definite, too solid a thing for a religion of words, and phrases, and formulas, repeated till they lose their meaning; for a religion of understandings, and fictions, and conventionalities; for a religion of mere forms and orderly impressive ceremonies. If it has doctrines, they mean what they say. If it has Sacraments, they are no figures of things past and absent, but assurances of things present. If it has worship, it sets us before the throne of God. If He, the Lord who "humbled Himself," has promised to be with us, He is, indeed, with us. If He has told us anything: we must take Him at His word.—R. W. Church.

ON THE STATE OF THE CHURCH *

IN days of calm when the sun shines, and in the nights when the pilot stars are visible, it is an easy matter for the mariner to calculate by means of tested apparatus the ship's place on the ocean. But when the storm holds for many days he must be content with what the sailors call "dead reckoning". Knowing the starting-point and the haven where he would be, he calculates his position simply from the distance the ship has run by the log and the courses steered by the compass, this being rectified by due allowances for drift and leeway.

Such must be our method to-day. The change of the date of the financial and statistical year from May to January has forced us to be content with reports for eight instead of twelve months. The change itself has made even these reports inadequate and confusing. The files then can help us but little. In addition to this the stress of anxiety, the restless activity, and the absorption in many problems, new and intricate, have made anything like normal life in a parish impossible.

Nine of our clergy have entered upon work in the army, one as chaplain in the United States Army, two as volunteer chaplains under the War Commission, five as religious workers with the Army Y. M. C. A., and one as an officer of the line. Ten clergymen have during the same period accepted calls to the diocese, and are now at work in their parishes.

The presence of tens of thousands of soldiers and sailors has changed the atmosphere and manner of life of many of our communities, and has added much to the responsibilities of the clergy in Norfolk, Portsmouth, Newport News, Hampton, and Petersburg. The Church, through its parish organizations and its representatives in the camps, is striving earnestly to bring to bear upon the eager young life of our soldiery the influence of Christian example and environment.

The vast number of men at work on camp construction and in the munition plants presents a problem and an opportunity as yet practically untouched. These men are unorganized, without discipline, and strangers one to another; and the presence among them of many youths below the draft age accentuates the need of the nurturing care of the Church of God.

In the portions of the diocese remote from the seaboard the stress of the hour is felt just as keenly, although the emphasis is different. The minister has more time for intimate touch with his people and the community. Never was the pastoral office so rich in opportunities to comfort, to cheer, to teach, and to inspire. In this hour the clergy have somehow been given the position of acknowledged leadership in every community. Under the pressure of events the old conventions that tended to shut up a minister within the bounds of his parish have disappeared. Many a clergyman is stopped on the street and asked: "Tell us of God," as frequently as he is questioned about the latest news from the front. Never was it more necessary for the clergy to remember that they were ordained to minister in spiritual things. The reverent worship of the Church's service affords earth's best refuge from the turmoil of the mind, and the sacrament opens the channel to strength and confidence. Amid the babel of many strange tongues, God's man must proclaim the eternal truths. The urgency of pressing need ought not to obscure for a moment the light of the blessed Gospel of Christ. There is real danger lest the persistent demand that the Church give itself to practical things during the war, if followed blindly, should leave the Church at the end of the war only an organized philanthropy or the mouthpiece of government.

Patriotism becomes a ruthless thing unless it cherish a redemptive purpose for the race; and philanthropy becomes but mechanical almsgiving unless it learn from Him whose touch had power to heal mind and body alike.

The real issues of the war are, in their final analysis, theological issues. The truths that are questioned are God's fatherhood of the race, the validity of Christ's claim to the headship of humanity, and the source of life and strength in

the Spirit of Truth. The easy, amiable creed that held out the salvation of the individual soul, as a gift of God to win the allegiance of a rebellious child, has lost its attractive power. The world has been ushered into the presence of the God of History. His face is strange to a generation that has been impatient of theological teaching. To-day men are asking like Philip, "Show us the Father," and the minister who has found no time in the press of parish activities for study or thought is either dumb or helpless. The pulpit affords unmeasured opportunity for him who has climbed the mount of vision. No shallow criticism of passing events and no frantic inciting to philanthropic works can satisfy the deep yearnings of the world for God. If the clergy are to be free from the haunting sense of spiritual incompetency, they must sink a shaft, artesian-wise, down through the silt of surface knowledge and through the rock of ancient prejudice till they find the rich veins of the water of life whose source is the throne of God.

The manifold activities of the Red Cross and the canteen service have brought a new joy into lives that have just discovered that service brings the one blessedness of life. It is for the Church to see that this knowledge, gained in the hours of pain and anxiety, be not allowed to spend itself in just one splendid mood of self-sacrifice, but be grasped and held as a basic principle of Christian living.

The power of educational ideals either for good or ill has been startlingly apparent by the spectacle of a whole nation, Germany, committed to false ideals in patriotism, and hostile to every tenet that their fathers professed just because the youth of the nation were nurtured for a generation upon false notions of God and man. One of the great lessons of the war is the truth of the paramount importance of the nurture of youth. This truth already partially understood will be more clearly defined, we doubt not, in the emphasis upon Christian ideals of conduct and life in the schools of the Church. Christian education, under the wise leadership of your Committee on Religious Education, has broadened the use of the term that tended to confine itself to instruction in the Sunday school alone and has endeavored to awaken interest in the systematic study of God's Word on the part of adults within the Church.

Social Service, which is the modern name for the ancient Christian virtue of helpful sympathy for the weak and fallen, has found a large field of activity in aiding the officers of the government in protecting those who wear the uniform and are the custodians of the nation's honor both here and abroad.

The diocese, as also the general Church, is facing at this time a serious situation in the fact that there are so few candidates for the ministry. The fact that the call to arms has summoned some who were already at the seminaries, and others who were looking forward to the ministry, must not obscure the fact that this condition antedated the nation's entrance into the war. With a suddenness that left us dazed at first, the nation spoke, and we awoke to the realization that those things that we counted peculiarly our own, the earnings of endeavor and the sons of our home, belong to our country. The interesting thing about it all is that this new experience has given a dignity and worth to wealth which it did not have before, and has added to parenthood a sanctity and glory that sheds a new radiance over the home.

This experience that has come to us as citizens of America furnishes us with the language with which we can measure the expression of our loyalty as citizens of the commonwealth of God. God claims as of old the son of the home as His appointed messenger, and He, who gave to us the power to get wealth, claims that wealth to be used for the upbuilding of the waste places in our own country and for the spread of the Gospel in foreign lands. The Church needs men for service in its ministry and the Church needs a fuller and nobler use of our wealth in the mission work of the Church.

LOVELY HUMAN play is like the play of the sun. There's a worker for you. He, steady to his time, is set as a strong man to run his course, but also he *rejoiceth* as a strong man to run his course. See how he plays in the morning, with the mists below, and the clouds above, with a ray here and a flash there, and a shower of jewels everywhere—that's the sun's play; and great human play is like him—all various—all full of light and life, and tender, as the dew of the morning.—*Ruskin*.

* Report of the Committee on the State of the Church, read by the Rev. Joseph B. Dunn, D.D., at the twenty-sixth annual council of the diocese of Southern Virginia, held at Lynchburg on May 28th and 29th.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

TRAINING LAY WORKERS

THE Joint Commission on Social Service has a committee on lay training which is studying both the question of training lay people for active work in the field of social service and of furnishing a competent corps of social secretaries for parish, diocesan, and general agencies of the Church. In the name of the committee the following questionnaire has been sent out during the year to various educational institutions:

"(1) Is there need of such instruction or institution as above suggested?

"(2) If in your belief such instruction or institution should not be established, kindly state reason why.

"(3) In your judgment, could the work of training lay workers along the above lines be carried on by or through existing institutions? If so, with what necessary changes or modifications?

"(4) To what extent does your institution offer opportunities for such lay training? Would you be prepared to undertake such training in connection with your present curriculum?

"(5) If you have any counsel or advice on this important matter not covered by the above questions, will you not kindly let us have it?"

Replies were received from twenty Episcopal and ten non-Episcopal institutions, all of whom favored the proposed training. Several reported that some such training was now offered by them, especially in the form of summer schools, summer work, and correspondence courses. The practical question seemed to be whether an effort should be made to promote further coöperation between seminaries, colleges, and deaconess training schools in various communities, or an attempt made looking toward the ultimate establishment of a central training institute. To this end the subcommittee held a conference with representatives of the General Theological Seminary, the General Board of Religious Education, and the New York School of Philanthropy, from which no definite recommendation emerged, but rather a suggestion that the next step might be an analysis of lay work now being done in various parishes, through the issuance of a questionnaire which might also call for opinion as to the possibility of lay workers where not employed at present. It was decided that the preparation and circularization of such a questionnaire should lie over for the immediate present, the committee being continued.

EVOLUTION OF FEMININE RIGHTS — AND OBLIGATIONS

In her interesting book on *Woman's Share in Social Culture*, Mrs. Anna Garlin Spencer says that it seemed clear long ago that women should own their own souls and be morally responsible for their own acts. That women should own their own persons to the extent of being secured by law against cruelty and outrage has seemed evident for a considerable period. That women should own their own property by inheritance, as well as the fruit of their own labor as earnings, began to be clear to our civilization early in the nineteenth century. That women should own their own "influence", should "make up their own minds", should be accountable for their own share in social control and in social uplift, is, Mrs. Spencer points out, but newly perceived. That women, for their own sake, and for the extension of a truer democracy, should be steadied and sobered by equal political responsibility with men in the state, is fast coming to wide acceptance. That women have a right to the utmost reach of educational, professional, artistic, commercial, and industrial opportunity as a basis for capacity for that self-support which is as essential to feminine as to masculine dignity of character, is approaching perception. That society needs the full liberation of all potential possibilities of the feminine contribution to the thought and the labor of the world is on its way to belief. That the

distinct and specialized genius of womanhood, as the outgrowth of unique functional discipline in the experience of life, has in it a gift to human growth which shall yet add peculiar value to every sphere of mental and moral endeavor, is dimly appearing as a truth of the future. That these ideas, and their relation to the evolution of the race, may be seen a little clearer, is the purpose of this striking contribution, one of the best that has so far appeared dealing with this subject, and which has already been noted in our literary page.

SOCIAL SERVICE ACHIEVEMENTS IN NEWARK

Through the War Service Committee of the Social Service Commission of the diocese of Newark, soldier communicants have been followed up, honor-rolls distributed to parishes, suggestions and form letters sent to clergy in service. Here is a summary of other important achievements. The Commission

Has furnished the chaplains of New Jersey militia with equipment; has contributed \$13,000 toward building a parish house at Bergenfield through special subscriptions, etc.

Has secured participation of the diocese in food conservation. Has contributed \$15,200 to interdiocesan camp work at Wrightstown under direction of the Rev. Mr. Block, who has been doing notable service.

Has been working for the protection of girls and young women, juvenile delinquents, unmarried mothers. For this work \$2,000 is being solicited.

Has established at Bonnie Brae a farm house for boys, for which \$10,000 was asked last year. A farm of 126 acres in Essex county is now equipped, but to provide for proper conduct of the work \$20,000 is needed during the coming year.

Has helped to secure passage of state local option bill.

CHICAGO HAS HAD a Board of Moving Picture Censors under the civil service. It consists of twelve men with the second deputy superintendent of police as its head. For some time past the latter's method of censoring has been under fire, the charge being unnecessary severity and lack of good judgment. The Rev. J. B. Haslam, secretary of the Commission on Social Service, writes that undoubtedly politics and big business are behind the attack and that they have succeeded in getting rid of Major Funkhauser temporarily. Meanwhile our Social Service Commission, with the Roman Catholic Church and the Protestant denominations and various women's organizations, has come to his defence. Mr. Haslam says: "We have felt that we had the finest system of censorship in the country and our aim is to see that the present high standard is maintained either under Major Funkhauser or some reputable board of censors."

THE SOCIAL SERVICE COMMISSION of Los Angeles urges the maintenance of present standards of industrial welfare for women and children in its latest report and prohibition as a war measure and permanent social policy; the support of special and general philanthropic causes, including foreign war relief. Furthermore, it gave serious consideration to the sex problem, involving red-light abatement and prophylactic measures especially as related to the army, but urged that prophylaxis alone is insufficient. It stressed the relation of Christianity and the social conscience. "This war is the travail for a universal brotherhood," it finely declared.

THE REV. EDWIN S. LANE, secretary of the Social Service Commission, diocese of Pennsylvania, has sailed for France to serve as chaplain. The Rev. Percy R. Stockman has been elected acting secretary during his absence.

DURING THE PAST YEAR the disbursements for relief by the United Charities of Chicago have increased more than thirty-three per cent.



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.

RECRUITING FOR THE MINISTRY

To the Editor of the Living Church:

THE last copy of THE LIVING CHURCH to reach this part of the world—that of April 27th—contains two letters about recruiting students for the ministry. Will you permit one with the army in France to say a word on this important subject?

It ought to be quite evident that the most hopeful field in which to find these men for many months to come will not be America but France. In addition to the fact that many divinity students are here already with the colors, it is well-known that the hard and dangerous experiences of war react on many strong and noble natures along the lines of a profound spiritual awakening. This was true of our Civil War. Writing, as I am, in a Y. M. C. A. hut, far away from books and almanacs, it is quite impossible for me to draw up an imposing number of names—but one recalls that many priests and bishops the Church has honored and counted among its wisest and strongest were men who came out of the armies of North and South. The names of Bishops Elliott and Johnston of West Texas, Bishop Capers of South Carolina, Bishop Dudley of Kentucky, Dr. McKim of Washington come to mind at once, and the list could be enlarged to imposing length with a little thought and investigation.

That the experiences of the present war are leading to the same results the literature of the past three years bears abundant witness. If the Church wants to gather from this field white for the harvest it must come and get them. To wait for their return to America will entail irreparable loss.

The Y. M. C. A., with which I am at present connected, recognizes that its hardest task and largest opportunity for service will come when the actual fighting has ceased—during the long, trying period of peace parleys and demobilization. This time will cover at least a year—perhaps much longer. They regard the present time of canteen service, entertainments, and physical recreation as preparatory to that time of serious educational effort.

Our millions of men must not be allowed to waste that time. They themselves do not want to do so. They are eager for instruction. We have in this hut as many for French class as for a concert—and they have asked me to start classes in French history and government. The Y. M. C. A. is getting ready for this period under the direction of such men as Dr. Stokes and Dr. Erskine. They are making their programme, securing teachers and necessary literature. Vocational schools will be opened in available camps and application has been made to open the courses of French universities to American soldiers who wish to prepare for a professional career. That period will see hundreds of American educators coming over to the men in France.

If the Church wants its share of these men it must come and get them. They will be worth getting—for the experience through which they are passing constitutes an education in itself—the sort that makes strong men of discipline, action, and leadership.

Just how to go about it is a question that will require serious deliberation and wise planning. With the splendid American Church of the Holy Trinity in Paris, a center of work is provided at once. Such an effort will require the presence here of some of the strongest men in our orders, who know how to attract, advise, and lead; who know how to make wise choice of fit persons to serve in the sacred ministry of the Church; who have the confidence of the bishops and can arrange for such dispensations from the usual seminary work as to make it possible to hold out to these eager men a definite hope of being able to enter upon an active ministry as soon as possible after their return home, provided they use the time of enforced idleness here in serious preparation for that work.

Yours very truly,
PHILIP COOK.

Tours, France, June 2nd.

THE ST. PAUL SCHOOL AT LAWRENCEVILLE

To the Editor of the Living Church:

THE great migration of negroes from the South into the North, and East and West, representing an army of half a million or more, is making Christian men and women everywhere consider more highly than they have ever done before the real value of those race leaders who have either helped to prepare their brothers and sisters to meet satisfactorily the severe test of new

environment or have actually helped members of their race secure land and homes so that they would not heedlessly leave the known for the unknown, the certain for the uncertain.

One of the conspicuous race leaders who has stood quietly but effectively by his own people and by the South is the Rev. James S. Russell of Lawrenceville, Virginia, Archdeacon of Southern Virginia, who thirty years ago founded the St. Paul Normal and Industrial School on the Hampton plan of giving industrial training to colored youth to prepare them for Christian service. This man has surely "kept the faith".

When others faltered he moved prayerfully forward. When others complained he quietly smiled—and said little. When others were ready to give up the good fight he courageously said: "We must go forward, for this is the Lord's work."

At the recent commencement, visiting friends in large numbers were able to get an adequate idea of the training which St. Paul School has been giving colored boys and girls. The well-arranged exhibit of farm and garden product; well-made dresses and undergarments; war-time breads and "Hooverized" dishes of attractive food; products of the numerous trade shops; specimens of classroom work in the fundamental studies—these were some of the evidences of St. Paul's gift, not only to the colored people of Virginia, but, indeed, to the nation.

The presence of Bishop Beverley D. Tucker, who spoke to the graduating class of twenty-two members, of Bishop Arthur C. Thomson of Norfolk, and of Bishop Arthur S. Lloyd, who spoke on Liberia's Problems, and The Life of Mrs. Delafield, and of other representative Churchmen, indicated the abiding interest of the Church in the welfare and development of St. Paul School.

Archdeacon Russell faces this year a deficit of at least \$25,000. He believes that the public will do its part in wiping out this deficit in proportion as it fully understands the significance of St. Paul's work, which should not suffer because so many people are to-day fighting to the death the madmen of Europe.

Very sincerely yours,
WILLIAM ANTHONY AERY.

Hampton, Va., June 22nd.

ASKS DAILY PRAYERS FOR THE CROPS

To the Editor of the Living Church:

IN these days, when the shadow of famine has fallen upon many lands and is creeping nearer and nearer to our own, will you kindly tell me why no clergyman ever voices a prayer for the crops? Save on Rogation Days, is the Church ever mindful of the struggles of the farmer? When he has toiled to the uttermost and used all the aids that science can suggest, there is still the weather to be reckoned with, and that is beyond man's control.

In the hot wind that blasts the wheat, in the rain that rots the corn, lies the fate of the world. Oh, you who pray while we work, will you not add to the manifold daily petitions for army, navy, and Red Cross, the Rogation prayers, daily, for the fruits of the earth?

