

The Living Church

Rev W F Parsons 25oct16
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GOD SEES sin: He remembers sin: He hates sin: He cannot be just without punishing sin; and He has said that He will punish it.—Cooper.

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 1, 1916

NO. 9

EDITORIALS AND COMMENTS

One Hundred and Forty Years—1776-1916

LET us take this occasion to pause and form an estimate as to what has been the result thus far of the experiment in democracy on a large scale which our fathers launched a hundred and forty years ago.

From the standpoint of 1776, democracy looked comparatively easy. The colonists were reasonably homogeneous. The Dutch, the Swedes, and the lesser strains from other lands, were animated by the same ideals that the British colonists had conceived for themselves. The British domination, with the bad government of the Hanoverian era—bad enough in the home land, impossible in the colonies—had fused the colonists from many lands into some semblance of a single nationality—an American people. They had also been reasonably unanimous. Barring the tories, who were too small a minority to be a serious menace after the Revolution was well under way, the desire to establish a series of independent democracies in the colonies, which should be loosely bound together by a compact, was one in which all of the colonies were agreed. The Revolution succeeded and the infant federated democracies began their independent existence.

Ten years after the Declaration of Independence was signed, the federation plan was an obvious failure. Democracy had taken a false start. Nothing sufficiently strong had been put in place of the centralized power of the Crown. Democracy was a failure unless it could be established in stronger form than the Articles of Confederation admitted.

So the statesmanship of the day tried next the experiment of establishing one democracy in place of thirteen. Had this ideal been held with the same unanimity as had greeted that of 1776 much of our future history would have been avoided. But it was not. The Constitution began with a compromise. It might be interpreted to mean that thirteen separate governments were henceforth to be bound in a single alliance, strengthened in several particulars beyond that of the Articles of Confederation, or it might be interpreted as creating one single nation, whose local powers were distributed among thirteen subordinate governments. Nearly a century had to elapse before the question could be determined, and then four sad years of civil war were the determining factor. But three separate elements had led up to this determination and were bound ultimately to pronounce the same verdict had natural evolution been permitted to have its way. These were, respectively, the supreme court, the railroad, and the telegraph. Thirteen isolated colonies, sparsely settled, with primitive modes of communication, might indefinitely have resisted the unifying power of the supreme court; but the larger number of states, with only artificial boundary lines between them, with modern facilities of travel and communication, defied the conception of state isolation that had seemed reasonable to Mr. Jefferson and his early associates. The national conception was bound to win, war or no war.

PRACTICALLY SPEAKING, the uncertainty of the meaning of the Constitution, and the debates and turmoil that grew out

of it, set back the evolution of the democratic ideal a whole century. By the time we had established the principle of national sovereignty and had finished "pointing with pride" to the past, democracy had entered so subtly into new perils that they were firmly ensconced before even they had been discovered.

As the invention of the cotton gin may be said to have been the precursor of our American race problem, so the filling up of our public lands has resulted in the slum problem of our cities. Immigration was the chief asset to the nation so long as there were farms for all and the immigrants were able and willing to find their way to them. With the closing of this opportunity to them the later immigrants have swarmed into the cities, where they could not easily be assimilated, where housing conditions were unfavorable, where they could not easily obtain their living. Not only is the city slum the product of this condition, but the disruption of the labor market follows inevitably. An over-supply of cheap, unskilled labor inevitably produced labor troubles. The organization of labor, followed by the organization of capital, and that by the mammoth trust, were successive steps that followed, one leading by easy steps to the next. In place, then, of the equal standing of all men in the democracy of which our fathers had dreamed, we have the threefold—not twofold as it is generally reckoned—class distinction of employer, employee, and submerged. These classes have tended to become crystallized, and the frequent labor uprisings of our own generation are the rebellion of Americans against a system of caste that they vaguely recognize and resent and yet do not know how to destroy. More and more the thinkers of the day are learning that these problems resolve themselves into the primary problem of the land. If we had public lands into which the submerged and those who were not industrially assimilated could be driven, we could see the solution of the problem of the slum and the problems that followed the creation of the slum. But we have not.