Saugatuck, Mich., June 21st.

E. CANFIELD, Farmer.

DRESS

To the Editor of the Living Church:

THE discussion in your columns of the dress for lay readers would seem to be easily solved if reference were had to underlying principles; but it is not to that subject I desire to call attention.

When a church is built care is taken with the form. We insist on a nave, a chancel, and a sanctuary that are in conformity with Catholic precedent. We are then most rigorous about proper vestments for the officiants, lay and clerical, in the choir. So far we are most Catholic, and probably at the consecration all this has been pointed out in the sermon. Then—and here is where we go all to pieces—in walks the Bishop in the outdoor dress (street dress) of a seventeenth century bishop and goes up to the sanctuary.

Now we are strong on an Historic Episcopate. We rather roll the phrase under our tongues; and when we see a bishop properly vested at the altar, according to the usage of the undivided Church, we have a forcible object lesson of the continuity of the Historic Episcopate. But when a bishop appears in the sanctuary

in a dress that the *Encyclopædia Britannica* tells us was a common street dress of many laymen and one having no ancient ecclesiastical precedent, we have an equally forceful object lesson of a break.

The point I would make is that, if we insist upon Catholic usage up to the altar rail, we should be logical enough to insist on the same within the sanctuary.

If we must discuss dress at this time the subject should include what really has some teaching; and at present in any well-appointed church the bishop is apt to be the one whose dress reminds us of the deadest period.

W. C. HALL.

LITERATURE IN CAMPS

To the Editor of the *Living Church*:

IT is with much regret that I notice in your issue of the 22nd of June an editorial commending the war work of the Christian Scientists as a pattern for Churchpeople. The thing that delights you seems to be that this denomination is making every effort to "proselyte" during the war, taking advantage of the assembling of our men together for the distribution of sectarian literature. This is, I think it fair to say, exactly what this body of people are doing. As near as I can make out they are the only people who are looking on the war as an occasion of sectarian growth. I am happy to say that, to the best of my knowledge, the Episcopal representatives in the camps are taking the opposite attitude. They are seeking to care for their own men in the way they were reared, and to assist all other kinds of Christians to find God in their own ways. There is a place for denominational propaganda. The army and the navy are not that place. This is, of course, unfortunate for Church publishing houses.

Very sincerely yours,

BERNARD IDDINGS BELL,
Representative, Episcopal Church.

Great Lakes Naval Station.

[Our suggestion was that the Church should supply her own literature to her own men. This is being done, under Mr. Bell's direction, in the camp at which he is the efficient representative of the Church. Whatever may be right or wrong, wise or unwise, in regard to "proselyting" has not been discussed in THE LIVING CHURCH; neither are the interests of "Church publishing houses" germane to the discussion.—Editor L. C.]

HYMNS AND HYMN SINGING*

BY THE REV. HENRY SMART

IT would be well if, while hymnals are multiplying *ad infinitum*, sufficient attention were paid to hymn singing. I note that the senior year course in music at the Seabury Divinity School consists of lectures on Hymn Tunes, the object being "to consider and discuss the musical material in our hymnals, to classify the better tunes, to give their sources, with a critical estimate of their worth, and to explain their position in the evolution of hymn singing."

If I should ask, What is your favorite hymn? I venture to say that most of us would think first of the tune and afterward of the words. Generally speaking, the tune holds indisputably the supremacy. Some one has said that "many a hymn of mediocre merit has been sung into fame and widespread use through the compelling power of the tune, while many a worthy hymn has been unable to survive inadequate musical expression."

One of the most troublesome things for some parsons to do is to select the hymns and their tunes, for the services. For a small parish, my own experience has taught me that it is best to select the hymns for each service separately. The official music lists made out by the coöperation of rector and organist a month in advance are for a large parish very satisfactory, as this method relieves the rector of some of those many details which consume his precious time and thought. The Church almanacs prepare tables of hymns for the Church Year, but such tables should be used only by way of suggestion and reference.

How many of us know Hymn 612, set to Stainer's tune, *Contrition*? It is a most appropriate Eucharistic hymn and is one of the gems in our Hymnal.

In our Church Hymnal we have splendid examples of hymns with plainsong tunes; e. g., No. 45, "Veni Emmanuel No. 1," and No. 289, "Veni Creator No. 2." The Rev. E. V. Hall says: "The singing of this ancient melody is striking

when its venerable strains seem to emphasize the historic continuity of the priesthood."

Then there is No. 397, *O Quanta Qualia*. This tune, sung to Abelard's hymn, translated by the beloved John Mason Neale, is matchless. That there is a growing sentiment in favor of plainsong tunes is attested by the fact that in the last edition of *Hymns Ancient and Modern* there are seventy plainsong tunes—over three times as many as in the edition of 1861—and over twenty million copies of *Hymns Ancient and Modern* were sold in twenty years. Furthermore, in that notable new hymn book, thoroughly Catholic in tone and temper, called the *English Hymnal*, there are over ninety plainsong tunes, even in the abridged edition of March, 1907.

If there is one hymn in the whole service of great importance, that hymn is the processional. Poorly sung, it has a sort of quiescent effect upon the rest of the service. It should be a low-pitched tune, if possible, but above all else bright and spirited and of marked rhythm, with good martial tempo; this in contrast to the hymn before the sermon, which should move in slower time and with the spirit of devotion.

If the congregation cannot sing the chants, or anthems, they can sing the hymns. The initial mistake made by many parsons, organists, and choirmasters is that they do not treat the hymns as that part of the service which can be rendered musically by the congregation. But the hymns belong to the congregation. The Hymnal is the Book of Common Praise, the companion of the Book of Common Worship.

Nothing is more inspiring than good, hearty congregational singing, nothing attracts and holds people so effectually, and nothing creates in so large a measure religious zeal and fervor. Good hymn singing is a sure sign of a wide-awake and energetic parish. A liberal supply of hymnals, *with the music*, would help much, and if the organist would play the hymns through on the Great Organ, it would help a lot more.

Dr. Benson, probably the highest American authority on Hymnody, in his elaborate work on the development and use of the English Hymn in Worship, commenting on the several editions of the American Church Hymnal, declares: "It is unquestionably true that while these musical editions had gathered about the hymns a great variety of the better types of Church tunes, they showed nevertheless too much tendency to cater to the choir rather than the people, and failed to effect all the improvement in congregational singing that seemed practicable. It is, however, to be remembered that the Episcopal Church has delayed behind all others in putting the music into the pews."

May I say one word for the children of the Church? We must feed the lambs with simple, sincere, and dignified hymns. The child will soon outgrow the merely childish hymn, as it does its childish forms of private prayers. It is therefore quite necessary to train our children in our Church schools to know and love the words and tunes of those substantial hymns which will stay by them in later years. It is indeed an important part of the child's Religious Education. Father Bell, an eminent English musician, affirms: "What we give our children to sing may become part of their lives. Memory in after years will recall the first impression of church, of instructions and homilies, of questionings and prayers; but, clearest of all, of the singing and of the hymns sung. The force of these childish impressions is tremendous. . . . The future of English Christianity, it is hardly too much to say, is intimately connected with the choice of hymns we allow our children to sing to-day."

IN ALL our conservation, let us not neglect to conserve our religion, for that is the greatest, most vital of all our needs; that is the only unfailing spring and fountain of all helpfulness and benefaction for the life that now is as well as for that which is to come. For in other conservation the less you use the more you have to store up and give away, but in religion, in spiritual resources, in the means of grace, the more you use the more you increase your store, the more you have to bestow in many-sided helpfulness and blessing.—*Rev. Arthur C. Clarke.*

THE BEST reward for any faithful work is the privilege of going on and proving our faithfulness with more difficult tasks.—*Lucy Larcom.*

* From a paper read before the Utica Clerical Union, March, 1918.



FICTION

Two Children in Old Paris. By Gertrude Slaughter. The Macmillan Co. Illustrated. Price \$1.50.

The Paris which remains hidden from the gaze of the careless tourist, but is yet to be found by those who love it in old books, old plays and songs, old gardens and old churches, is here most charmingly portrayed by two little American girls and their mother. They spent the winter in an old house in "a sun-lit corner of the grey-grown Faubourg" in the days before the war made the streets of Paris ring with the tread of soldiers. All was peace and the little girls, dreaming of old Paris, yet keenly alive to the charm of the present, gained much insight into the beauty and simplicity of French life.

Wilderness Honey. By Frank Lillie Pollock. The Century Co. Price \$1.25.

A family of young people who have made a failure trying to run a country store make up their minds to try bee-keeping in the Canadian wilderness. The story of their adventures, skilfully interwoven with much interesting information about the curious ways of honey bees, written by a man who is himself a successful bee-keeper, makes a tale which is easily one of the best of the season's books for young people.

The Pike's Peak Rush, or Terry in the New Gold Fields. By Edwin L. Sabin. Thomas Y. Crowell Co., New York. Price \$1.25.

The story of two boys who, by improvising an outfit mounted on two wheels and drawn by a mule and a buffalo, make a journey of six hundred miles to the Colorado gold fields in 1859. The book is full of picturesque incidents of the times, and, while it is exciting enough to satisfy a boy's imagination, is wholesome and true to life.

THE SEQUEL to *Amarilly of Clothes-Line Alley*, under the title of *Amarilly in Love*, is a delightful and charming story. After *Amarilly* succeeded in getting the Jenkins family settled and financially on their feet she had time to devote to her own future. Her adaptability asserts itself on more than one occasion, and her quick wit is the means of getting her out of many uncomfortable situations. A thoroughly enjoyable book for young and old alike, with a charming little love story interwoven. By Maniates. [Little, Brown & Co., Boston. \$1.25 net.]

MISCELLANEOUS

The Best Man I Know. Are You Human? By William DeWitt Hyde, President of Bowdoin College. The Macmillan Company.

These two small books are by one who knows boys and youth, and how to draw out their best aspirations. The former depicts the ideal Christian man as manifested in his relation to human life. The writer first, however, seeks the "mystical roots" whence the fruit ultimately springs. This portion of the little treatise is unsatisfactory to the Churchman; and one feels very sure that such groundwork would be of itself inadequate to produce the full fruitage so glowingly presented in the later two-thirds of his paper. But that the Second Commandment (of our Lord's Summary) is better understood and far more emphasized than the First, by the present generation, is an obvious fact; and this portrayal should have strong appeal to more than youth.

So also the second collection of addresses written primarily to Yale freshmen. Each of the twelve heads — *Athletics* the first, *Religion* the climax — is presented in the form of the question, "Are you human, unhuman, or inhuman?" The first of these attributes sets forth the merely natural virtue; the second, the dead level of chance emotion, or inaction; the third, degeneration. On the basis of the natural must be developed the higher growth and attainment.

The Human Element in the Making of a Christian. By Bertha Condé. Charles Scribner's Sons.

The chapters of this book are what they are called, "Studies in Personal Evangelism" — the priesthood of the laity, although the writer might not care to appropriate that term. Each chapter falls into two divisions, the general discussion and a study of finely relevant Bible selections. To strong personal religion of the

evangelical type is added study of the human mind and heart, as also practical experience, in the preparation of these very helpful counsels. The Biblical treatment is the result of devout meditation. Especially noteworthy is the chapter on Intercessory Prayer which the writer tellingly entitles *Releasing Spiritual Energy*; again, *Some Laws that Condition Mental Reactions*; another on the Approach to Those Who Have Intellectual Difficulties. The book is written with great humility and is all the more bound to be of service to those who would be workers together with God.

C. B. C.

Apocalypse of Abraham and Ascension of Isaiah. Edited by G. H. Box and R. H. Charles. London: S. P. C. K., 1917 and 1918. Pp. xxxiv+|-99 and xxvi+|-62. Price \$1.80 net.

What has already been said in these columns of THE LIVING CHURCH about this excellent series applies to this volume. The *Ascension of Isaiah* is well known to students of this literature and is here presented in translation with an excellent introduction. With the *Apocalypse of Abraham* it is different, for this is the first English translation of the work which has ever been published. Canon Box has done his work well and has written a fuller introduction than is usual with these books for which students will be thankful to him. There is also a good index, and full notes. The *Apocalypse* is preserved in Slavonic (translation by J. I. Landsman), but was originally written in Hebrew or Aramaic about the end of the first or beginning of the second century A. D. It will be found most useful in a study of Judaism and early Christianity.

SAMUEL A. B. MERCER.

DR. ARTHUR JAMES TODD, professor of sociology at the University of Minnesota, has written a text book on *Theories of Social Progress*, which as "a critical study of the attempts to formulate the conditions of human advance" is sure to be of interest and help to students of social problems generally. Progress, Dr. Todd tells us, "if it comes at all," is "usually gradual, even painfully slow, not cataclysmic. Sudden spurts like biologic mutations rarely or never take on the aspect of revolution", a statement that the restless and pessimistic may well ponder. "Humanity moves on," he shows, "by the accumulation of small impulses and causes, the step-by-step elimination of hindrances, not by explosions." At the same time we should bear in mind that great events like the present world war are apt to clear away obstacles that were heretofore regarded as well-nigh insurmountable. Our author admits, however, that once the conditions have been met "and a certain surplus of attention and energy is released, there is something cumulative in the process, akin to the acceleration noted in the physical 'law of falling bodies', but the movement is never completed; it is a series of approximation." Finally, he declares, "it is not inevitable nor in the nature of things; it is contingent upon human energy, human intelligence, human discipline, foresight and will." [New York: The Macmillan Company.]

NEW AMERICAN EDITIONS have been made of the books of the Archbishop of York, *The Miracles of Jesus* and *The Parables of Jesus*. They appear to be printed from new plates in fine, clear type. The recent visit of the Archbishop to this country will, no doubt, enhance the interest in these new editions that would, in any event, have been felt by reason of the place these works have long since obtained in Anglican theology. It is a little perplexing, however, to observe the new editions described as "with special introductory note by the author". Unless the reference is to the preface, which has appeared in all the editions from the beginning, this appears to be an error, since we fail to find in either of the volumes any such introductory note. Neither do we see that any note is needed. [E. P. Dutton & Co., New York. \$1.60 per volume.]

A LITTLE BOOKLET of verse on the war entitled *Bill of the U. S. A. and Other War Verses*, written by Kenneth Graham Duffield, is very attractively gotten out, having a buff cloth binding, gilt stamping on the front cover, and also an American flag in the national colors. The foreword tells the purpose of the poems and reads as follows:

"Somebody's boy has crossed th' sea,
T' do th' fightin' fer you and me.
Let's call him 'Bill' — he's any man's son
That carries a pack an' shoulders a gun."

It is published by Henry Altemus Co., Philadelphia, at 50 cts.



SARAH S. PRATT, EDITOR

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

NEVER, in all the summer hours spent under the cherry tree, have so many little husbands and wives walked lovingly along Fifteenth street. Thick and fast they come, many of them looking like high school children. Most of these little couples have been hustled into marriage by the seriousness of war, and while they look to be the age of June graduates their faces are often serious and sometimes sad. Sometimes they are quite silent, sometimes she is chattering as if trying to tell him everything before they part. And they are usually going to part, for he wears the khaki. He is either at home on furlough or they have just been married and he has not yet gone. Sometimes he is the one talking, and is telling her some detail of his work or some story of the camp.

They have all come back to the mid-Victorian way of "locking arms", long considered so rustic. Now they are not only locked but padlocked, for she has slipped her arm under his and clasps her hands, surely and delightfully entrapping him as if to say: "Catch anyone getting him away from me!" But he has not the least desire to get even an inch away, and so this must be interpreted not as fear that he will escape but as an unconscious demonstration of that delicious bubble known as first love, when to be near as possible to the beloved is the acme of bliss. To call this stage of affection "puppy-love", as does the person beside me, grates unpleasantly upon my sensibility. That first turmoil of the heart is so fraught with idealism that it is worthy of respect—and envy too, perhaps. Sometimes it comes no more.

Many of these young pairs have been school lovers and have hurried the wedding because war seems less separating with that great tie between them. Others have wed hastily, perhaps having met at some of the recreational affairs planned for soldiers and married right off. I saw one pair on a trolley coming from a small town, he evidently to go to Fort Harrison. Their youthful faces were so anguished that it gave one a pang to look at them, and they sat silent the whole way save for a sentence once in a long time. They were the last to leave the car, lingering behind the rest for an embrace which even the cruel call, "Indianapolis—all out," could scarcely bring to an ending.

There is not much use philosophizing about these youngsters or indulging in pessimism about their rashness. True, in many cases a few years would have brought them maturer wisdom in the selection of a partner for the great journey; but in the main, with all the sentiment connected with love and war, with the elements of danger and separation, these marriages stand a good chance of being happy ones. They are a good thing for our country, a steady influence. It will be a fine thing sociologically, that when the war is over there will be thousands of new homes, thousands of young husbands who will come joyously to a home they have learned through hardship to appreciate, thousands of young wives who, through hope and fear and longing, have learned that nothing in life is so worth while as to make a home for the men they love.

"They have launched their bark upon the sea of matrimony." How this sentence from the pencils of newspaper reporters of a score of years ago comes to one. The Sea of Matrimony! Whether it is a war marriage or not, that little bark has a very slight chance of making the desired port unless it has three powerful convoys. The first of these convoys must be Love, of course, and love matrimonial should connote always respect. Another convoy must be the Good God—and the reason we name Him second is because so many of these husbands and wives find Him only *through* love; and the third convoy must be Common Sense. Given these three strong protectors, it takes a very alert

submarine to hurt the little bark of matrimony. But these times the matrimonial waters are full of lurking enemies; the evidence is constant and appalling. But God grant these little war-lovers a safe and happy journey, watched over by Love and God and Common Sense.

THE POSSIBILITY of important changes in the organization of the Woman's Auxiliary, the outline of which was given in the April *Spirit of Missions*, and which will perhaps be definitely settled at the Triennial in Detroit, is being discussed and prepared for—as it should be—by some of the more aggressive diocesan branches of the society. The Massachusetts branch has sent out a circular calling attention to one feature of the proposed change and recommending that it be discussed so that at the annual meeting in November the matter may be voted upon intelligently. The point to be studied is the suggestion that in the reorganization of the Woman's Auxiliary there shall be an addition of eight women to the Board of Missions. The "pros" and "cons" are presented and we hope that the whole Auxiliary, if it has not already done so, will profit by this suggestion of preparedness set forth by the Massachusetts branch through its acting president, Helen Sterling. Here are the "pros":

"1. The addition of eight women to the Board of Missions will strengthen it. Because of the fact that a large proportion of the work in support of the Board is done by women, it is reasonable to believe that women could serve the work to still further advantage by sharing in the administration of the Board.

"2. The fact of having women on the Board of Missions would prevent any tendency toward a separate woman's board for woman's work and the consequent division in the Church's missionary activity. Women would not only continue to work together with the men, but they would be strengthening the corporate life and mission of the Church through sound, united action.

"3. As far as can be ascertained, the majority of women missionaries in the foreign field feel that it would be a great gain to their work to have women on the Board of Missions.

"4. There is danger of delay in adapting the Woman's Auxiliary to meet the changing conditions and new opportunities of the times, especially in view of the fear lest Articles 4 and 5 may tend to create separate women's organizations in the Provinces, without any organic connection with the Board of Missions."

And these are the "cons":

"1. The fear that the presence of women on the Board may lessen the sense of responsibility of the men.

"2. Advisability of moving slowly and trying out a committee of women to confer with a committee from the Board rather than electing women as members of the Board of Missions.

"3. The possibility that undue ambition rather than the spirit of service might result in the election of women to the Board of Missions.

"4. Difficulty of a group of women from different parts of the country attending the meetings of the Board of Missions at stated times."

"Conservative" has long been the special adjective connected with our Church and a wise merging of the old into the new is the finest kind of conservatism. The old Auxiliary, the hard-working, seed-planting Auxiliary, the Auxiliary that taught the clergy to be real missionaries—the pioneer that blazed the way with one competent hand wielding the axe—this old and great thing is showing its fine training by being ready and willing for new things involving change. And there is one change which the writer would be glad to see, a change which we are not going to discuss just now, but the wisdom of which has been growing in our consciousness for a number of years. We should like to have the name changed to that of "The Woman's Church Extension Society". The "Board of Missions" part would be taken for granted just as it is at present, as the Auxiliary is never given its

full name. As our married daughters by taking another name do not give up their family traits, so the good blood of the old "Emery" Auxiliary would run in the veins of the changed society even though it bear another name. "Auxiliary" was a great name forty-five years ago. To-day it is cumbersome and involves constant explanation, as it is now applied to many forms of social workers. We feel that this is a daring venture and we shall probably be overwhelmed with letters of disapprobation.

A LETTER HAS BEEN received from a committee in Washington asking what the Episcopal Church is doing in the way of woman's war work. There is no doubt but that the Church—parochially—is doing a great work. Every parish of which we know is busy with multiform industries. But to attempt any national organization of the Church-women for this work would have been unwise, as there is already an overlapping of committees and organizations. In fact, there is a mania just now for starting new things, and women are the chief actors in the matter. It is far wiser to work through existing channels than to create new ones, and so our women have found plenty of ways to work. Replying to this letter, information was given of the war plans for the Woman's Auxiliary as lately promulgated by the secretary of the Auxiliary. This plan, however, does not become effective until Advent, although the leaders in many dioceses have already been appointed that they may go to some of the summer conferences for preparation. A full description of these plans over Miss Lindley's name was printed in a recent number of THE LIVING CHURCH.

A RIGHT JOYFUL THING it is that summer conferences are placing among their many attractive courses one on the study of music. At the coming conference to be held in Racine in mid-July the Rev. Charles Winfred Douglas and Dean Peter Christian Lutkin, both doctors of music, will lecture on Hymn Tunes, Hymn Singing, Anthems, and Canticles. Dr. Douglas will give a lecture on the Elements of Plainsong. We are hoping that there will be some good raps at the modern *Te Deum* in some of these courses. Surely a patient people has borne much along this line. Also an explicit understanding of just where the congregation should sing and where keep still would be salutary to the man half-way down the church who insists on singing along with the solo singer. Also, whether St. Ambrose intended the "Holy, Holy, Holy" in his great hymn of praise to be sung first by a high soprano, next by a baritone, and then by a basso profundo—all of these things will be received with thankfulness by many people who want to sing but have not learned where to keep still.

THE ALTAR GUILD OF MY CHURCH

By M. R. G.

WHAT is the Altar Guild, and what does it do? And what is its rank in importance?

The work, far above any other done by the laity of the Church, hath so great an object as the making of the earthly throne of our King ready and fit to receive the glorious Presence. Far, far above all kinds of guilds, men's meetings, ladies' auxiliaries, league meetings, missionary boxes, Girls' Friendlies, or any other charitable work, is the quiet work of the Altar Guild for our dear Lord.

A careful selection of directors should be made for this work by the rector of the parish—devout Church members, competent, capable, clearly understanding their duties and the motive for the work.

The duties of the guild are as follows:

1. The Altar Guild has the supervision of the sanctuary; takes entire charge of all altars in the church, keeping them perfectly cleansed; all the brasses used upon the altars shining brightly; provides the candles used; sees that flowers are given for the altars; that the colored hangings are changed and properly placed, according to the seasons of the Church; and provides a dust cover for the altar when the church is closed.

2. It is the duty of the guild to provide all linens necessary for the altars, to keep them in perfect order, and to replace them when worn. It is the duty of the guild to in-

struct those who launder the linens in the proper way of doing that work; to see that every piece placed upon the altar be spotless, and all ready and in its place before the Supreme Service of our Church: The fair linen with the two under linens covering the altar; the burse and veil used by the priest to cover the sacred vessels while carrying them into the church from the sacristy; the corporal, placed by the priest upon the altar under the chalice and paten; the pall placed over them; the purificators used by the priest for cleansing the sacred vessels at the end of the service, and the lavabo to purify his own hands before the consecration.

3. It is also the duty of the Altar Guild to provide the bread and wine for the administering of the Holy Communion to the people. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."—St. John 6: 53.

Surely no other work of the laity can compare with the sacred and precious duty of the Altar Guild, and not one cent of the people's money should be given to any other work in the Church until this, the greatest of them all, is amply provided for. And how easily may this be done, if the rector of the church will but clearly explain to his people the importance and meaning of the work! There is no communicant who would not deem it a precious privilege to do his or her part in the care of the Throne for our Lord. And, as all sorts and conditions of workers are required, may they not all be found among the communicants? Those who are skilful with the needle cannot do the important work of cleansing; those who are not able to give time can give more money. In the sight of the Lord the workers are of equal importance, if each one makes what he or she does, or gives, an offering of love unto Him.

Upon a given Sunday, once each year, a notice should be read, the work of the Altar Guild described, and each and every communicant be asked to make a thank offering to God for the work of the guild, their contributions to be placed in small envelopes with the collection. Let printed envelopes for this purpose be distributed throughout the church, so that every communicant may offer a fitting sum as each may feel able, from ten cents up, no name being given. God alone need know that. Let there be printed on the envelope something like the following:

"My yearly subscription as a member of our Altar Guild, in the work of which I deem it my privilege to take my part as a thankful communicant of the Church."

It is not right, it is not fair, that the poorer of us should be pushed aside by those who have plenty of money. In the eyes of God my ten cents is equal to their ten dollars, and I want to have my part in this blessed work, as we thus can show our Lord our thankfulness to Him for what He has done and is doing for us.

The responsibility lies with the rector. If he does his part and clearly explains to his people their duty and privilege, all will gladly avail themselves of his suggestions, but his people *must* be told and taught.

Never should the high altar be made very beautiful and the altar in the chapel neglected. The work must be done for the glory of God, not for the admiration of the congregation. But lately an outsider was asked to replace an old patched veil used in the chantry, where the Blessed Sacrament is reserved. The Altar Guild were too busy, their hands too full with a piece of \$100 embroidery for the high altar, to permit them to attend to the more important need of the poor little chantry altar! And a small piece of the linen was begged to make a much needed pall for one of the chapels of a large, rich corporation!

THE BEST way to show sympathy is by revealing the light back of the cloud, thereby causing the cloud to disappear. Weeping with those that weep often intensifies the weeping. A cheerful person makes a rainy day look bright, and can change the atmosphere of a whole household from sadness to joy.—E. V. H.

WONDROUS is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright.—Curlyte.

Church Kalendar



- 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.

HANKOW

Deaconess Edith Hart.
 Miss Helen Littell (address direct: 147 Park avenue, Yonkers, N. Y.).

SHANGHAI

Rev. T. M. Tong.

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

Personal Mention

THE Rev. E. J. CLEVELAND, rector of St. Philip's Church, St. Louis, is in the training camp for army chaplains near Louisville. His leave of absence is for five weeks. At the end of that time he expects to return home until he receives an appointment.

THE Rev. JAMES OSWALD DAVIS has accepted the rectorship of St. Paul's Church, Ossining, N. Y., and will begin his new work on Sunday, July 7th.

ALL communications for the secretary of the diocese of Quincy should be addressed to the Rev. JAMES H. DEW-BRITAIN, at St. Jude's Rectory, Tiskilwa, Ill.

THE Rev. RICHARD M. DOUBS will soon take charge of St. Paul's Church, Minersville, and St. Stephen's, Forestville, Pa.

THE Very Rev. JAS. G. GLASS, Dean of St. Luke's Cathedral, Orlando, Fla., has returned from the annual meeting of the trustees of the University of the South. His family will remain at Sewanee through the summer.

THE Rev. THOMAS N. HARROWELL will take charge of All Saints', Pullman, and St. Joseph's, West Pullman, diocese of Chicago.

THE Rev. WYTHE LEIGH KINSOLVING, who was in France four months with the Y. M. C. A., and afterward with a training camp, intending to return as chaplain, is now in charge of St. Paul's parish, Chattanooga, Tenn., for six months.

THE Rev. W. H. C. LYLURN, headmaster of Trinity School, Mamaroneck, N. Y., has accepted a call to the rectorship of St. Thomas' Church, New Windsor, N. Y.

THE Rev. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Massachusetts, has been authorized by the War Department to attend the Training School for Chaplains at Camp Zachary Taylor, Louisville, Kentucky, where he will take a course of five weeks, beginning July 12th.

THE Rev. Z. B. T. PHILLIPS, D.D., rector of St. Peter's Church, St. Louis, is planning to spend six months in special volunteer religious work at the war front.

THE Rev. PEMBROKE WALLER REED has accepted a call to the rectorship of Trinity Church, Aurora, Ill., and will begin his new work in August.

THE Rev. NATHAN W. STANTON, rector of St. Mark's Church, Buffalo, N. Y., has been appointed Archdeacon of Buffalo. Mr. Stanton, who has been acting in that capacity since the death of Archdeacon Ayres last December, will now resign his parish to give his entire time to the work.

THE Rev. W. H. TRICKETT, formerly rector of St. John's Church, Sault Ste. Marie, Ont., who has recently been doing duty at Coniston, leaves this week for Fort William, Ont., to take charge of St. Luke's Church during the absence of the rector, the Rev. Canon Burt.

Summer Addresses

THE Rev. and Mrs. R. P. COBB are spending a portion of their vacation at Mt. Gretna, Pa.

THE Rev. H. P. HAMES will resume charge during the month of July of St. Andrew's-by-the-Sea, Allenhurst, N. J.

THE Rev. CLARENCE WAGNER, who was to have taken charge of the Church of Faith, Mahanoy City, during July, will be in charge of Trinity Church, Carbondale, Pa., during that month.

THE Rev. E. REGINALD WILLIAMS, rector of St. Mark's, Milwaukee, Wis., is spending July and August at Hyannisport, Mass., where his address is Box 191.

In War Service

THE Rev. ASA SPRAGUE ASHLEY of Hornell, N. Y., has been granted a year's leave of absence to do Y. M. C. A. work in France.

THE Rev. S. M. DORRANCE has received an appointment as lieutenant and is stationed at the Jefferson Barracks.

LIEUT. E. H. EARLE, chaplain of the 132nd Field Artillery, has been detailed to act as chaplain at the new infantry replacement depot, Camp MacArthur, Waco, Texas.

THE Rev. DR. GEORGE P. JUNG, rector of St. Matthias' Church, Grafton, W. Va., and general secretary of the Grafton Y. M. C. A., has also been appointed special representative of the transportation bureau of the National War Work Council of the Y. M. C. A. In this capacity it is his duty to accompany the West Virginia drafted men to the camps.

THE Rev. JOHN GOODRIDGE MARTIN, rector of St. Peter's Church, Clifton, diocese of Newark, who has spent ten months as a Y. M. C. A. secretary with the French army, arrived in this country about June 20th.

THE Rev. FRANKLIN C. SMITH has been appointed civilian chaplain at Camp Crane, Allentown, Pa., and asks that names of Churchmen and others in the service be sent him. House address, 28 South St. Cloud street, Allentown, Pa.

DEGREES CONFERRED

CHICAGO LAW SCHOOL (Chicago, Ill.).—The degree of Doctor of Civil Law upon the Rev. GEORGE PHILIP JUNG, at its recent commencement, June 20th.

KENYON COLLEGE.—At commencement exercises on June 17th, the degree of Doctor of Divinity upon the Rev. JAMES HENRY YOUNG, the Rt. Rev. ROBERT L. HARRIS, the Rev. GEORGE PARKIN ATWATER. The degree of Doctor of Letters upon the Rev. WILLIAM H. DEWART, the Rev. GEORGE GUNNELL, JR. The degree of Doctor of Laws upon Major GUY D. GOFF, JAMES W. ELLSWORTH.

KNOX COLLEGE (Galesburg, Ill.).—The degree of Doctor of Divinity upon the Rev. CLEMENT J. WHIPPLE, at the recent commencement exercises.

ROANOKE COLLEGE (Salem, Va.).—Doctor of Divinity upon the Rt. Rev. THOMAS C. DARST, D.D., at the commencement exercises on June 12th.

ORDINATIONS

DEACONS

ALASKA.—MR. RICHARD CEREDIG JENKINS, at St. John's Church, Ketchikan, Alaska, June 21st, by the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, assisted by the Very Rev. G. D. Christian of Juneau, and the Rev. Harry Corser of Wrangell. The Rev. Mr. Jenkins is a native of Wales, educated in England, and was formerly a Congregational minister in England, China, and the United States. He and his wife and child are in residence at Ketchikan, and he will have charge of the mission work there.

NEW HAMPSHIRE.—GEORGE HERBERT SEAVEY was ordained to the diaconate in the Church of the Good Shepherd, Nashua, by Bishop Parker, who also preached the sermon. The rector of the parish, the Rev. Wm. Porter Niles, presented the candidate. Mr. Seavey is a graduate of Middlebury College and the Berkeley Divinity School and will take work for the summer in two northern New Hampshire towns.

DEACONS AND PRIESTS

EAST CAROLINA.—On Friday, June 7th, in Immanuel Chapel, Theological Seminary of Virginia, Bishop Darst ordained to the diaconate BOSTON M. LACKEY and THEODORE PARTRICK, Jr.; and to the priesthood the Rev. GEORGE BOATE.—On Thursday, June 20th, in St. Mark's Church, Wilmington, N. C., Bishop Darst ordained to the priesthood the Rev. WILLIAM N. HARPER, M.D.

NEBRASKA.—On Sunday, June 23rd, in the Church of the Holy Trinity, Lincoln, the Bishop of the diocese ordained to the diaconate his nephew, GOWAN CLARENCE WILLIAMS, and the Rev. LOUIS EUGENE WETTLING to the priesthood. Mr. Williams was presented by the Rev. Carl M. Worden, and the Rev. Mr. Wetling by the rector of the parish, the Rev. Dr. S. Mills Hayes, who also preached the sermon. The newly ordained deacon will return to the General Theological Seminary, in which he is a senior, and the newly ordained priest will continue in charge of Grace Church, Columbus, Nebraska.

WYOMING.—On June 23rd, the Fourth Sunday after Trinity, HOWARD RASMUS BRINKER and CHARLES GLENN BAIRD were ordained to the diaconate, and the Rev. MORTEM JOSLIN and the Rev. ROWLAND FREDERICK PHILBROOK advanced to the priesthood by the Rt. Rev. Nathaniel Seymour Thomas, D.D., Bishop of Wyoming, assisted by the clergy in attendance at the eleventh annual convocation of the district, held in Christ Church, Douglas. The sermon was preached by the Rev. S. A. Huston of Cheyenne. Mr. Brinker was presented by Mr. Huston, Mr. Baird by the Rev. Samuel E. West, the Rev. Mr. Joslin by the Very Rev. D. W. Thornberry, and the Rev. Mr. Philbrook by the Rev. Paul B. James. Mr. Brinker is in charge of Christ Church, Douglas. Mr. Baird is doing summer work in Encampment and expects to return to the Philadelphia Divinity School for his senior year. Mr. Joslin and Mr. Philbrook continue in their present work, the former at Kemmerer and the latter at Glenrock.

PRIESTS

CONNECTICUT.—THE Rev. WALTER F. BORCHERT, for the past year minister in charge of St. Paul's Church, Willimantic, was advanced to the priesthood by Bishop Acheson in that church on June 19th. Mr. Borchert will remain at St. Paul's Church for the present, although very anxious to go to the front as an army chaplain. A petition of the members of his parish that the Bishop do not grant him leave for military service had weight with the Bishop, who has notified Mr. Borchert that if the war is carried on another twelve months he will be privileged to go as a chaplain under the Church War Commission.

OHIO.—On the Third Sunday after Trinity, in the College Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, Bishop of the diocese, ordained to the holy order of deacons Messrs. MILTON G. NICOLA, WILLIAM R. KINDER, and FRANCIS B. SHANER, of Bexley Hall, Gambier. The Rev. D. F. Davis was the presenter, and the Rev. Dr. W. H. Dewart, of Boston, was the preacher. The Rev. Mr. Nicola will be placed at Grace Church, Ash-tabula Harbor; the Rev. Mr. Kinder will be at Findlay; and the Rev. Mr. Shaner will serve in St. Martin's parish, Shaker Heights, Cleveland.