Is the single tax on land values the solution of the problem? It is well worth the study of thoughtful men to inquire and see. We doubt whether that possible solution is adequately stated by most of its promoters, or whether the initial difficulties have really been worked out by them. But merely as revenue producers the personal tax is a complete failure. The income tax, that was widely heralded as the cure for that failure, seems, itself, to be destined to the same end. Both these methods of taxation place premiums upon ignorance and dishonesty. Both must probably be superseded sometime by some system in which the basis of taxation can be determined irrespective of declarations made by the interested individual. If to such an improved system of taxation can be joined some solution of the land problem—which is the slum problem and the unemployment problem and the labor problem and the trust problem viewed at their source—it would seem the part of wisdom to make the experiment. We are not prepared to make the enthusiasm of Henry George and Joseph Fels our own, but we are hoping that the thoughtful study of students of democracy will more and more test the logic of these advocates, and see what

modifications are needed, if any, in the programme that these have so ardently championed. Between some programme and none, our sympathies naturally flow toward the former.

AND NOW we are awakening to another problem of democracy. As remote events have produced these problems already enumerated, which were full-grown before we discovered them, so our belief in the physical safety of our nation by reason of its isolation has been rudely shaken. To many of us, it has been destroyed.

We have counted on the progress of civilization to make wars between nations of the first class impossible. We had given our enthusiasm to the construction of Hague Tribunals and arbitration treaties. If some of us were able to perceive the limitations inherent in these—we find, by consulting the files of THE LIVING CHURCH, that we had pointed them out long before the outbreak of the present war—we were yet hoping that the world's Christianity had so far permeated the governments of the Christian powers that these, each and all, would do everything that could humanly be done to make war impossible.

And now we know that in this also we were mistaken. We failed to take into account the elements of human ambition, human intrigue, human sin—perhaps, of human nature. We shut our eyes to the revelations of this ambition, this intrigue, this sin, in the biographies of the diplomats of the last generation. We counted on more progress in higher ethics than has, in fact, been made. We made the mistake of assuming that nations of Christians would, as a matter of course, apply their religion to their diplomacy—a thing that throughout the Christian centuries they have conspicuously failed to do. Confident of our own national idealism, we counted on a like idealism in other nations.

And we failed also to do justice to the rapid advance in transportation methods and in new inventions whereby the protection of our physical isolation has been wiped out. We know now that invasion of our shores from the continents on either side of us would not even be difficult. We have awakened to the fact that we are unprotected. We have immense treasure deposits that are insufficiently guarded. We are exceedingly vulnerable. And at just this critical stage in our history, as though to show the worst possibilities of unregenerate human nature, the Mexican boil has come to a head. There seems no escape from the war that—except for the few who have special interests in Mexico—nobody in this country wants. It is forced upon us by Mexicans and, perhaps, by any others who have put Mexicans up to this sudden and incomprehensible deviltry. But it illustrates forcibly to us the fact that swords cannot profitably be beaten into ploughshares until a pretty general collection of the swords from all the nations has first been made, and the sword factories have begun to turn out plows instead. Disarmament must be participated in by all the nations before it can become the policy of one.

And so our American democracy is less free to pursue its course toward the solution of its problems than our fathers had anticipated it would be. We shall not become a militant nation; but we must realize that our whole people must be trained to respond to the national defense when the need may arise, and we must have the equipment and armament ready for them. A democracy must rely for its own protection upon its own people. It cannot, it ought not to, rely upon hirelings.