VERMONT.—On the Fourth Sunday after Trinity, June 23rd, in Trinity Church, Rutland, Vermont, the Rev. HUGH DAVID JONES was ordained to the priesthood by the Bishop of the diocese. The Rev. H. P. Scratchley presented the candidate and the Rev. W. H. Bamford preached the sermon. The Bishop celebrated the Holy Communion, assisted by the Rev. Joseph Reynolds, rector of the parish.

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

BALL.—On June 6th, "somewhere in France", First Lieut. BALL, Thirtieth Infantry, U. S. A. Killed in action; rather, promoted by the Commander-in-chief. Solemn requiem on Friday, 9 A. M., at St. Paul's Church, Monroe, N. C. Officiant, the Rev. W. H. Ball, father of the lieutenant.

"Lord all pitying, Jesu blest,
Grant him Thy eternal rest."

BRONSON.—Entered into life eternal in New York City, June 29th, OLIVER BRONSON, in the 82nd year of his age.

"In the communion of the Catholic Church, in the confidence of a reasonable, religious, and holy hope, in favor with God and man, and in perfect charity with the world."

Requiem at Trinity Church, 10 A. M., July 2d.
"Requiescat in pace."

MAY.—Entered into life eternal at his home in Charles City, Iowa, on Thursday, June 20th, GEORGE EDWIN MAY, at one time a vestryman of Grace parish, Charles City, Iowa. R. I. P.

"Blessed are the dead who die in the Lord."

ROWLAND.—In Norfolk, Va., June 14th, in his 93rd year, THOMAS B. ROWLAND, grandson of the Rev. John Hamilton Rowland and nephew of Rev. Dr. Thomas B. Rowland, rectors in the past of Christ Church, Shelburne, Nova Scotia.

WANTED

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 Coadjutor of Dallas, Dallas, Texas.

SUCCESSFUL CLERGYMAN occupying important sphere of work in the Southwest desires a parish in the Mid-West or East, and will be pleased to correspond with bishops or vestries with regard to same. Under forty, married, no children. Wife an excellent organist. Sound Churchman. Address ALPHEGE, care LIVING CHURCH, Milwaukee, Wis.

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.

CLERGYMAN, PRIEST, CATHOLIC, extempore preacher, would like to correspond with small city parish wanting rector. Address ANGLICANA, care LIVING CHURCH, Milwaukee, Wis.

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

CLERGYMAN, best testimonials, prefers South. Address EXPERIENCED, 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. 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.

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 CHOIREST, care LIVING CHURCH, Milwaukee, Wis.

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.

MALE GRADUATE, piano and voice, desires location in live town, where is good opening for teaching. Choirmaster and organist; Churchman. Highest testimonials. Address TEXAS, 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.

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.

WOMAN OF 65, skilled worker with children, experienced in institutions, desires position in family or institution. Address HORNER, care LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN AND WIFE would like position as stewards and caretakers of Church school. Address STEWARDS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

CATHEDRAL STUDIO.—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACKRILLE, 3615 Wisconsin avenue, Washington, D. C.

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

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

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

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

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.

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

SAINTE 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's suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis.

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

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 \$4.00 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

EVERY CHILD'S MAGAZINE, \$1.00 a year; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

RETREATS

SWANSEA, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held (D. V.) at Christ Church, Swansea, Mass., beginning Monday evening, September 16th, and closing on Thursday morning. It is expected that the conductor will be Father Powell of the Order of St. John the Evangelist, but if he should be called to England his place will be supplied by one of the other clergy of the order. Accommodations may be secured at Rest House, Swansea, from Mr. Clarence H. Poor, 45 Bromfield street, Boston, Mass. Charges \$1.25 per day. Applications will be understood to be for the entire time unless otherwise stated beforehand. For further information address Rev. A. E. JOHNSON, All Saints' Parish House, Providence, Rhode Island.

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.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of 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.

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:

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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:

Scranton 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.
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Grace Church.

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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 Morehouse Publishing 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 Morehouse Publishing 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 Morehouse Publishing Co., Milwaukee, Wis.]

The Morehouse Publishing Co. Milwaukee, Wis.

Rays of Dawn. By the Rt. Rev. Arthur F. Winington Ingram, D.D., Lord Bishop of London. \$1.35 net.

Association Press, 347 Madison Ave. New York.

Camping with Henry. Stories for the Camp Fire. F. H. Cheley, Author of *Told by the Camp Fire*, *A Big Brother Investment*, *The Adventure of a Prodigal Father*, *Camp and Outing Activities*, etc. 60 cts. net.

DR. MANNING PREACHES ON FAITHFULNESS AND LOYALTY

In Chapel of the Intercession —
Death of Dr. W. M. Polk, Son of
Bishop Polk — Episcopal Visitations

New York Office of The Living Church }
11 West 45th Street }
New York, July 1, 1918 }

A special service for members of the guilds in the Chapel of the Intercession, Trinity parish, last Sunday evening, Dr. Manning preached a sermon which has received wide circulation.

Trinity's rector said:

"Be faithful unto death. There could not possibly be a better watchword for the members of all the guilds, for the persons in this church, and for every man and woman in this country.

"We are fighting for life and freedom against the most monstrous and brutal power known on this earth, a power so monstrous and inhuman that it was long before we could bring ourselves to believe it such. We must not belittle that power, for it is still strong, in spite of all the camouflaged stories which are told to lull us to believe to the contrary. It is an enemy which has put all of its efficiency and enlightenment into the service of the devil. It is going to test to the utmost our manhood and womanhood and that spirit of faithfulness unto death.

"Let us consider what loyalty means. For a short definition I should say that it is faithfulness in all conditions of life, the noblest and purest quality of the human soul. Without it there would be nothing to bind men together in human confidence. It holds us true to home and friends, to right

and truth, to God and country. It shows itself in reverence toward God, for country, the flag, and the national anthem. It was not so long ago that we were a bit careless in regard to the singing of the national anthem and saluting the colors, but to-day the sight of the flag and the words of the anthem cause our hearts to throb. That flag and that anthem stand for right and justice, for equal rights for all men.

"I want to say again something in regard to loyalty — that it must show itself to all our allies. A very insidious propaganda is trying to sow the seed of discord and dissension between our allies. If you hear any one comparing the British or French or Italians unfavorably, one against another, you may stamp it as a vicious method of propaganda. We must stand in whole-hearted loyalty, each for all. No true loyalty can be anti-British, anti-French, or anti-Italian. We are all to-day under one flag — the flag of liberty.

"If we do not take some action to help Russia back to herself that group of anarchists will disrupt Russia, and although we have some of those wild people among us in America we need not listen to them. Let us stand together for those three vital institutions, home, nation, and Church, not passively but aggressively, for home, friends, flag, and Church."

DEATH OF DR. WM. M. POLK

Late on Sunday night, June 23rd, Dr. William Mecklenburg Polk died at Atlantic City, N. J., in his seventy-fourth year. He was the son of Bishop Leonidas Polk, sometime missionary Bishop of Arkansas. Dr. Polk was a distinguished Churchman, one of the foremost of his profession, and con-

spicuous for his philanthropic and civic services.

Born in Ashwood, Maury county, Tenn., August 15, 1844, he was graduated from the Virginia Military Institute in 1861, in time to serve through the Civil War on the Confederate side. He received the degree of doctor of medicine from the College of Physicians and Surgeons of Columbia University in 1869. The degree of doctor of laws was conferred on him by the University of the South in 1894, by Columbia in 1904, and by the University of Georgia in 1913.

Dr. Polk was a vestryman of the Trinity Corporation. He was a member of the American College of Surgeons, the International Society of Surgery, the Royal Medical Society of England, and medical societies in France, Belgium, Great Britain, and the United States. He also was an authoritative contributor to medical journals and wrote pamphlets concerning the branch of medicine in which he specialized.

Funeral services were held in Trinity Church on Wednesday morning, the rector, the Rev. Dr. Manning, and the Rev. Dr. Charles L. Slattery, rector of Grace Church, officiating. The honorary pallbearers were the wardens and vestrymen of Trinity. There was a notable gathering of representatives from medical, military, and patriotic societies and officials and nurses from Bellevue Hospital.

Interment was made at Woodlawn cemetery.

EPISCOPAL VISITATIONS

A list of visitations from the latter part of September, 1918, to the latter part of June, 1919, has been prepared by Bishop Greer and Bishop Burch, and sent to the parochial clergy. The Bishops add: "It is earnestly hoped that the clergy will, as far as possible, conform to the appointments therein contained. These visitations are becoming so numerous that it is exceedingly difficult to change the dates or to postpone

any of them without making an impossible congestion.

"It is also hoped, while not canonically required, that the clergy will devote the offering upon the occasion of the Bishop's visit to Church Extension in the diocese of New York."

The episcopal appointments on the list number 172. It will be understood that necessarily others will be added from time to time.

In the absence of Bishop Greer, now on holiday, Bishop Burch keeps office hours on Wednesday, Thursday, and Friday mornings from 10 to 12 o'clock.

SOLDIERS QUARTERED AT SYNOD HALL

Visitors to the Cathedral of St. John the Divine remark on the many uniformed men in the close. The explanation is that the old Synod Hall has been accepted by the Government for the quartering of soldiers now taking special courses of study in Columbia University. At present about 150 men are accommodated.

AN ENGLISH VISITOR

The Rev. Dr. J. Stuart Holden, rector of St. Paul's Church, Portman Square, London, editor of the *Christian*, and one of the prominent leaders of the evangelistic forces of England, is to spend July and August in this country. He brings a message from the Christian workers of Great Britain, is understood to be desirous that Christian missions try to solve Russia's problem while the Allies help that country's political welfare, and wants to carry home with him American and Canadian counsel on Christian work the moment the war ends.

He is to preach on the first Sunday in July in Trinity Church, Boston, on the second and last Sundays in that month in St. James' Church, the Rev. Dr. Frank W. Crowder, rector, and St. Paul's Chapel of Columbia University, New York, and on the third Sunday of the month in Chicago. He will preach at the morning service on the dates named in St. James', and the afternoon one at St. Paul's Chapel.

The Rev. Dr. Holden has been in America before, preaching in the cities named and teaching at the Northfield Conferences. He was the summer preacher at St. Bartholomew's, New York, when the German Kaiser precipitated the war in 1914, but broke his appointments and sailed for home at once, saying that at such a time he must be with his own people in Portman Square.

AT GRACE CHURCH

The summer schedule of services is now in effect at Grace Church. On Sunday there is Holy Communion at 8 A. M.; morning service with sermon at 11 A. M., and evening service with sermon at 8 P. M. The Sunday morning preacher for July will be the Very Rev. H. E. W. Fosbroke, D.D., and the Rev. Cedric Charles Bentley, assistant minister of Grace Church, will preach at all Sunday evening services during July. Besides the Sunday services there will be a service of intercession at 12:30 P. M. every Monday and Saturday; noon-day service and address every Tuesday and Thursday at 12:30 P. M., the Holy Communion every Thursday, and on all saints' days at 12 M., outdoor service in Huntington Close to the south of the church, every Wednesday and Friday at 12:30 P. M. The addresses at the latter services will be made as a rule by visiting clergy. Among those who will speak during July are the following: July 12th, the Rev. W. P. McCune; July 17th, the Rev. J. H. Fitzgerald; July 24th, the Rev. Dr. Carstensen. Seats at all services are free.

CANADIANS THANK DR. MANNING

His parishioners and many friends in the diocese and elsewhere congratulate the Rev. Dr. William T. Manning, rector of Trinity parish, on the resolution recently passed by a distinguished gathering of Canadian Churchmen:

"The synod of the diocese of Ottawa desires to convey to the Rev. Dr. Manning an expression of its heartiest thanks for his kindness in accepting the invitation of the Lord Bishop of Ottawa to be the preacher at the united intercession service last night.

"Coming as a representative Churchman and citizen of the United States, he has brought us a message of strength and in-

spiration for these anxious times when our united and allied efforts are employed in the endeavor to suppress a common foe—a foe of the liberties of mankind.

"We thank Dr. Manning for his fearless expression of what the Church and the allied nations owe to God and to humanity in the present crisis, and assure him that on our part we will not falter until final victory has been achieved.

"And we feel absolutely certain of that victory since the day when the United States threw her wonderful resources of men and means into this conflict on behalf of righteousness and universal peace."

ALLIED FLAGS DEDICATED IN THE BOSTON CATHEDRAL

English, French, and Italian Emblems Presented — War Honors for Men of Roxbury — A Mission to Italy

The Living Church News Bureau }
Boston, July 1, 1918 }

NO more impressive service has been held in the Cathedral since the war began than the dedication, last Sunday evening, of the flags of Great Britain, France, and Italy, presented to the Cathedral for processional use by members of the congregation. They were carried in procession around the church, the American flag leading the others, and formed a brilliant and beautiful piece of color in contrast to the white surplices and rochets and black scarfs. The service for the evening was The Office to be used in Time of War, at the close of which the Dean took his place on the step of the altar, and the British flag was brought to the gate of the sanctuary. He said a prayer of dedication which contained a petition for King George and for the people of the Empire. Then the congregation sang the first verse of *God Save the King*. The French flag was dedicated with a similar prayer for permanent brotherhood between the two republics, and the first verse of *La Marseillaise*. Then the Italian flag was dedicated with a prayer of thanksgiving for the courage with which Italy "keeps the gates of her everlasting hills against the invading tyrant". After a verse of *Gibaldi's War Hymn*, the cross bearer took his place in the center of the group of flags, which had now been joined by the Stars and Stripes, and the great congregation of nearly a thousand people lifted up their voices in *March Together, Brothers*, the new hymn of the Allied Nations, which is sung to *Omeard, Christian Soldiers*. The Dean preached on The Aim of the Allies.

The following prayers were written by Dean Rousmaniere for this dedicatory service:

For the British flag:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of Great Britain, our sister nation in the unity of the Anglo-Saxon race. Bless and defend Thy servant George, most gracious King and Governor. Direct and inspire the hearts of his people, that under this ancient cross, they may be willing instruments in Thy hand for the fulfilment of Thy mighty purpose to gather all nations into Thy Kingdom, that righteousness and justice may rule throughout the world. Through Jesus Christ our Lord."

For the French flag:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of France. Have regard, we beseech Thee, to that fair land to which in Thy providence our country is bound by ties of lasting gratitude. We praise Thee that in the former time Thou didst guide her to send Lafayette to our aid, and that in this past year Thou hast led us to send Pershing and his men to the assistance of her valiant army. Grant that in the governments of both republics the divine ideals of justice, truth, and peace be ever had in honor, and do Thou establish both countries in permanent brotherhood to the glory of Thy name. Through Jesus Christ our Lord."

For the flag of Italy:

"O Lord our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of united Italy. We commend to Thee her King, her rulers, her brilliant leaders, her dauntless soldiers and sailors. We remember before Thee the willing service by which she entered the conflict for the freedom of the world, and we praise Thee for the courage and devotion with which she keeps the gates of her everlasting hills against the invading tyrant. Grant, we beseech Thee, that this ancient nation and our young republic may ever be united in the bonds of Christian love and work together for the advancement of Thy Kingdom. Through Jesus Christ our Lord."

BRAVE MEN OF ROXBURY

The Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, has made an interesting announcement relative to two of St. James' boys:

"While we give our little hour or two a week in relief work for our boys, the boys themselves are giving continuous days and nights and risking their lives for us. One of our own honor roll young men, Quartermaster John C. Cole, was cited for bravery and especially mentioned in the English House of Commons some time ago. Now another of St. James' own boys, born and brought up among us, figures in the same sort of splendid doings. Here is the news item, from the Y. M. C. A. War Work Council. It speaks for itself: 'The Rev. Karl S. Cate brought five wounded soldiers and a party of French children to safety from a point which was being overrun by a German attack on the western front. He was taking Y. M. C. A. supplies from behind the battle line when he came upon the refugees. Emptying his truck, he made room for the wounded Americans and children, and, except for brief naps by the roadside, he drove forty-eight hours without sleep to Paris.'

"How small our little two hours a week looks! And if there should be any who fail to give even that to vital service for our boys—I wonder whether they could ever look these young men squarely in the eye, unashamed, when they come back to us?"

A MISSION TO ITALY

The Rev. Henry Sartorio, vicar of the Chapel of St. Francis Assisi, Boston, has been granted leave of absence by Bishop Lawrence for special service in Italy. Among other activities Mr. Sartorio will deliver in several cities of Italy a series of lectures on America. The United States Bureau of Public Instruction has given him for the purpose a set of slides on The Making of the American Army. Mr. Sartorio is now on his way to Italy.

A PLAN FOR SUMMER CHURCH SCHOOL

This summer the rector of the Church of the Epiphany, Dorchester, is to try out an innovation in summer Church school work. For seven Sundays beginning June 23rd the school will meet in the parish house, where, after the opening service of praise and prayer, a graduate of the Leland Powers School of Expression will tell Bible stories and modern tales, with illustrations. Both teachers and pupils are looking forward to her coming with keen anticipation.

THEOLOGICAL CONFERENCE AT HARVARD UNIVERSITY

President Lowell of Harvard University has invited the leading theological schools in the United States and Canada to be represented at a conference on Problems of Theological Education Arising out of the War. The conference will be held in Cambridge from August 13th to 16th immediately after the close of the summer school. The University offers accommodations in Gore Hall, one of the new dormitories on Charles River Parkway, to delegates and their wives. Each suite in Gore Hall consists of a study, a bathroom, and from one to four single bedrooms. Suites will be at the disposal of delegates from noon on Tuesday, August 13th, to noon on Saturday, August 17th.