And a successful democracy will always depend upon the ideals of its people. Mexico and China are examples of the impossibility of building democracies upon the foundation of illiterate people, who are also economically submerged. The public school, the opportunity to earn a living honestly, and the moral training and spiritual power such as religion alone can sufficiently give, must have at least the start of a generation or two before a people can be builded into a democracy. Americans have been slow to learn this lesson, and there are those, even now, who resent the idea of tutelage by the stronger of the weaker groups of humanity, such as that which we have undertaken in the Philippines. Perhaps we are expecting the impossible of Mexico, in which the conditions essential to a democracy do not exist. Certainly the new chapter which, without our desire, has opened up to us in that country is fraught with the gravest peril to us and the gravest danger that nothing really constructive will be its result. Are we merely drifting in our policy respecting that distressed land?

So the problems of our nation, at the end of our one hundred and forty years of freedom, are such as to demand the best thought of the best thinkers of the land. Our Fourth-of-Julys can no longer be devoted to looking backward. Political parties

have learned that they must look forward and promote constructive policies rather than point backward with pride, if they would command the respect of serious people.

But after all, what does all this mean but that we also are builders of democracy with those who have gone before? Runnymede and Yorktown were not the only fields upon which freedom was forced to fight and win or go down to defeat. We are building, stone upon stone, a structure of which our fathers only laid the foundation, and upon which we also must build.

May the strength of God be given to this generation, in its share of building!

THEY are our sons who are being mobilized in the several states and who will shortly be sent to the Mexican border.

It is an impressive thought that in our democracy the best of our young men, from every state in the union, are ready to offer their services and their lives for the protection of those few and feeble folk on the border whose safety is menaced, and for avenging the death of those humble negro troopers who were, for the time being, the representatives of the dignity of the United States of America in a foreign land.

A silver lining to the black war cloud that is over us is to be seen in the united loyalty of all our people, who are springing to arms at the call of the President, regardless of birthplace or sympathies in the greater war that is being waged across the sea. It is not a small thing that sons of German-born and English-born and those of other foreign derivation are ready to fight side by side against a foreign enemy, knowing themselves only as AMERICANS when the supreme test has come. As the Spanish war showed that our sectional divisions were forever ended, so this impending war has proven that American citizenship does, indeed, stand first in the conception of our fellow citizens of foreign birth.

The manhood of America has shown that it is ready to protect the nation, as it always has been. It is deplorable that there is not a like readiness in munitions and supplies for their use.

A LETTER from our rector at Florence, Italy, the Rev. Henry R. Wadleigh, states that the American church in that city has gotten through the year very well, owing much, Mr. Wadleigh is good enough to say, to the aid rendered by

THE LIVING CHURCH WAR RELIEF FUND. "We are in a stronger position than a year ago," he says, "and I hope to see the church do more for the alleviation of the many forms of suffering consequent upon the war. The American Hospital has now been transformed into a most admirably equipped and managed institution which does the American name much credit."

The work at Florence is of less extent than that of most of the other churches on the continent, and it has not been necessary, therefore, for the appropriations from this fund to be so large.

The following is the list of contributions for the week ending Monday, June 26th:

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* For Belgian relief.

† For relief of children in France.

‡ For work in Paris.

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ANSWERS TO CORRESPONDENTS

A. T. R.—The vacancies have not yet been filled.

WHEN THE WORLD would bewilder thy mind, look up to the eternal Heavens where the stars never stray.—*Rückert*.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE extraordinary reaction against "professorism" in certain German circles is most encouraging. Here is a recent utterance of Wilhelm Herzog, editor of the *Forum*, published at Munich. Writing of "the new spirit," he questions:

"Where is it to be found? In the Hochschulen? Have we not read that incredibly clumsy (unwahrscheinlich plumpen) appeal of the 99 professors? Have we not appreciated the statements of that double centenarian (des zweihundertjährige Mummelgreises) mummy Lasson? When I was studying philosophy as an undergraduate at the University of Berlin, the theater in which he lectured was a place of amusement (Lachkabinett) for us—nothing more. And to-day people take him seriously! English, French, and Italian papers print his senile babblings against Holland, as typical of the Stimmung of the German intellectuals. The wrong that these privy councillors and professors have done us with their Aufklärungsarbeit can hardly be measured. They have isolated themselves from humanity by their inability to realize the feelings of others."

Then he goes on to speak of the poets, setting new men against Hauptmann and Dehmel and Nordhausen, author of *An Ode to a Howitzer*:

"At first the younger writers as well were possessed with the same madness for war; but, in contact with the sufferings they endured and inflicted, it quickly disappeared. Fritz von Unruh enlisted as a Uhlán, and left for the front, crying 'Paris, Paris is our goal!' Since the Battle of the Aisne, in September, he has written 'Der Lamm': 'Lamb of God, I have seen thy look of suffering. Give us peace and rest; lead us back to the heaven of love, and give us back our dead.' Rudolf Léonhard sang of war at the beginning, and is still fighting; on rereading his poems shortly afterwards, he wrote on the front page: 'These were written during the madness of the first weeks. That madness has spent itself, and only our strength is left. We shall again win control over ourselves and love one another.' Poets, hitherto unknown, are revealed by the cry of compassion wrung from their anguished hearts. To Andrea Fram, who has remained at home, it is a grief that he does not suffer' whilst thousands of others suffer and die. 'All thy love, and all thy agony, in spite of thy ardent desire, avail not to soothe the last hour of a single man who is dying yonder.' Upon Ludwig Marck each minute weighs like a nightmare:—

"Menschen in Not . . .
Brüder dir tot . . .
Krieg ist im Land . . .

"The poet who writes under the pseudonym of Dr. Owlglass proposed a new ideal for Germany, on the seventieth anniversary of the birth of Nietzsche (October 15th): not the superman, but at least—man. And Franz Werfel realizes this ideal in poems thrilling with a mournful humanity, which takes part in the sacrament of misery and death:—

"We are bound together not only by our common words and deeds, but still more by the dying glance, the last hours, the mortal anguish of the breaking heart. And whether you bow down before the tyrant, or gaze trembling into the beloved's countenance, or mark down your enemy with pitiless glance, think of the eye that will grow dim, of the failing breath, the parched lips and clenched hands, the final solitude, and the brow that grows moist in the last agony. . . . Be kind . . . Tenderness is wisdom, kindness is reason. . . . We are strangers all upon this earth, and die but to be reunited."

"But the one German poet who has written the serenest and loftiest words, and preserved in the midst of this demoniacal war an attitude worthy of Goethe, is Hermann Hesse. He continues to live at Berne, and, sheltered there from the moral contagion, he has deliberately kept aloof from the combat. All will remember his noble article in the *Neue Züricher Zeitung* of November 3rd, 'O Freunde, nicht diese Töne!' in which he implored the artists and thinkers of Europe 'to save what little peace' might yet be saved, and not to join with their pens in destroying the future of Europe. Since then he has written some beautiful poems, one of which, an *Invocation to Peace*, is inspired with deep feeling and classical simplicity, and will find its way to many an oppressed heart:—

"Jeder hat's gehabt
Keiner hat's geschätzt.
Jeden hat der süsse Quell gelabt.
O wie klingt der Name Friede jetzt!

"Klingt so fern und zag,
Klingt so tränenschwer,
Keiner weiss und kennt den Tag,
Jeder sehnt ihn voll Verlangen her."

"('Each one possessed it, but no one prized it. Like a cool spring it refreshed us all. What a sound the word Peace has for us now!)

"('Distant it sounds and fearful and heavy with tears. No one knows or can name the day for which all sigh with such longing.')

All this is marvellously different from the *Song of Hate*, and the manifestoes of the Intellectuals, and contains the promise of brighter days and better understanding after the war is over and a just and lasting peace is established.