Such a gathering indicates no less a clear realization of the common responsibility of the theological schools to provide that educated ministry to maintain which Harvard College was originally founded, than the significance of the problems the war has brought to the front. Similar plans for the revision of theological education in England are already being made, and it is possible that some English representatives will be present.

work and worship there is most gratifying. The assembly began with a short conference on the National Churchman's Convention to be held at Northfield, Mass, August 14th to 21st, under the auspices of the Brotherhood. Short talks were made at this conference by Messrs. Courtenay Barber, Franklin H. Spencer, Ernest S. Inglis, James M. Hart, and Edwin Clark. After supper the meeting adjourned to the new portable church where an inspiring service was held with addresses by the Rev. E. S. White and Mr. George K. Gibson. Both laid stress on the responsibility placed on every Churchman to prepare for the return of "our boys", who will have been given an unusual training at the front. Mr. Gibson referred also to the series of prayer meetings held daily at the Church Club Rooms from 12:10 to 12:30 p. m. The meetings were begun shortly after Lent by an earnest group of business men who felt that the services held in the Loop should not end on Good Friday. As one busy man expressed it, "The business men of the Loop district need just such a meeting every day."

Two beautiful brass vases, made by Spaulding & Co., were presented to the Church of the Holy Apostles by Mr. Inglis on behalf of the local assembly. The gift was made in recognition of the Brotherhood's part in the development of the new mission.

MEMORIAL SERVICE FOR THE REV. H. H. COOPER

A touching memorial service for the Rev. Hedley Heber Cooper was held recently at Grace Church, Oak Park. It will be recalled that Mr. Cooper, the first clergyman of the American Church to fall in active service, had been in charge of St. Christopher's, the mission adjoining Grace church in Oak Park. It is reported that on the morning of Trinity Sunday, the day Mr. Cooper was killed, Bishop Burch made a visitation to Christ Church, Piermont, N. Y., where Mr. Cooper served immediately before going abroad, and read the congregation a letter from their rector, saying that if the bishops or his people felt that he should resign because of his likely long absence he would do so at once. The reading of this letter in church, it is said, coincided with the hour when the chaplain was gassed on the front line while carrying wounded soldiers back for surgical treatment. It is reported that Mr. Cooper was the first chaplain to volunteer as a stretcher-bearer.

LETTER FROM CHAPLAIN GODOLPHIN

The following is from an interesting letter written to the editor of the *Diocese of Chicago* by the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., and chaplain of the 141st U. S. Infantry; chaplain for the Church at Camp Bowie. We think it will be of general interest:

"The scene is Camp Bowie, Tex., and the three flying camps, Taliaferro, Barron, and Carruthers, covering practically 400 square miles, with about 35,000 troops, under the supervision, for the Episcopal Church, of one, who, a few months ago, was rector of a great suburban parish in the North. A goodly portion of this large area is farming land, with a promise of tremendous crops later on. There is, as they say, a fine season in the ground, due to the generous rains which have fallen this spring. The camp sites are rather dreary, for there is not a tree of any kind and not very much grass. When the winds blow—and they blow almost all the time—there is about as much of Texas in the air as underfoot and everything is quickly covered with the fine dust. Camp Bowie is in tents. The expectation is that by next winter permanent barracks will have been erected and the hope

SUMMARY OF THE SUNDAY EVANGELISTIC CAMPAIGN

Closed in Chicago Last May — Conversions and Re-Consecrations Estimated — Brotherhood in Diocesan Assembly — Memorial Service — Letter from a Chaplain

The Living Church News Bureau }
Chicago, July 1, 1918 }

MANY people will be interested in the report of the Billy Sunday executive committee of the results of the campaign of the evangelist in Chicago, which closed on May 19th, the report being published by the executive secretary, Mr. Frank E. Mayer, on June 28th. Mr. Mayer's figures show that 49,165 persons went forward to shake hands with Mr. Sunday, and 30,745 of these signed cards. Of these signers 14,344 indicated that they were members of some Church and were classed as "reconsecrations". The other 16,041 were listed as "conversions". Nearly all designated some Church as preferred. Some of the figures given, in descending order, are:

	CONVERSIONS.	RE-CON-SECRATIONS.
Methodists	3,978	3,611
Presbyterians	2,973	2,259
Baptists	1,377	1,853
Congregationalists	1,960	1,161
Lutherans	1,362	1,440

The Episcopalians, recording 485 conversions and 574 re-consecrations, may be classed among the "upper middle-class", or those aggregating over 1,000 reporting. At the end of the list are found the Unitarians, reporting an aggregate of 9; Chinese, 6; Moravians, 2; Dunkards, 2; Spiritualists, 4; New Thought, 4; Latter Day Saints, 5. The Mormons come at the foot, returning 1 re-consecration. From the Jews are reported 102 conversions, and 63 re-consecrations. Among the strange sects listed is "The Church of the New Civilization". There were 114 meetings for boys and girls, at which the aggregate attendance was just 14,000. There were 7,678 "neighborhood prayer meetings", at which the attendance was

72,951, with 175 conversions. Forty factory meetings for women were held, with attendances varying from 50 to 2,500. Meetings were held in 28 hospitals. A weekly meeting for maids was held with an average attendance of 80. Conferences were held by welfare workers in many business houses. Mr. Mayer, who expects a fuller report later, said:

"There are many pastors who have not yet reported as to the results of the campaign from the standpoint of additions to the Church.

"It may be that the number joining the Church may not be as large as it was hoped they would be, but we believe there were many valuable and permanent results, as the report shows.

"The real result of the campaign will be known next fall and winter. If the evangelistic spirit appears in the Churches in greater power than it has in the past, we believe it will be because of the impulse towards evangelism given by the Sunday campaign. We have the statement of a large number of the pastors that the Churches have been greatly benefited, and the building up of large Bible classes, which were the result of the campaign, and the enlisting of nearly 2,000 business women, who have joined the Chicago business women's council, give promise of important results in the churches this fall."

BROTHERHOOD OF ST. ANDREW

The summer meeting of the local assembly of the Brotherhood of St. Andrew was held at the Church of the Holy Apostles, Albany Park, on June 27th. It was fitting that this first assembly under the present administration should be held at the church of which the chaplain, the Rev. E. S. White, is the priest in charge. It may be recalled that this new mission is largely an outgrowth of the work of Brotherhood men from St. Simon's, the mother parish. The percentage of men attending at the Holy Apostles and taking an active part in

is that a sewerage system will have been installed. The soldiers in this camp are all from Texas and Oklahoma, a considerable number of them former National Guard men. They have been here since last August, are very weary of the camp, and keen to be ordered overseas. Perhaps before this is printed the Panther Division will be on its way to France.

"I have just made a religious census of one flying field with the following results: Out of 998 men in the field, 182 profess no religious preference; 95 call themselves Protestants; 191 are Roman Catholics; 150 Methodists; 103 Presbyterians; 77 Baptists, and 51 each of Lutherans and Episcopalians. There is 1 Rationalist; 1 Universalist; 20 Christian Scientists; 3 Unitarians; 2 Mormons; 2 New Light; 1 Free Church; 6 United Brethren; 2 Dutch Reformed; 3 Reformed Jews; 20 Congregationalists; and 26 Christians. Doubtless our proportion is about the same in the other flying fields. This would indicate that among the men where the average of education is the highest we have about nine times as many Episcopalians, in proportion, as in Camp Bowie.

"To my amusement, I am occasionally advertised as *Chaplin Godolphin* on the Y bulletin boards, and perhaps this is one reason why the men gather, expecting to see a man with a funny walk. Some of the Y secretaries are careful to keep as good order as possible during the religious service; others, however, are quite indifferent to this and go about their work behind the desk, allowing scores of men to shuffle around in the rear of the hall, thus making it difficult for those who wish to hear what is said from the stage. The entire service on a week night has to be condensed into a few minutes and one's vocabulary needs to be simple and direct. There is a good deal of musical talent among the men and nearly always a pianist can be found. The singing is greatly enjoyed by the participants, although neither the songs nor the hymns are of a very high order of merit.

"My work on the whole is worth while. It is subject to innumerable changes and disappointments: Results may be hard to see, but there is some return for the investment of time and energy. Some men are learning to pray. Many are using, with great satisfaction, the *Soldiers' and Sailors' Prayer Books*, and we are often asked for copies. The officers tell me that there is a noticeable decrease of profanity in our regiment, and I myself notice improvement in this respect. Every week a few new men make their Communion, and, through the co-operation of the local churches with the work done by the voluntary chaplain and the Brotherhood secretary, an increasing number is becoming known weekly to the city rectors."

CHURCH SCHOOL INSTITUTE PICNIC

The annual picnic of the Fox River Valley Church School Institute was held at Island Park, Geneva, on June 26th. Smiling skies and perfect summer weather greeted the five hundred and more merry picnickers from Glen Ellyn, Wheaton, Aurora, Batavia, Geneva, Elgin, and Dundee. Five parishes ran special cars to the entrance of the park. The Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, was in charge of the picnic, assisted by rectors and school officers from the other parishes. A great family picnic dinner was served at noon and supper in the evening. In the course of the day the attendance contest banner was awarded to St. James' Church School, Dundee. Another three months' attendance contest between the schools will be held beginning in September. H. B. GWYN.

WHITE STAR HOSPITALITY IN NEW YORK

MEN AND women of half a hundred churches of New York and vicinity have joined in a White Star Hospitality Service, which is provided with two host houses, some automobiles, and a small army of volunteer workers. Their work is of two kinds, and it is done through the Institute of Applied Christianity, which led in forming the service. Here is the first form:

Many enlisted men are sick in New York hospitals. Many more will be brought back wounded from France. The Government is creating in New York great base hospitals, with new specialized hospitals. Homes of men ill in New York are in distant states. Fathers and mothers of these boys go to New York to be with them. Volunteer hosts, both men and women, show these parents Christian hospitality—find them boarding places at prices they can afford, for New York is crowded and expensive; help them to find hospitals and locate their boys in them; put them in touch with churches they know something of; invite them into New



EMBLEM OF WHITE STAR HOSPITALITY SERVICE

York homes; and in cases of death do everything that kind hands and loving hearts can do.

The second form is:

A corps of volunteer visitors to sick boys in hospitals, going when possible in automobiles, and taking parents out for rides; also the sick boys when able to ride. Showing to these strangers, both enlisted men and their parents, interesting places and features of the city. An emblem has been devised to paste on wind shields of cars, consisting of a white star on a blue disc, signifying the car has been used to take a sick boy for a ride, and that enlisted men, strangers in the city, are free to stop the car and ask a ride—if there is a vacant seat, or if there is a future occasion when both can go for rides.

The work is well developed, and is now being organized to the end that all sick enlisted men can be sure of rides, no matter in what hospital, and that all parents may receive hospitable courtesies. Where parents are unable to make the trip to New York, responsible and sympathetic persons personally visit boys and go as far as they can to take the places of parents. Of course there is no charge in any form for the service. The office of the Institute and its service is 52 East Twenty-fifth street, between Fourth and Madison avenues, in the Madison Square district. If one prefers to write to an individual, rather than to the Institute, address Miss Dora C. Frazer, chairman of the White Star Service, or Mr. Eugene M. Camp, acting president of the Institute.

SOLDIERS FIGHTING THE SPIRIT OF PROFANITY

A YOUNG student from the University of Michigan at Fort Sheridan, in the Reserve Officers' Training Camp, writes to a friend as follows:

"I must tell you of the way a few of us handled the swearing proposition in our

end of the barracks. During the first week the 'cussing' was terrible. Three of us drew up a declaration which provides that the signers of the same shall be fined one cent each time they either take the name of God in vain or say anything that they would not say before their mothers. I was elected treasurer. All the fellows in our end of the barracks signed it. We took in seventy-five cents the first day. Since then profanity has decreased. Twenty cents was the limit to-day."

MEMORIAL DAY IN PARIS

MEMORIAL DAY, 1918, in Paris will never be forgotten by Americans, writes the Rev. Frederick W. Beekman, *locum tenens* at the Church of the Holy Trinity. Under the shadow of the German offensive begun two days before, with full knowledge that the thinner Allied line in the Valley of the Aisne had been rolled back by overwhelming numbers, that the enemy madly shouting "*nach Paris*" had almost reached Chateau Thierry, 46 miles away; to the sound of bursting shells from the long range guns, American soldiers, sailors, and war workers, in obedience to the President's proclamation, repaired to the Churches of the Madeleine and Holy Trinity, to the first at 10, to the second at 11 o'clock. Both churches were filled to the doors and crowds stood in the streets. At the Madeleine no such impressive service has been held since the war. French and American flags adorned the great pillars and floated over the altar while a full orchestra with harps playing the national anthems assisted the famous old organ as it led in hymn and chant. Cardinal Amette presided; American, French, and British priests were in the procession, distinguished representatives of the Allied Nations were present, including six French generals; and the Rev. Ernest G. B. Marsh of the Knights of Columbus delivered a patriotic address at the conclusion of the mass which the Cardinal celebrated.

At the American Church of the Holy Trinity, the service was held under the auspices of the Memorial Day Committee of many years standing. On either side of the altar, where they have hung since August, 1914, were the French and American flags. Under the west balcony were all the Allied flags. Great Britain (May God bless and preserve her) had ordered her famous Welsh Guards and Artillery Bands to Paris for this service. The effect of the procession as it entered the church from the cloister, singing *Onward Christian Soldiers*, was tremendous. First came the American colors under guard of sailors and marines with rifles at the shoulder; then the surpliced "war choir" of fifty voices, followed by the clergy, over twenty in number. Never before had Holy Trinity had in her procession clergy of so many nations and communions. There were Anglicans, British and American, including Bishop McCormick of our War Commission; there were French pastors, Scotch Presbyterians, and Wesleyan Methodists. But the touch of pathos and tragedy was given when side by side, in golden copes, came the archpriests of the Armenian and Roumanian Churches.

The Funeral March played by the bands followed immediately the reading of the President's Proclamation by Dean Beekman, who was in charge of the service. Chaplain Blunt of the British Embassy Church read the sentences of the burial office, the psalm was sung, the lesson was read by Dr. Goodrich of the American church of the rue de Berri, Chaplain Cardew of St. George's led in the Creed, Dean Beekman prayed for national penitence, our country, our allies, the army and navy, those at home, and

victory. Pastor Roberty prayed in French, after which, led by the bands and the choir, the congregation sang *God Save the King*, the *Marseillaise*, and the *Star-Spangled Banner*. Bishop McCormick offered the final prayers and pronounced the benediction and while all were still kneeling a trumpeter standing in the choir sounded taps. The service ended with the recessional, *The Son of God Goes Forth to War* (Whitney tune).

Among those present in seats of honor, were the American, British, Italian, and Japanese ambassadors, the Serbian, Belgian, Greek, Chinese, Cuban, Siamese, Portuguese, and Montenegrin ministers, and a Roumanian senator, while General Tasker H. Bliss, with ten other generals of the Allies, and many diplomatic representatives, occupied seats reserved. In the first pew sat the representative of the President of the French Republic, Monsieur Pichon, Minister of State, and other members of the French ministry.

The two services are the first of many to be held in France in memory of the American dead fallen in the great war.

CHAPLAINS RETURN ON MILITARY MISSION

CHAPLAIN LYMAN ROLLINS, U. S. A., and Chaplain Francis B. Doherty, U. S. A., have just returned from France on a military mission to the United States.

Chaplain Doherty is associated with Bishop Brent and Chaplain Paul Dwight Moody (son of the well-known evangelist of that name) in the General Headquarters Chaplains' office. When leaving France on his present mission the chaplain asked General Pershing: "May we not tell our people in America that the moral and religious situation here is eminently high and very satisfactory?" The reply was: "Yes, and you may say furthermore that it is going to be kept up to that!"

Chaplain Rollins says of his regiment: "There are religious ministrations to every man in the organization, Catholic, Protestant, and Jewish. All are regular in their attendance at services, and their moral conduct is of the very highest." The military authorities are doing everything possible to safeguard the men, and these respond readily and eagerly."

Both Chaplain Doherty and Chaplain Rollins spoke enthusiastically of the altogether admirable spirit of fraternity among those ministering to our soldiers. Each is working for the best interest of every man.

The two chaplains have left Washington to visit the Chaplain Training School at Camp Zachary Taylor, Louisville, Ky. On the completion of their mission, they will return to the front.

THE AMERICAN RED CROSS IN CHINA AND JAPAN

A NEW DEVELOPMENT of the American Red Cross appeared in at least three cities in China—Pekin, Shanghai, and Canton—in connection with the second Red Cross war fund drive.

In each of these cities there is an active Red Cross chapter, and meetings were held and processions formed in which ninety-nine per cent. of the marchers carrying Red Cross banners were Chinamen. When the drive was finished more than \$100,000 had been paid in, and 50,000 Chinese had become associate members of the local chapters of the American Red Cross. Two civil and military governors cabled through Nankin, saying that they considered it a privilege to cooperate with the American chapter.

In Japan, too, there has been great en-

thusiasm and a dispatch from the Embassy there states that the original estimate of \$25,000 for the drive has been more than doubled, more than \$60,000 having already been reported.

When the apportionments were made for the Second War Fund Drive the foreign chapters were asked to give \$300,000. They came "over the top" with more than \$1,400,000, and the returns are not all in yet.

CONSECRATION OF ST. PAUL'S CHURCH, BROOKINGS, S. D.

ON WEDNESDAY, June 19th, the new church at Brookings, S. D., was consecrated by Bishop Bursleson. Mr. A. E. Winegar read the request for consecration, the Rev. W. B. Roberts read the Sentence, and the Very Rev. E. B. Woodruff preached a splendid sermon. The emphasis of the sermon was on the need for the consecration of our lives to-day, through worship, to the Kingdom of Christ, and our American need for a deeper reverence and a keener sense of the spiritual basis of life. At the same service the lectern carved by Kirchmayer and presented by Dr. R. L. Slagle, president of the University of South Dakota, in memory of his wife, was blessed by the Bishop.

After the service St. Paul's Guild served luncheon in the basement of the church to the congregation, and short talks were given by the Bishop, Dean Woodruff, the Rev. Paul Roberts, the Rev. W. H. Anthony, and Dr. Slagle.