THE BISHOP OF BIRMINGHAM, returning from the front to his own diocese, has written a remarkable letter to the *Church Times* under the heading "When the Men Come Home," commenting upon the soldiers' experiences in the wider horizon which their life in France has given them. He demands, to meet the requirements such men will have the right to make, "free and open churches"; "the Holy Eucharist as the central offering to God of each day in Church"; "that women shall take a more active part and a nobler part in all religious efforts"; and "efforts towards a greater union amongst those who acknowledge the great central fact of the divinity of Christ." One specially significant paragraph I quote in full:

"Our soldiers have found in France that the best of the men and practically the whole of the women of the country go to confession, and that their characters are not thereby injured. All the sympathy of our soldiers has been roused, and they have become in many cases strongly prejudiced in favor of that against which they felt so strongly before they went to the war."

To find another English diocesan Bishop willing to learn religious lessons from the Continent, and demanding confession and daily Eucharist as part of the normal Church life, is surely encouraging.

How good this tribute to Kitchener, cut from a New York daily paper!

"Not on the field, to music of the guns
He loved so well, nor yet in formal state,
Has passed this Lord of England's soldier sons
To seek his mansion through the hero's gate.
No Abbey holds his form till Judgment Day,
Yet is he clasped to England's breathing breast—
The sea—her own till time shall pass away.
The Hampshire holds him in her strong steel shell,
A coffin fitting one as great as he!
An English heart sleeps soundest in the sea.
There shall he slumber dreamlessly and well."

ISN'T THE IGNORANCE of some American editors astonishing? The *Brooklyn Eagle* rails at Dr. Gates, of the Intercession, New York, for championing the Apocrypha, on the ground that "the P. E. Church does not stand for the Apocrypha," which he can only get in the Douay version! Will someone kindly present a lectionary and a real Bible to this ignoramus?

ANOTHER OF OUR BISHOPS has spoken out plainly about the drink problem. The Rt. Rev. Charles P. Anderson, Bishop of Chicago, in an address given at the Majestic Theatre, said:

"It is probable that we will look back upon our tolerance of the liquor traffic as we now look back upon slavery as an institution. Every man and woman of the Episcopal Church should take a leading part in this great movement."

A ST. LOUIS "Christian Scientist" has just won a verdict of damages for personal injuries against a street railway company, though the company contended that she was barred from claiming compensation for pain suffered by her denial as a "Christian Scientist" that pain exists. Her healer testified that he "applied plasters to her chest and gave her absent treatment."

THE MISSION OF REPENTANCE AND HOPE.

Preparation Begins in the English Church

"CALL TO RELIGIOUS REVIVAL" IN SCOTLAND

Criticism of Papal Position Regarding the War

ARCHBISHOP OF CANTERBURY UNDER FIRE IN THE TRENCHES

The Living Church News Bureau }
London, June 5, 1916 }

SOMETHING is happening in the Church of England," are the arresting words of the special representative of the *Church Times* in beginning an account of a "Procession of Witness" and intercession service in Hyde Park last Saturday week. Such a procession and service is one form of the many new developments of Church awakening and activity which are taking place all over the kingdom in preparation for the great Church Call to the Nation in the autumn.

On this particular occasion hundreds of lay men and women, many priests, and the Bishop of Kensington went in procession from the Church of St. Martin-in-the-Fields, Trafalgar Square, along Cockspur street, Pall Mall, St. James' street, and Piccadilly to Hyde Park, where the Bishop (who is the Bishop of London's suffragan for West London) conducted the service and gave a stirring address. There was a short service of dedication at the church, which was taken by the vicar, and then the procession set out, the cross, the sacred emblem of the world's redemption, being borne ahead and aloft, and gleaming in the glorious sunshine of a perfect English May day, through the busy and famous old streets of the West End. A great crowd of people had gathered at Hyde Park Corner, and the procession entered the Park reciting the Litany. The service began with the singing (to the setting in the *English Hymnal*) of Mr. Rudyard Kipling's truly noble national hymn, "God of our fathers, known of old," with the refrain to each of the five stanzas,

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

The Bishop (Dr. Maud), standing on a wagon, addressed the great throng of people gathered round, and set himself to explain the meaning of that service of intercession. The English nation had fallen away from God in the days before the war, our people had forgotten the things that really matter in their pursuit of pleasure and gain. Then had come this war, and now we were beginning, Church and Nation, to turn again to God in repentance and hope. After his address the Bishop led in devotions for our nation, our sailors and soldiers, and ourselves at home, concluding with a prayer for the souls of those who have fallen in the war. Tallis' impressive funeral march was then played by the band, and, after the blessing, the national anthem was sung.

"The Call to Religious Revival" is the name by which the bishops of the Scottish Church have decided to denominate the movement amongst their own people which with English Church people goes by the name of "The National Mission of Repentance and Hope."

Its objects, which seem more clearly and definitely defined from the Church point of view than those of the similar effort in the English Church, will be personal repentance; the restoration of family religion in the home and social righteousness in the state; the furtherance of the corporate life and worship of the Church. The third aim, says the *Guardian's* Scottish correspondent, may be assumed to represent "a definite attempt to assign to the Eucharist its proper place on the Lord's Day and, as a preliminary, to deprecate annual, quarterly, or even monthly Communion as the standard of Eucharistic worship; stress is laid not only on the Eucharist, but on fellowship through it." The climax of the movement will be reached sometime next spring, when it is hoped that help may be gained from English missionaries who have been through the National Mission. The Scottish bishops are going into retreat in July. In the autumn a month of special prayer and intercession will be inaugurated to synchronize with the Mission in England.

The Bishop of Oxford preached a notable sermon in Westminster Abbey on Rogation Sunday, which appears in full both in the *Guardian* and *Church Times*. He took for his text our Lord's words in the liturgical Gospel of the day (St. John 16: 31-33), laying special emphasis on "Do ye now believe?"

"My friends," said the Bishop, in conclusion, "it is not Christianity that has failed; it is we who, socially as a nation, or as an association of nations making up what is called Christendom, have failed to be really Christian. But there is this hope for nations that are called Christian. The real Christianity that they have got in them, like the salt preserving from corruption, may re-

assert itself—will, if we are faithful, reassert itself—and rebuild out of the ruins of a collapsing civilization the structure of a more Christian one, of an enduring cause. We do right to anticipate a better England, a better world, a better Church, but only—that is the Christian belief—if only we will come back to the foundation of security, 'Do ye now believe?'"

The Bishop of Newcastle, preaching on a previous Sunday in Westminster Abbey, said, in the course of his sermon:

The Bishop of Newcastle "It will, I fear, be of little use to hold a national mission, in which we call upon people emotionally to accept Christ, unless at the same time we endeavor to bring before them a full and complete picture of what Christ really was, as the Fourth Evangelist has drawn Him, and as we can find Him, with His guidance, in the other Evangelists."

Speaking at a conference of the city branch of the English Church Union at Oxford, the Rev. H. F. B. Mackay, vicar of All Saints' Church, Margaret street, London, is reported to have said that, in the midst of the present sympathy between England, France, and Russia, one could but regard the Roman Papacy with "pained curiosity."

Was it the shadow of the old Roman Empire, he asked, that "reduced Pope Benedict to embarrassed silence"? A distinguished Roman Churchman in England, said the other day that the attitude of the Pope had "killed Ultramontanism for ever"; and, though this might be an exaggeration, we might surely hope "that in the Papacy of the future the Pope would be no longer a ghost of the Roman Empire, but, in relation to other bishops, as St. Peter was among the apostles." The speaker evidently had here in mind the celebrated saying of the seventeenth century English philosopher, Hobbes, to-wit, "The Papacy is the ghost of the Roman Empire sitting crowned upon the grave thereof," which is perfectly true. The isolation of the English Church could be justified, continued the Rev. Mr. Mackay, only in so far as it represented the truth that all bishops are descended from the apostles, and that authority means the authority of all bishops working together. The trouble from which the English Church suffered was not isolation but internal division.