ANNUAL CONVOCATION OF SOUTH DAKOTA

THE ANNUAL CONVOCATION of the district was held on June 15th, 16th, and 17th. The actual business could be finished in one day, undoubtedly, but where distances are great and many seldom see a brother clergyman, it means much to have several days of informal visiting and conference. In fact, perhaps the thing which marks the convocation above all other things is the splendid spirit of comradeship and an absolute lack of those petty differences that sometimes divide the clergy and injure their effectiveness for the one great issue, the bringing in of Christ's Kingdom.

A most welcome guest was the Rev. Dr. Charles L. Pardee. To many who knew nothing of the work of the American Church Building Fund Commission his message was of the greatest interest, and all were given a new and bigger realization of the large work it is doing in the Church. His stories to the groups which gathered on the porch of the deanery will not soon be forgotten.

A resolution of greeting and a pledge of hearty support was unanimously voted to President Wilson.

The most important business was the division of the district into deaneries. In such a large state as South Dakota, with its many small towns and only one clergyman for two or three counties, and its many communicants living where there can be no regular services, the deanery system will be a valuable attempt to meet the problems thus created. Three of these deaneries have already been established, the Rosebud Deanery, with its center at Dallas, and the Rev. W. B. Roberts as Dean; the Southern Deanery, with its center at Yankton and the Rev. E. F. Siegfriedt as Dean; the Northern Deanery, with its center at Aberdeen and the Rev. F. B. Bartlett as Dean. The Central Deanery, with its center at Mitchell, awaits organization until fall.

Another important piece of business was the unanimous passing of the resolution originally passed by the diocese of South

Carolina in regard to Christian Unity. The only change in the wording was the including of the Committee of the General Assembly of the Presbyterian Church, to which to send the resolution in addition to the Commission on Unity of the National Council of the Congregational churches and our own Joint Commission on Christian Unity.

On Sunday the preacher at the morning service was the Rev. W. H. Anthony. In the evening there was a special Litany and addresses on The Church and the War by the Rev. F. B. Bartlett, Dean E. B. Woodruff, and the Rev. Paul Roberts.

Mr. C. D. Rowley was elected treasurer of the district and the Rev. Paul Roberts the secretary.

The Bishop's banner, for the Church school giving the largest per capita offering to General Missions through the mite boxes, was presented to the school of Grace Church, Huron, with an offering of \$3.26 per child.

DEATH OF DEVOTED TROY (N. Y.) CHURCHMAN

THE DEATH of Charles E. Allen on June 20th deprives the Church in Troy, N. Y., and in the diocese of Albany of one of her most devoted and active laymen. Mr. Allen was born in Troy in 1861 and resided there all his life. For more than thirty years he had been in the employ of the Federal Government as a letter carrier, yet there was never a time when he was not also busily engaged in his Master's business. While a young man he became deeply interested in the Brotherhood of St. Andrew. He served St. Luke's Church in the iron works district of Troy as lay reader in charge and as assistant to the rectors there for more than six years, frequently preparing classes for Confirmation. When his services were no longer needed at St. Luke's, Mr. Allen offered himself for work at the church in Schaghticoke, where he officiated for more than ten years. When he finally gave up his work in Schaghticoke, owing to continued ill health, the whole village mourned his departure, as he had not only endeared himself to the Churchpeople there but to many outside the Church's fold. Besides his wife, Mr. Allen is survived by two sons, Samuel E. Allen of Troy and Lieut. Charles E. Allen of the A. E. F., now serving in France, and one daughter, Mrs. John H. Albert of Troy. For ten years Mr. Allen had been chaplain of King Solomon's Primitive Lodge, F. & A. M., where his quiet Christian influence was one of the most potent factors. The funeral was held on June 23rd, the Rev. James Caird officiating.

A VISION AND A MASSACRE

THE REV. DR. RIDGELY, Dean of All Saints' Divinity and Catechetical School in Hankow, sends the following letter. It was written by a young Chinese in Paotingfu to a Chinese friend in Hankow:

"I want to write you about one of our local officers who is now in or around Hankow, in one of the military hospitals, I think. His name is Col. Niu Hsiang Ch'en, and he belongs to the third regiment of the second division of Chihli troops.

"His family live here and his son studies English in the Y. M. C. A., but he has never had any time for Christianity. Just before Yochow was captured by the Southern troops he was badly wounded in the leg and was taken to the mission hospital there. According to a letter he has just written home, the night before the Southern troops entered Yochow he dreamed that a man stood by his bed and said: 'I am Jesus and have come to warn you that if you do not

leave this hospital immediately you will receive great harm.' He woke up and thought that it could not mean anything, as Christianity and Jesus were all a hoax anyway, but when he fell asleep again it was repeated, and then again the third time. As soon as daylight came he got up and though still hardly able to walk, told the hospital attendants he had to start home. They tried to prevent him, telling him that the foreign hospital was the very safest place one could be, but he persisted, and made his way out of the country. As you know, when the Southerners entered the city that day, in spite of the American and Red Cross flags they forced their way into the hospital and killed every man of the Northern wounded there. Niu was the only one who escaped. Now he has written for his whole family to begin studying the Bible immediately, that they may become Christians as soon as possible. I have not been able to find out whether Niu himself has gotten connected up with the Christians in Hankow, but write to you to see that he is properly followed up, for a man who has had an experience like his must be destined for something extraordinary. Let me know what you find out."

DR. DEARMER SHIPWRECKED

THE MANY Churchpeople who know or are interested in Dr. Percy Dearmer will be distressed to learn that he was shipwrecked on the voyage between India and Japan, and will at the same time be relieved to learn that he and his family are safe and proceeding on their journey. Dr. Dearmer writes from Singapore under date of April 13th:

"We were shipwrecked last Saturday in a French ship, the *André Lebou*, our own at Calcutta having been commandeered. She was thrown over by a storm in the Straits. We spent the night in an open boat. Almost by a miracle (she was kept up by drifting on a sandbank), the ship has been saved. But our heavy luggage is all ruined. We never thought to find ourselves alive. But here we are. It is becoming more and more difficult and expensive to travel every week. . . . We are all quite well and altogether recovered."

A later letter tells of the arrival in Japan of Dr. and Mrs. Dearmer, with their baby (three months old when shipwrecked). They hope to reach San Francisco about the first of July.

A LONG ISLAND HOUSE OF PEACE

THE SISTERS of the Holy Nativity, whose House of Retreat at West Orange, N. J., has been a haven of blessing and repose to many women, have recently removed to Bay Shore, Long Island. Their new dwelling, the noble gift of Miss Sara Lawrence of New York to the Sisterhood, is a spacious homestead, surrounded by beautiful grounds. Stretches of turf encompass it, shaded by superb trees; the wonderful gardens are filled with flowers, fruit, and vegetables. The country about is more than attractive; there is a far view of the sea and a bracing tang of salt in the air."

The house seems the abode of peace. It is of the large, English country type, with a great reception hall, from which a broad staircase leads to a hall above. On this the bedrooms open, all bright and cheery and well supplied with closets. Other chambers are in the third story and there is a liberal allowance of bath-rooms.

On the ground floor are the dining-room, large pantries, and kitchen, the Sisters' sitting-room, and the chapel, containing the fittings visitors to the West Orange house learned to love in connection with certain

sacred experiences. Wide porches, one fully screened, offer chances to read and muse out of doors. Already about the new home is the atmosphere of peace that renders this an ideal spot for women desiring a rest of a few days or weeks to secure it in congenial surroundings.

SALT LAKE CITIZENS SUSTAIN ROWLAND HALL

ALL OVER the country Church schools are suspending until after the war. This, however, is not true of Rowland Hall, Salt Lake City, which because of the financial backing of the citizens will continue to serve its useful purpose. The finance committee recently appointed by the Acting Bishop of Utah has as its chairman Dr. W. L. Ellerbeck, one of the leading citizens. The treasurer is Mr. John M. Hayes, who is also treasurer of the Utah Copper Company. A few other prominent citizens make up the personnel of the committee, which is attempting to raise a fund of \$30,000 to provide against a possible deficit extending over five years. Ten thousand dollars has already been secured and the committee feels confident of securing the balance.

Rowland Hall stands on high land overlooking the valley in a residential section of Salt Lake City. Its equipment is as good as that of many eastern boarding schools and far better than the average girls' school in this country. In the main building each girl has a room to herself. There is no dormitory system. The school building has exceedingly well-lighted class-rooms. There is also a large gymnasium and a swimming pool. Between the home and school building and opening into both is the chapel, consecrated for religious services.

Miss Eloise R. Tremain, the principal, has just resigned, and her successor will be Miss Minerva M. Buckner of Havergal College, Toronto. Miss Buckner, who will also teach French in the school, has lived much abroad and has had experience teaching in Church schools in this country. With few exceptions the faculty will remain as before.

Since its foundation more than five thousand girls have gone to this school. It would seem that Rowland Hall should this coming year have one of the best years in its history. There are accommodations for over thirty boarding pupils, and the day school will accommodate as many day pupils as present themselves.

A NEW DOMESTIC SECRETARY

THE REV. FRANCIS S. WHITE, who was elected at the May meeting of the Board of Missions as Domestic Secretary, has signified his acceptance of that post. A native of New York City, a graduate of Hobart College and the General Theological Seminary, his entire ministry has been spent in the Middle West. After graduation he was at first assistant at St. John's Church, Detroit, then for five years a member of the Associate Mission at Omaha, and later rector of Trinity Church, Atchison, Kansas. Since 1911 he has been Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., and president of the Standing Committee of the diocese of Western Michigan. While in Omaha he was the editor of the *Nebraska Crozier*, and he is at present one of the editors of *The Witness*. He is also the author of *The Story of a Kansas Parish*.

For the past year Mr. White has been a chaplain at Camp MacArthur, Waco, Texas, with the Seventh Division, U. S. A., in which the Michigan National Guard has been incorporated. Since February he has been in the service of the War Commission. Although reluctant to relinquish his services

as chaplain, Bishop Perry feels that he ought to take up the important work the Board has asked him to do, and he will enter on his new field of usefulness in the early fall. The Church is to be congratulated on this addition to the staff of the Church Missions House.

TWENTY-FIVE YEARS IN JAPAN

BISHOP MCKIM has completed twenty-five years as Missionary Bishop of Tokyo, Japan. He was consecrated on June 14, 1893, in St. Thomas' Church, New York, as was also Bishop Graves of Shanghai.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

In 1893 St. Paul's School for boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly eight hundred students.

St. Margaret's School for girls in 1893 had forty-nine pupils; its present number is two hundred seventy-five.

These are a few of the interesting statistics which Bishop McKim has to tell.

THE FIRST DAKOTA DEACON TO THE FIRST CHINESE BISHOP

FIFTY YEARS AGO, on Whitsunday, 1868, the Rev. Paul Mazakute was ordained deacon — the first Dakota to enter holy orders in the Church. On Whitsunday last there was held at his grave on the Santee reservation in South Dakota a memorial service commemorating the event, and his daughter, Mrs. Rebecca M. Frasier, placed in the hands of the superintending presbyter a check, asking him to give it to Bishop Burleson to be used in some appropriate way as a memorial thankoffering. The Bishop has sent it to the treasurer of the Board to be forwarded to the first Chinese bishop — who has recently been elected — as a thankoffering in memory of the first Dakota deacon. Bishop Burleson felt that the gift should go to something outside the district of South Dakota, thus linking the significant event of fifty years ago with the larger work of the Church.

WILL GO TO FRANCE AS SPECIAL PREACHER

AMONG THOSE invited to go to France as special preachers to the soldiers is the Rev. John Moore McGann, rector of Christ Church, Springfield, Mass., and formerly of the diocese of Chicago. Mr. McGann has accepted and is probably now well across the ocean on his way to France. As a former chaplain in the army Mr. McGann is exceptionally well equipped for this special service.

During the absence of the rector his associate, the Rev. Edmund R. Laine, Jr., will be in charge of the services at Christ Church — at least pending his appointment as a chaplain in the army, for which he has already qualified.

MEMORIALS AND GIFTS

THE REV. BENJAMIN L. RAMSAY, rector of Trinity Church, Granville, N. Y., recently ordained to the priesthood, has been presented by members of his parish with a purse of gold in cordial recognition of the excellent work he has done since coming to the village a little over a year ago.

ON SUNDAY evening, June 16th, a service flag with fourteen stars was dedicated at St. Andrew's Church, Norwich, by the

rector, the Rev. William H. Smith, assisted by his brother, the Rev. Leonard Smith, and Otto Mush, a lay reader. The flag was a gift from the ladies' guild. The church bell was rung fourteen times just before Evensong, once for each star upon the flag. The rector preached a sermon on Patriotism.

MRS. MINORS, a communicant of St. Paul's Church, Marinette, Wis., has donated the use of a hall for social activities. It is on Main Street within two blocks of the church, and consists of kitchen, dining room, toilet room, check room, ante room and a hall 20x66 feet. It is equipped with electric light and piped for steam heat. St. Paul's is also recipient this past week of a new chancel book, and also a brass book desk for the chapel.

MRS. GUSTAVIA A. SENFF has generously given to the trustees of the diocesan centre of the diocese of Connecticut, for work among men and boys, the splendid camp property to be known as Camp Washington, including about two hundred and fifty acres in the towns of Morris and Washington in Litchfield counties, about two miles from Bantam Lake, Conn. Its location on high hills with a commanding view makes it an ideal vacation place. It is the plan of the trustees to give men and boys the finest sort of an outing in this place; to inspire them to love and to know nature; to teach them some of the fundamentals of agriculture; to afford rest and recreation; and to have helpful conferences. The camp is open from the first of May until the first of October.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

From Ketchikan to Nome via Seattle! — A Physician at Anvik?

BISHOP ROWE visited Sitka during the second week in June, and confirmed several persons presented by the Rev. G. E. Howard. He also stopped at Douglas (Canon Butcher) and Juneau (Dean Christian), where one adult was confirmed; at Wrangell (Rev. Harry P. Corser), where four adults were confirmed; and visited Ketchikan during the third week in June, where he confirmed eleven adults—ten from the Indian congregation, and the wife of Mr. R. C. Jenkins, a former Congregational minister who was ordained two days later. The Bishop left Ketchikan for Seattle to catch the steamer for Nome, hoping to get to Point Hope and back to Nome before the ice closes in, endeavoring to reach Fairbanks in the fall by way of the Yukon.

THE ALASKA division of the Bureau of Education has notified the Rev. John W. Chapman of Anvik of its willingness to station a physician at Anvik if our mission there can provide him with a residence. Such an arrangement would insure the presence of a doctor to care not only for members of the mission staff, but for the people of the surrounding country. At present our missionaries at Anvik are about two hundred miles from the nearest doctor. There is an Indian population of about four hundred within a radius of fifty miles. Dr. Chapman has already completed, with the aid of friends in this country, a small building for use as an infirmary. He is now anxiously considering the possibility of providing for the physician's residence. The Indians have offered to do all the work without compensation. To pay for the logs, provide the necessary hardware, etc., will cost approximately \$750. Dr. Chapman has asked Dr. John W. Wood, 281 Fourth avenue, New York City, to receive and forward to him gifts for this purpose.

ALBANY

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

Work of a Lay Missionary — Archdeaconry of Albany—Candidate for Orders Wounded in France

MR. HENRY S. DOUGLASS, a lay missionary in the Adirondack region, has resigned his work owing to continued ill health. He has been in charge of the missions at St. Hubert's and the Keene Valley for the past four years and in spite of all kinds of discouragements, owing to isolation and extraordinary weather, he has done excellent and praiseworthy work. During the past winter and spring Mr. Douglass conducted two services each Sunday in the church at St. Hubert's, morning and evening, besides the Sunday school. During Lent the Penitential Office was read each Wednesday evening and on Thursdays he walked to Keene Valley, where a service was conducted for the scattered Church families in this remote region. These services in Keene Valley were all held in a private residence, as we have no church building. Since Mr. Douglass has been in this field the indebtedness on the building at St. Hubert's has been paid and the edifice consecrated. The exterior of the church has been painted and the shingles have been stained. Three complete sets of beautifully embroidered altar cloths have been given by Miss Nellie P. Carter in loving memory of her sister, Miss Elizabeth Carter. A pair of seven-branched candlesticks have been presented by the congregation in memory of the Misses Grace and Anna Hale. A silver lavabo has been received from the members of the Otis family in memory of Mr. Robert A. Otis, for many years a devoted friend of St. Hubert's, who gave generously of his money and labor for the erection of the church. A new parish house, the latest addition to the plant, was dedicated to the memory of the late Rev. George W. DuBois, D.D., last February.

THE ARCHDEACONRY of Albany met in St. Luke's Church, Chatham, on June 10th and 11th. Evening Prayer was said Monday night, the Ven. Roelif H. Brooks officiating, with an instructive sermon by the Rev. Stephen E. Keeler, Jr. On Tuesday morning the Holy Communion was administered by the Archdeacon, assisted by the lay reader in charge of St. Luke's, who acted as server. The principal business developed from the reports of the missionaries. The Rev. Pierre McD. Bleeker of Ashland, a remote parish in the Catskills, asked the archdeaconry to provide him with a Ford car. His proposal was referred to a committee to report at the next meeting. The Rev. J. L. Roney, priest in charge of St. Paul's Mission, Schenectady, reported a wonderful opportunity for work among the employees of the General Electric Company, a branch of which was being built not far from St. Paul's. He said some sort of an equipped parish house is an imperative need if the growth of the Church is to keep pace with the remarkable growth of Schenectady. The Rev. George Alexander Perry, Jr., rector of Trinity Church, Watervliet, called upon to describe conditions in the Arsenal City, said that the population at present is in a state of flux and that while the problem of the soldiers is not impossible, the problem of the civilian workers in the Arsenal is becoming increasingly difficult owing to unsatisfactory housing conditions and the unsettled state of the workers. He intimated very strongly that the Church's greatest and most imperative need at present is adequate parish house facilities. His own parish being large and demanding all of his attention, it was physically impossible for him to devote very much time to the special needs of the government employees. Mr. Perry is maintaining services in his own

church unassisted and conducting services in a chapel of ease not far from the arsenal. At 2:30 the archdeaconry reassembled in the parish hall to listen to an address by the Rev. Eugene Noble, D.D., pastor of a Methodist church in Schenectady, on the life and influence of Jonathan Edwards, after which a vote of appreciation was unanimously passed. It was suggested that hereafter, as far as possible, the meetings of the archdeaconry be held in the mission stations.