I cull the following from the *Church Times* under the heading, "An Ancient Clock":

Enforcement of the Summer Time Act "The mediaeval clock of Exeter Cathedral, which is about six hundred years old and possesses almost unique machinery, has for the first time in its history been made mendacious in order to conform to the requirements of the Summer Time Act. The *fleur de lis* which represents the hour was advanced one stage, the operation being performed from its rear, which is reached by a flight of steps placed in the wall. The works of the clock are wound weekly, and its striking apparatus every forty-eight hours. Thus a clock of the fourteenth century, after generations of truthfulness, has become untruthful in the twentieth century."

A correspondent of the *Morning Post* writes from France that while the Archbishop of Canterbury was on his recent visit to the British Expeditionary Force in France he had experience of "a certain liveliness" such as does not usually fall to the lot of non-combatants:

"Soon after arrival, the motor-car in which he was traveling went badly wrong. The front wheels ran away on their own, while the car sat up on its back wheels. Next, when his Grace was approaching a certain place, he was preceded by an enemy aeroplane, which dropped bombs for several minutes by way of celebrating the occasion. Finally, when the Archbishop was inspecting one of the front trenches, he suddenly found himself in the midst of a very heavy bombardment. The Germans had chosen that moment for turning their guns on this particular part of the line, and for half an hour or so the Primate of All England had a very real taste of what it is like to be shelled in the trenches."

The Master of the Temple (Rev. Dr. Barnes), in an address at the annual conference of the Association of Head Mistresses held at Wycombe Abbey School, spoke on Women's Work Women in Church life and in relation to marriage.

He thought there was real need in the Church for the further development of the regular order of deaconesses, so that there could be a deaconess on the staff of every large urban parish with a definite vocation and status, and an adequate stipend, and with special training in ethical economics. In relation to Women and Marriage, the Master of the Temple is reported to have said:

"A woman who deliberately from early maturity resolved that marriage was not her *métier* might lose by her bias the noblest,

finest impulses and instincts of life. We did not wish to take our sociology from the beehive and create a neuter sex."

With the approval and coöperation of the farmers and auctioneers of North and Northeast Kent, a Rogation-tide service for a blessing on the crops was held in Rochester Corn Market by the vicar of the ancient city parish of St. Nicholas. It is said to be the first service of the kind held in the Cathedral city of Rochester for centuries.

Rogation-tide
Service

J. G. HALL.

BY-PRODUCTS OF THE WAR

FROM a circular letter issued by the Federal Council of Churches the following summary of conditions in war-swept lands is taken:

The B. F. B. Blind Fund writes that 25,000 are blinded, and that at the rate this continues hundreds of thousands will require permanent care, although some of them are taking their own lives. Dr. Lynch is gathering appalling statistics regarding the number of orphans and homeless children in all countries.

Every clergyman ought to secure from the Jewish organizations and read the pitiful story of the Jews. Peoples like the Montenegrins, Ukrainians, Nestorians, and peoples of Persia and Syria have received almost no relief except that furnished by people of their own race in this country.

The German relief organizations send us the story of 400,000 homeless people in East Prussia, of 35,000 houses destroyed, with the consequent suffering of thousands of women and children. The British War Relief Association sends a special appeal from the hospitals where the demand for equipments is always greater than the supply.

The Secours National tells us of the pitiful efforts at reconstruction of homes, the effort to maintain workshops, the pitiful condition of thousands of released prisoners, of over a million French and Belgian refugees, and of over 7,000 homeless children in one community.

The Belgian Commission writes that the potato supply in Northern France is absolutely exhausted, and that the mortality statistics in cities like Lille are more than doubling. The War Relief Clearing House, as well as the National Allied Relief Committee, tells of its constant cablegrams from all directions which they describe as "heartbreaking."

It is stated that in Poland 20,000 villages are now in a state of complete destruction, that they can look to no one but America for help, and we should simply "compare Poland's need with America's prosperity." The Serbian Committee tells us of new districts where there is no bread at all and practically all the food they eat is unhealthy. The Red Cross writes that its Chapter at Constantinople has thousands of the destitute from surrounding nationalities, that the appeals to it are overwhelming, and "its relief funds are being rapidly exhausted."