THE REV. SETH A. MILLS, rector of St. Luke's Church, Troy, has received word that his son, Lieut. Harold Colthurst Mills of the Sixth Regiment, United States Marines, was severely wounded at Chateau Thierry, France, in the battle there on the 10th of June. Lieut. Mills is a graduate of Trinity College, Hartford, Conn., and at his entrance into the United States service was a senior at the Berkeley Divinity School. A young man of exceptional promise, had he chosen to remain at home, he could have taken holy orders and claimed exemption, but is not the sort that would hide behind a vestment.

AT ST. BARNABAS' CHURCH, Troy (Rev. Geo. N. Holbrook, rector), on the Fourth Sunday after Trinity, a service flag of twenty-nine stars was blessed and placed in the church. The stars were arranged in the shape of a cross, and at its intersection a gold star for Burton Wellington indicated the first Trojan to be killed on the field of honor. In addition to the daily service maintained in this parish for thirty-six years, the rector has a noon-day service daily, consisting of the Office for the Sixth Hour and intercessions for those in the service of the nation.

AS THE Rev. Frank Damrosch, Jr., rector of St. Luke's Church, Mechanicville, was returning from a service at Round Lake, not long since, the front spring of his car broke, rendering the steering gear unmanageable and causing the car to strike a roadside tree with great violence. The machine was quite badly damaged, wind-shield and wheel being smashed and the frame bent. Mr. Damrosch, who has used the car in his ministrations to several scattered country congregations, was but slightly injured himself. He borrowed another car from a friend and proceeded to the church at Clifton Park, where he held the service appointed.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Bishop Visits Camp Wheeler

THE BISHOP has just made a visitation of two days at Camp Wheeler. He was the guest of Horace R. Chase, camp secretary of the Brotherhood of St. Andrew, and the Rev. Robb White, Jr., a chaplain, during his stay in the camp. The first day his time was taken up chiefly in visiting different parts of the camp. He went through the Base Hospital and talked with many of the patients, giving them words of comfort. Supper was taken with officers of the One Hundred and Twenty-first Infantry, after which he went to the stockade and spoke to the prisoners. Returning to Y. M. C. A. building No. 47, he addressed a well-filled house of the soldiers. Immediately following this he attended a reception given by the officers and their wives of the One Hundred and Twenty-first Regiment. Thursday was also a very busy day, commencing with Holy Communion at the Base Hospital. At a conference then with the clergy of the City of Macon he discussed the best means of carrying on religious work among the soldiers. Various opinions were expressed, but it was left to the civilian chaplain and camp secretary to work out a definite plan.

At the religious service in Y. M. C. A. building No. 44, the Bishop made the principal talk, and was listened to by a large number of boys from the camp, who showed their interest and approval by the closest attention. After the meeting the Bishop was driven to Macon where he took the night train for Atlanta.

CENTRAL NEW YORK

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

Grace Church, Carthage

BISHOP FISKE, recently addressing a patriotic meeting in Grace Church, Carthage (Rev. F. S. Eastman, rector), suggested that the parish express appreciation of their rector's work by advancing his salary. The vestry soon met and advanced it twenty-five per cent. and also paid it for the year beginning last Advent. The rector conducts a weekly meeting of Boy Scouts with seventy-five boys enrolled. The Great Club of Great Ideals for Great Americans, which he organized at the suggestion of the Hon. Ben Lindsey of Denver, who is honorary president, with Mr. J. L. Strickland, a vestryman, as president, has had great success. For years the rector has been speaking in public schools on these ideals.

CONNECTICUT

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

Archdeaconry in Session

THE ANNUAL meeting of the New London archdeaconry was held in St. Paul's parish house, Willimantic, on June 19th. Archdeacon Brown opened the session. Appropriations and apportionments were paid for the year. The Rev. Albert Jepson was elected secretary and Augustus T. Sullivan of Norwich was reelected treasurer. The Archdeacon appointed the Rev. Messrs. Sherwood Roosevelt, W. H. Heigham, and Albert Jepson as delegates to the approaching country church conference in the Berkeley Divinity School. Permission was given St. Mark's Church, Mystic, to sell the parish house provided that after paying the mortgage the net receipts be incorporated in a permanent fund.

THE FOURTH SYNOD of the Province of New England will be held in St. Paul's Church, New Haven, on the 22nd, 23rd, and 24th of next October.

DALLAS

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

Patriotic Service

A GREAT patriotic demonstration was held in Weatherford on Sunday, June 23rd, under the auspices of the Masonic lodges of the county, and conducted by the Rev. Edward H. Earle, chaplain of the 132nd Field Artillery, who preached a sermon. At the close of the service, which was held in All Saints' Church, a portrait of Marshal Joffre was presented to the artillery regiment on behalf of M. de Hammond, on whose ranch near Weatherford they had recently been engaged in gun practice.

RECENT ADDITIONS of stars to the national service flag in St. Andrew's Church, Fort Worth, bring the number to forty-five. It started with twenty-two.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

May Secure Episcopal Residence

NO DOUBT it will be a surprise for people to learn that the diocese has never provided a residence for the Bishop, who since his

consecration in 1900 has lived in the house owned by the Cathedral parish and loaned to the diocese. The house adjoining the property is now for sale, to close an estate, and may be secured by the diocese if action is taken within sixty days. The Standing Committee has recommended its purchase and as a starter two laymen have each offered \$500. It is hoped the diocese may secure this fine property at the reasonable price necessitated by the immediate closing of the estate.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Prospect for Return of Bishop Francis—At Bedford—War Chest

BISHOP FRANCIS has intimated that if present plans carry he may return from France in the late autumn and preside at the eighty-second council of the diocese in January. Besides cabling greetings to the Bishop the recent diocesan council appointed Mr. Louis Howland and the Rev. J. D. Stanley a committee to write him the greetings of the diocese.

ST. JOHN'S CHURCH, Bedford (Rev. A. E. Cole, vicar), is planning an addition to the nave of the church.

THE CLERGY throughout the diocese were active in the county war chest campaigns.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Wins the War Cross

THREE SONS of an officer of Grace Church, Cedar Rapids (Rev. R. J. Campbell, rector), are now in France. One was recently decorated with the *croix de guerre* for exceptional bravery. The recipient of this honor, Chauncey Powers, was a member of St. Vincent's Guild of Acolytes, and was studying for holy orders when his country called him into service.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Brotherhood Assembly on Lake Pontchartrain

THE QUARTERLY meeting of the diocesan assembly of the Brotherhood of St. Andrew was held on Commodore Jahncke's yacht *Reverie*, "somewhere" in Lake Pontchartrain, on June 20th. Dinner was served on the boat, away from heat and mosquitoes, and the Rev. Dr. Capers, new rector in charge of Trinity parish, New Orleans, made an address.

MISSOURI

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

At Jefferson Barracks

THE CHURCH CLUB of St. Louis raised a fund last November to place a chaplain at Jefferson Barracks for the period of the war. The Rev. Samuel M. Dorrance was selected, on the recommendation of Bishop Perry. At work since January 1st, although handicapped by the unattached nature of his service, he has been very successful — so successful, in fact, that in June he was appointed a first lieutenant in the army and detailed to Jefferson Barracks as the regular army chaplain. The Church Club feels amply repaid for its efforts.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Forty Years' Ministry

ON SUNDAY, June 16th, the fortieth anniversary was noted of the ordination of the

Rev. D. A. Sanford, missionary at Gallup, which occurred at Milwaukee, Wis., on June 16, 1878. Beginning in Wisconsin, his ministry has been largely in the Rocky Mountain region, and on the Western prairies. There were eleven violent deaths in Las Vegas, New Mexico, while he was there in 1880. For fifteen years he was a missionary among Indians, for a while, among Sioux Indians in South Dakota, but principally among Cheyennes in Oklahoma. Through the intercession of Mrs. Mary D. Burnham, a deaconess of Central New York, certain Indian prisoners had been turned to the Church and missionary work was begun among Cheyennes and others in 1881. After long neglect, Mr. Sanford took up that work in 1894. In addition to work among older Indians, he visited with regularity seven government schools for Indian children, and two U. S. military posts. In 1904 he founded the Whirlwind Mission School, and besides, did work among white people. His work in Oklahoma and elsewhere has been among a great variety of people. In baptisms and other official acts, five Indian tribes have been reached, and fully twenty nationalities and races have been touched during his ministry of two score years.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Two Chaplains Leave for France

TWO MORE of the clergy of the Church are part of the American Expeditionary Forces, both serving with the Sixty-third Coast Artillery. They are Lieut.-Col. Arthur P. S. Hyde and Chaplain Wood Stewart. Col. Hyde was formerly minister in charge of St. Clement's Church, Seattle, and is now honorary curate of that parish, while Chaplain Stewart was formerly rector of the Church of the Epiphany, Seattle. Col. Hyde is a graduate of West Point and has been twenty-two years in the army, during the greater part of the time as an officer of coast artillery. Chaplain Stewart was appointed chaplain of the Washington Coast Artillery Corps, National Guard, in May, 1917, and was mustered into federal service on July 25, 1917. He was assigned to the Sixty-third Coast Artillery, United States Army, in December, 1917. The Sixty-third, while a regular regiment, includes among its personnel many former members of the Washington National Guard, with many young men from Seattle, Tacoma, Bellingham, and Everett parishes. The regiment will be equipped with 155-millimeter motor-drawn guns of the latest French type.

PITTSBURGH

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

Clerical Union—Outdoor and Community Service

THE CLERICAL UNION held its last meeting for the season on June 24th at the Church of the Incarnation, Knoxville, the opening service being a celebration of the Holy Communion by the Rev. L. F. Cole, rector. Luncheon served by the ladies was followed by a paper by the Rev. Dr. H. A. Flint, introducing a discussion on Social and Economic Conditions after the War, which elicited much enthusiasm. There was good attendance and the season just closed is considered very successful.

DURING JUNE several Pittsburgh parishes have been holding the Sunday evening service outdoors, the choirs singing familiar and patriotic hymns, and the addresses being largely of a patriotic character, sometimes by a clergyman, other times by a layman or woman. In the East End, Calvary parish, the largest congregation, has united with

neighboring Christian bodies in a community service on Sunday evenings, with the choirs of all the churches, and a sermon by one of the pastors. Large congregations have gathered, as many at times as 1,500. The services have been held on a large vacant lot near Calvary Church. In connection with this service there has been instituted what has been designated as The Call of the Bells. Every night the chimes of Calvary Church play *America*, and all within sound of the bells, and others who will, are asked to unite in short prayers for the nation, the soldiers and sailors, and victory. A community service is to be held during the evenings of July and August in Carnegie Music Hall, for the Oakland district of the city. Several of our churches and clergymen have been invited to take a share.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
In the Trenches near Quincy

THE REV. WM. M. GAMBLE, priest in charge of the Church of the Good Shepherd, Quincy, has enlisted with a farm aid agency and has been "in the trenches" planting and cultivating corn on farms near Quincy. The local papers have made much of it. He places the money he makes in a missionary mite box.

RHODE ISLAND

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

Two Clergymen Complete Quarter Century of Service—Guild of St. Barnabas for Nurses

TWO of the Rhode Island clergy celebrated their twenty-fifth anniversaries of ordination on Sunday, June 23rd. The Rev. Asaph S. Wicks, rector of the Church of the Good Shepherd, Pawtucket, since 1899, held an appropriate anniversary by dedicating a new pulpit presented by the daughters of George and Betsey Forrest in memory of their parents. There was also a special musical programme and Mr. Wicks preached a sermon reviewing events in his ministry. The Rev. William Pressey, rector of St. John's Church, Ashton, and secretary of the Rhode Island convention, marked his anniversary by celebrating the Holy Communion on Friday evening, June 21st, making it a corporate Communion of the parish. On the following Sunday Mr. Lewis D. Learned, the senior warden, reviewed the financial condition of the parish and appealed for an enlargement of the work.

THE GUILD OF ST. BARNABAS for Nurses held their annual meeting at St. Stephen's Guild House, Providence, on June 13th, the Rev. Dr. Fiske, chaplain of the guild, presiding. Report from the Relief Association showed the society in good condition. The secretary's report was interesting. The guild made its corporate Communion on the Sunday previous and on the Sunday following the annual sermon was preached by the Rev. Charles E. Jackson.

SOUTHERN FLORIDA

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

The Cross of War—Patriotic Service—Bishop Gray

RANDOLPH H. COBB, only son of the Rev. and Mrs. R. P. Cobb of the Cathedral School at Orlando, who has been in ambulance service in France for six months past, was recently awarded the *croix de guerre* for special bravery and efficiency as ambulance driver when removing wounded soldiers under fire. For a three weeks' period his ambulance section witnessed terrific fighting, he and others serving at times for periods of thirty-six to forty-eight hours

without rest, and on one trip, when his ambulance was loaded with wounded soldiers, five huge shells fell within a few yards.

ST. LUKE'S CHURCH, Courtenay, one of the group of east coast missions under the zealous charge of the Rev. W. H. Cresson, held an impressive patriotic service recently. A large flag, presented by Mr. Frank La Roche, was dedicated, and a service flag was also dedicated, the names of the boys in government service from this mission being given.

SPECIAL SERVICES were held throughout this district in compliance with President Wilson's call for May 30th. Bishop Mann had issued a circular letter urging fullest observance.

THE RT. REV. WM. CRANE GRAY, D.D., retired first Bishop of Southern Florida and greatly beloved throughout his former field, received glad welcome recently in St. Petersburg and Orlando.

WASHINGTON

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

Liberty Bonds Free Parish from Debt—Noon-day Prayers for Victory and Peace

THE ENTIRE indebtedness on St. John's Church, Georgetown parish, Washington, has been liquidated by Liberty bonds, consisting of \$725 Easter offering and \$1,125 special offering. The Sunday school has purchased \$105 in War Saving Stamps, to be added to the endowment fund.

THE PEOPLE of Washington observe 12 o'clock each day as a special time of prayer for victory and peace. A committee formed to be representative of all the people promoted this observance, which the President has authorized the heads of all Government departments to sanction. The District Commissioners issued a statement which carried authorization for the observance of the movement by street cars and traffic,

which stops on specified days during the time of prayer.

Posters similar to those of the Liberty loan drives and the Red Cross campaigns will be hung in all churches, Sunday schools, clubs, hotel lobbies, banks, and restaurants. "Give a moment to God" is their suggestive phrase.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Flower Service in Memory of Dead Rector

A SPECIAL flower service was given in Zion Church, Palmyra (Rev Jerome Kates, rector), on a recent Sunday, by the children of the Sunday school in memory of the Rev. John G. Webster, a former rector. A large cross was filled with roses by the children and after the service was placed on the grave of the Rev. Mr. Webster.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Woman's Auxiliary

THE DIOCESAN Woman's Auxiliary held its annual meeting at Cuero on May 22nd and 23rd, called to order by the president, Mrs. A. W. S. Garden. An interesting address on the amendments to be brought before the next Triennial was given by Mrs. J. Muir, one of the past presidents. At a corporate Communion in Grace Church on Thursday Bishop Capers was celebrant. The president's report showed that she had visited every parish except one and had organized sixteen new branches. The treasurer reported over \$1,600 raised for missionary purposes. A fund of about \$250, in hand for the training of a woman worker from West Texas, was a memorial to the late Miss Roberta Johnston. The educational secretary reported that sixteen branches had pursued a regular course of study. Receipts from the blue boxes for the year amounted to \$497.55. The president read Miss Lindley's letter on the Call to Prayer, dealing particularly with the spiritual side

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of winning the war. The subject was generally discussed and plans were made to carry out Miss Lindley's suggestions. The plan for an annual council of Churchwomen to meet concurrently with the diocesan council was presented by Mrs. Garden, and referred to the council through the Bishop, where the plan was officially adopted. The Auxiliary decided to raise \$600 for the support for a woman field secretary for the diocese. Mrs. Albert Massey was elected president for the next three years. A resolution expressing thanks and appreciation to Mrs. Garden, the retiring officer, was passed by a rising vote.

CANADA

Ordination of Returned Soldier—Death of Nurse after Air Raid

Diocese of Huron

A RETURNED soldier, so badly wounded at the front that at one time his life was despaired of, was ordained on Trinity Sunday by Bishop Williams. Sergeant Garrett was trained at Huron College and has been appointed to the churches of Hensall and Staffa, both of these vestries having made choice of him.—NEWS HAS BEEN received of the death of Nursing Sister Dorothy Baldwin, June 1st, in France. She was wounded in one of the German air raids on the hospital where she was tending the wounded, and died next day. She belonged with her parents to St. James' Church, Paris. She was the first sister on the roll of honor of the Church to give up her life at the call of duty.

Diocese of New Westminster

THREE MEN were ordered deacon, by Bishop de Pencier in Christ Church, Vancouver, June 2nd, and four advanced to the priesthood.

Diocese of Nova Scotia

THE LOSS by fire of the parish church at Queensport is a serious misfortune to the congregation, the more so as there was a very small insurance. The cause was forest fires, brought down to the settlement by a strong gale.—THE WIDOW of General Laurie, Halifax, has donated three scholarships, the money being invested in Victory bonds, for King's College, Windsor.—THE DEATH of the Ven. G. B. Martell, Archdeacon of Nova Scotia, took place at Halifax, June 7th. He was a graduate of King's College, and was for twenty-five years rector of the parish of Maitland. He was made Archdeacon in 1913.

Diocese of Ontario

DEAN STARR was the preacher at the service of intercession in St. George's Cathedral, Kingston, June 3rd. At the recent session of the diocesan synod, the committee on stipends of the clergy recommended that the stipends be increased \$100 each. Priests are not to receive less than \$800 per annum.—THERE HAS BEEN a substantial increase in the contributions for Church funds during the year.—THE WIDOW of the late Bishop Mills has expressed her intention of founding a scholarship to assist in the education of candidates for the ministry.

Diocese of Rupert's Land

THE HUNDRETH anniversary of the Church in the Province of Rupert's Land will be celebrated in 1920, and the preparatory work has begun. Canon Bertal Heeney has been addressing the western synods on behalf of this celebration. The Bishop and synod of Qu'Appelle gave him a very hearty reception. It is planned to make the programme take the form of a Church Con-

gress at Winnipeg, and it is expected that all dioceses under the metropolitan see of Rupert's Land will take part.

Diocese of Toronto

AN INTERESTING service was held in St. James' Cathedral, Toronto, June 11th, when the missionaries appointed this year to the various mission fields were given "Farewell and Dismissal." The rector of the parish, the Rev. Mr. Sherman, conducted the special service in the Church of the Holy Trinity, Toronto, June 9th, when the 12th York Rangers had their Church parade.—IT IS expected that Trinity College, Toronto, and its ground will be used this summer by the new garrison batallion, the grounds for drilling and the buildings for sleeping places for the men.

Educational

ST. MARY'S SCHOOL, Concord, N. H., closed on Saturday, June 15th, Bishop Parker presiding, awarding prizes, and conferring diplomas. The work of the school in aesthetic dancing was shown and there was an exhibit in art and domestic science. The address was given by Mrs. William P. Ladd, wife of the Dean of the Berkeley Divinity School, who spoke from experience of woman's work in England. The sermon to the girls was preached at St. Paul's Church on Sunday evening, June 16th, by the Rev. Allen J. Holley of Lancaster.

A CLASS of twelve, the largest in the history of the institution, which is now eighteen years old, was graduated from the nurses' school of All Saints' Hospital, Fort Worth, Texas, the evening of June 20th. Bishop Moore and members of the medical faculty made addresses. Regret was felt at the absence of the chaplain, the Rev. Edwin Wickens, now eighty years of age, who has been for some weeks himself a patient in the hospital. Announcement was made of the erection at an early date of a second home for nurses on the hospital grounds. All Saints' is a diocesan institution and an outgrowth of the devoted work of fifteen women of Trinity parish.

THE ANNUAL summer school of the diocese of Bethlehem was held at Bishopthorpe Manor, Bethlehem, Pa., from Monday, June 24th, to Friday, June 28th. There was a good attendance of clergy. Bishop Talbot and Dean Fosbroke conducted conferences. Mr. Alfred Edward Bailey, director of Religious Education at Worcester Academy, delivered a course of lectures on the Geography of the Holy Land. Dean Fosbroke gave a course on the Historical Writings of the Old Testament, based on II Samuel, 9-20. Dr. Arthur Gray delivered lectures on The Church in the Caribbean. Miss Julia Williamson gave a course in story-telling.

THE CLOSING day of Holderness, the diocesan school of New Hampshire, June 12th, was full of interest to alumni and friends. President Luther of Trinity College had addressed the graduating class on the previous Sunday. On the day itself the Bishop made the address, on Coöperation. In the evening the school orchestra gave a concert, and in a speaking contest Hugh M. Huggins carried off the prize. Prizes were awarded in various subjects. A service flag with sixty stars was unfurled, with an address by the Rev. Wm. Porter Niles, an alumnus and former master. Diplomas were given to the graduating class by the Bishop, and the year closed with compline in the chapel.

COMMENCEMENT EXERCISES of St. Faith's School, Saratoga Springs, N. Y. (Rev. Harry

C. Plum, rector), were held on June 15th. The speaker was the Rev. Eugene Sebastian Pearce. After commencement exercises and presentation of diplomas the school and guests went to Shackleford Hall, which is in process of erection, for the laying of the cornerstone. After this impressive service, which was conducted by the Rev. Mr. Plum and the trustees, the annual reunion and business meeting of the Alumnae Association was held. This event, always enjoyable, attracted an unusual number of the alumnae this year. On Sunday morning there was Holy Communion in the chapel, being the annual corporate Communion of the pupils and the alumnae. The exercises were concluded by a service in Bethesda Church, the



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Rev. Irving G. Rouillard, rector, preaching the baccalaureate sermon. This past year has been the most prosperous year in the history of St. Faith's School.

IN SPITE of inclement weather De Veaux College, Niagara Falls (Rev. Wm. S. Barrows, headmaster), had its usual enthusiastic commencement on Saturday afternoon, June 22nd. This year the school patriotically gave up its former pleasure of serving luncheon to the guests. The chimes announced the beginning of the programme, which was presided over by Mr. Delancey Rankine, an alumnus. The cadets drilled in battalion formation and later the Old Boy's Association tried to "keep step" with the present generation by their annual drill. Howard Lewis Harrington of Buffalo was head boy, ranking as lieutenant, and was one of the graduates. Lieut. J. W. Sisson of Lyons was the winner of the prize medal. Lieut. Harrington won the founder's medal and Sergeant S. W. Clark of Rochester won the Humanitas prize of \$20 awarded by the state to the boy presenting the best essay written by himself on the Second Liberty Loan. Mr. L. Lewis of Hartford, Conn., donor of the chimes gave \$1,000 to his alma mater.

THE PRIZE DAY exercises of Hoosac School, Hoosick, N. Y., June 25th, brought together friends and patrons from all parts of the country. The special speakers were the Rev. Dr. Dickinson S. Miller of the General Theological Seminary and the Rev. Dr. E. H. Enos of Troy, N. Y. The usual exercises began with choral evensong in the chapel at 5:30 P. M. and ended with the contest for declamation and the giving of prizes by the rector, the Rev. Dr. E. D. Tibbits, in the gymnasium. A most impressive feature was the reading of the war service list of the alumni and masters. One hundred and eight names were read while school and audience stood in respectful attention. Three of the alumni have laid down their lives. A service flag of large dimensions, with one hundred stars, was unfurled on Thanksgiving Day last and some fifteen names have since been added. During the year the boys have received military drill four times a week besides the daily setting-up exercises, and other features of military life are being adopted.

THE CONFERENCE for Church workers of the diocese of Harrisburg was held in Eagles Mere, Pa., from June 17th to 21st. The rector of the local church, the Rev. J. Vaughan Davies, made an address of welcome at the opening service, Bishop Darlington also speaking. On the first three days there were Auxiliary conferences at 4 o'clock, followed by conferences on the Church school. On the last day the conference period was lengthened, Mr. Walter Kalmey leading a conference for Churchmen on The Layman's Place in the Parish and an open conference following on The Responsibility of the Church To-day and after the War, both clergy and laity taking part. Among other leaders and speakers were Deaconess Newbold, Miss Frances H. Withers, Miss Jane Millikin, the Rev. Lester Bradner, Ph.D., the Rev. Charles Noyes Tyndell, Archdeacon J. W. Torkington, the Rev. L. N. Caley, the Rev. Floyd Appleton, Ph.D., the Rev. Leroy F. Baker, Archdeacon F. O. Musser, Wm. C. Sturgis, Ph.D., the Rev. Frank T. Cady, and Bishop Darlington in a series of lectures on Church History as illustrated by the Apostles' Creed.

THE PENINSULA SUMMER SCHOOL for Church School Teachers met in Ocean City, Maryland, from June 25th to 27th, inclusive. The programme of addresses and conferences, clerical and lay, was opened each day

with Holy Communion in the church, the school meeting in the casino of the Plimhimmon, through the courtesy of Mrs. Shreve. Miss Helen I. Jennings of Pottsville, Pa., spoke each day on Child Study; Mrs. John Loman on The Church's Mission in the Church School; the Rev. George C. Foley, D.D., on Prayers, our Lord's and ours, in various aspects; the Rev. Kensey J. Hammond, D.D., of Culpeper, Va., on Illustrating the Lesson, by story, sketch, chart, or picture, with and without a blackboard; and in the evenings, Mrs. Hawks of Philadelphia described the art of "story-telling", which she beautifully illustrated. In spite of continuous rain, the attendance of clergymen and teachers was very encouraging. Arrangements were very complete and the immediate success of this school brought about an organization to arrange for one next year. This committee then elected the Rev. T. G. Hill chairman.

THE THIRTEENTH annual session of the Albany Cathedral Summer School was held in St. Agnes' School, Albany, N. Y., from June 24th to 28th. Four lectures each were delivered by the Rev. William E. Johnson of La Crosse, Wis., on Teaching the Child, the Adult, and the Priest; by the Rev. Henry

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B. Washburn of Cambridge, Mass., on The Corporate Life of the Early Church; by the Rev. Dickinson S. Miller, D.Sc., on Christian Psychology, and by the Rev. Stuart L. Tyson, of Princeton, N. J., on the Origin and Mutual Relation of the First Three Gospels. Conferences were led by the Rev. Howard K. Bartow, voluntary chaplain at Camp Devens, Ayer, Mass., on The Church and the Army; by the Rev. C. Winfred Douglas, Mus.Doc., of Peekskill, N. Y., on Ecclesiastical Music, and by the Rev. Frank Dean Gifford of Japan on Missions. Also, the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, gave a conference on The Devotional Life of the Clergy, Wednesday night at 8 o'clock. The Ven. Guy Harte Purdy, Archdeacon of Troy and rector of the Church of the Holy Cross, Warrensburgh, N. Y., was in charge of the school again this year.

THE CATHEDRAL SCHOOL for Girls, Orlando, Florida, recently completed its eighteenth and most successful year, having had an unusually large enrollment of both boarding and day pupils, and not only meeting current expenses but giving Bishop Mann and other members of the school board a glad surprise in reporting a surplus instead of the expected deficit. Bishop Mann preached the baccalaureate sermon in St. Luke's Cathedral, the service being taken by Dean Glass and the Rev. R. P. Cobb, beloved rector of the school. Commencement events filled four evenings, and for each the school auditorium was overcrowded. Plans for furthering the growth of the school were discussed by the alumnae association at its annual meeting. Among happy features were the presentation of a \$50 Liberty Bond by the graduates and of \$15 worth of War Savings Stamps from the intermediate classes. On the final evening Bishop Mann presented diplomas to thirteen graduates, with certificates for three additional students who had completed special courses. Six honor medals were awarded. Encouraged by the favorable outlook for this school, the board authorized the repainting of its original building, Pell-Clark Hall, and other improvements, these to be made during the summer vacation.

COMMENCEMENT of the Harvard School, Los Angeles, Cal., was held on June 21st, with twenty graduates. The Very Rev. William MacCormack, D.D., gave the address to the class; and the prizes and diplomas of graduation were distributed by the Bishop of Los Angeles, who is president of the school. Mention was made by the headmaster, the Rev. Robert B. Gooden, of the 110 alumni in the military service, about thirty-eight per cent. of those living; and of Bernhardt Munzer, '14, who has made the supreme sacrifice. At the baccalaureate service, on the Third Sunday after Trinity, the sermon was preached by the Rev. Ellis Bishop. A class of eleven was confirmed by Bishop Johnson. The Bishop of San Joaquin confirmed two candidates from his district, one of whom was his son. Other exercises during the week were a prize debate, a competitive military drill, and a remarkable gymnasium exhibition. The school closed the most successful year in its history, with an enrollment of 229 boys from about twenty states and countries.

Harvard School is distinctly a Church institution, under the auspices of the Church in the diocese. Its remarkable success of late years is largely due to the wise policy of the Bishop and board of managers, and to the great ability with which the headmaster has administered affairs. Within the city limits of Los Angeles, in one of its best residential districts, it occupies upwards of five acres of ground and is splen-

didly equipped, one of the most attractive buildings being its beautiful and well-appointed chapel.

COMMENCEMENT of Kenyon College and Bexley Hall occurred June 14th to 18th. At the annual meeting of the board of trustees on the 14th the committee on Bexley Hall announced the election of the Rev. Dr. George Franklin Smythe as Dean of Bexley Hall to fill the vacancy created by the death in July, 1917, of the Rev. Dr. H. W. Jones. Dr. Smythe was for a number of years chaplain and professor of the Bible at Kenyon College and has for the last three years served as Colburn Professor of Homiletics and Religious Education at Bexley Hall.

At the ordination service on Sunday morning, June 16th, three candidates for the diaconate were presented to the Bishop of Ohio and two to the Bishop of Southern Ohio, as follows: Ohio: William Randall Kinder, Milton George Nicola, Francis Berton Shaner; Southern Ohio: John Kenneth Putt, Mr. Boggess. The sermon, by the Rev. William H. Dewart, '87, was preached from St. John 13: 26. At the baccalaureate service in the evening an impressive and inspiring feature was the benediction by the Bishop of Ohio of the Kenyon service flag and the regimental colors of the Kenyon Battalion. The sermon was by the president of Kenyon College.

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On Monday morning, at the formal commencement exercises, the class orator was William Vincent Mueller, and the alumni orator Josiah Kingsley Ohl, D.D., '84, editor of the New York *Herald*. Thirteen graduates of Kenyon received bachelor's degrees in course, five received the degree of master of arts in course, and one was awarded a certificate of graduation from Bexley Hall. Eight honorary degrees were conferred.

The Magazines

THE HISTORY of the Society for the Propagation of the Gospel is itself the subject of an article by Bishop Montgomery in the April number of *East and West*. It contains, of course, some interesting details of the early history of the Church in this country. At present the total number of British, Colonial, and missionary dioceses—exclusive of those belonging to the Church in the United States—is 119. Of these, 105 have been aided by the S. P. G. Out of these 105, 40 are now independent of all such aid, and 65 are still receiving more or less assistance. Bishop Montgomery adds that the following are the general principles agreed upon between the headquarters of the S. P. G. and the dioceses abroad: Block grants are given to dioceses, to be administered by the bishops and their councils. These grants are calculated upon estimates previously sent in by the dioceses, and the funds at disposal. All regulations of every kind are based upon consultations and agreements with bishops abroad and are capable of revision at any time. Official correspondence is carried on only with the accredited representatives of the Society, but all those in receipt of support have their names on the lists and are urged to supply reports used as a basis for information. These autograph reports, it is interesting to know, are bound up and kept in large volumes, which now number 368, with 250 letters in each. For the copying of all such American letters the United States Government is paying, and the work is being carried on at the British Museum at the present time. Other articles are a thoughtful Study of Missions Among a Primitive People, by Bishop Brent, in which he describes his trip among the Luzon Mountains in 1903. Christian Unity and the Y. M. C. A. deals with a topic of especial interest at this time. The author, the Rev. A. R. Langford Brown, repeats the often-forgotten but most important official declaration of the Y. M. C. A., that "It is contrary to the whole purpose of the Association that it should become a substitute for the worship and corporate life of a denomination". The editorial notes and the reviews, as usual, contain much that is fresh and valuable.

IN THE *Harvard Theological Review* one looks to find intellectual fare of the best, and the April number is no disappointment in this respect. Dr. George Herbert Palmer's criticism of Browning is perhaps not equal to some of the literary criticism he has given us—one feels, indeed, that it is almost impossible to contribute anything of real originality to such a well-worn subject, nor does Dr. Palmer's method, setting over against Browning his contemporary Tennyson, greatly commend itself—but the two other articles in the issue are of first rate value. Dr. Frederic Palmer, the managing editor of the *Review*, contributes an interesting study of the little-known seventeenth century mystic, Angelus Silesius, or, as he was called in the world, Johann

Scheffler. Born and educated a Lutheran, and a student of medicine at Strassburg, Padua, Leyden, and Amsterdam, afterwards court physician to the strongly Lutheran Duke Sylvius Nimrod at Oels in Württemberg, he abandoned Protestantism at the age of twenty-nine and later entered the Franciscan Order. Protestantism, as he had met it, was unlovely. "Its emphasis upon doctrine, its straining at the gnat of conformity while swallowing the camel of un-Christlike-ness, its suspicion of good works, and the coldness with which it regarded that immediate union with God which its own son, Boehme, had claimed, all combined with the unattractiveness of those who were its representatives to turn Scheffler from it." Unfortunately his departure from Lutheranism was accompanied by an intense bitterness toward it which he never lost, and for many years he busied himself with unedifying and violent sectarian controversy. "In twelve years Scheffler published fifty-five blasts against the Protestants, bitter as aloes but without their wholesomeness." And yet, at the same time, he was living a life of abundantly rich and intimate communion with God, fundamentally based on the conviction that God is love—a life to which his poems and hymns bear constant witness. Apparently, says Dr. Palmer, "he never felt it strange that one whose ideal was expressed in the popular hymn,

*"Ruhe ist das beste Gut
Das man haben kann",*

should find his great interest and chief occupation in the hot activities of acrimonious polemics." The able and closely packed discussion of the New Realism, which Professor Hoernlé contributes to the *Review*, cannot at all adequately be treated of in a few words. It is a type of philosophy which, as he says, "though less noisy than Pragmatism, less fashionable than Bergson's Intuitionism," has come to stay. It is quite distinct from the old Realism, which was identified with Materialism. The Neo-Realist is not concerned to proclaim matter as the ultimate substance or to treat life and mind as accidental and irrelevant. He is free, moreover, from the old materialist prejudices against morality and religion. Indeed, he claims that his philosophy is the only genuine reconciler of science and religion, of the practical and theoretical interests of men. What exactly is the attitude of Neo-Realism to religion is the subject of Professor Hoernlé's essay. He gives a brief survey of its main types and varieties with special reference to their bearing on religion. (The English Realists, *e. g.*, Alexander and Russell, have a very different point of view from the American school, represented by such men as R. B. Perry and E. B. Holt.) As a result of this survey he finds that the only type of Neo-Realism directly interested in religion, and which attempts to offer a definite "philosophy of life", is the Moral Realism of R. B. Perry. And his whole account of religion ignores the mystical element entirely: religion means for him moral enthusiasm, the reformer's zeal for the bettering of his world through the realization of his ideals. This leads inevitably to a discussion of the question as to whether religion is identical with moral enthusiasm, or whether, while involving morality as an element within itself, it is yet as a whole a distinctive type of experience, of which the keynote is mysticism. "The real touchstone of the adequacy of these two views is the problem presented by the fact of evil." But for Professor Hoernlé's extremely interesting treatment of this problem the reader should go to the *Review* itself.

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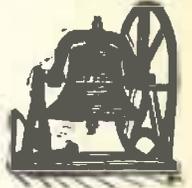
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