Dr. Anet of the American Huguenot Committee, whose churches are ministering to the people, tells a sad story of the needs in dispensaries, and as an illustration, that *the Presbytery of Charleroi at its meeting last month had only boiled leeks for food during its sessions.*

Finally, the Armenian situation. This committee finds 50,000 sufferers in Deir Zor, has word that the Arabs killed 500 out of one caravan of 600 people on the road, that in Lonia there are 2,000 orphans, and in Haleb 25,000 orphans, although the number will be reduced because they are being destroyed. Their latest report, received while this was being written, says there are 800,000 destitute Armenians in Turkey and many thousands more in other districts. The main need of this work is \$150,000 a month this summer and at least \$250,000 a month after September 1st.

SOME OF THE NEEDS

The first is money, but there is also opportunity to supply, by arrangement with various committees, new and clean second-hand clothing, woolen yarn and cloth, hospital supplies, blankets, socks, underwear, good shoes, sheeting, flannel; cotton for the want of which hundreds are bleeding to death, while the United States is the store-house of cotton; and there is need of various kinds of imperishable food.

THE LIVING CHURCH is ready to receive and transmit gifts for these and for other general relief funds, as it has constantly been doing, as well as for THE LIVING CHURCH WAR RELIEF FUND.

QUARRELS could not last long were there but prudence on one side.—*La Rochefoucauld.*

MEMORIAL SERVICE IN SUFFERN, NEW YORK

Bishop Burch and Others Will Speak

TWO PARISHES OBSERVE ANNIVERSARIES

New York Office of The Living Church }
11 West 45th Street }
New York, June 26, 1916 }

A MEMORIAL service for the late rector emeritus of the parish, Romaine Stiles Mansfield, will be held in Christ Church, Suffern, N. Y., at 3:30 on Sunday afternoon, July 2nd. The programme as arranged by the rector, the Rev. John N. Sayre, will include addresses by Bishop Burch, the Rev. Dr. Henry Lubeck of New York City, and others. The local clergy and friends of Mr. Mansfield's family are invited to attend.

Two parishes in the diocese, somewhat distant from the city, have been celebrating anniversaries this week.

On Trinity Sunday, the twenty-fifth anniversary of the Church of the Good Shepherd, Newburgh, was celebrated, the rector, the Rev. John M. Chew, officiating at the Holy Communion. There was a children's flower service in the afternoon, and a choral service in the evening. Many persons baptized and confirmed in the parish came from a distance to be present at these reunion services.

On Wednesday evening the rectors and choirs of nearby parishes were invited to join in a musical service. Other services and entertainments followed, and on Monday, the 26th there was a large parish reception. At the close of its quarto-centennial the parish had 816 communicants and property valued at \$39,500.

On St. John Baptist's Day the parish of St. John's Church, Monticello, celebrated its centenary. Bishop Burch confirmed a large class, celebrated the Holy Communion and preached an historical sermon. On Saturday evening there was a parish dinner and reception. On Sunday morning there was a sermon by Dean Grosvenor. In the evening a special service was conducted for the Masonic order, with a sermon by the rector, the Rev. Walter W. Reid.

On Trinity Sunday after holding the usual ordinations in the Cathedral of St. John the Divine, Bishop Greer visited Blackwell's Island, accompanied by a number of the clergy just ordained.

In the chapel of the New York City Home for the Aged and Infirm, the Bishop confirmed thirty-five persons. Later, in the medical ward, the Bishop confirmed two aged men in bed who were unable to walk or be taken to the chapel.

In the class at the altar rail seven were in wheeled chairs and three walked with crutches. There were three negroes. There were twenty-one women and fourteen men. Many in the class were more than seventy years old.

The Rev. Elbert Floyd-Jones, rector of St. Mary's in the Highlands, Cold Spring on Hudson, completed on Trinity Sunday twenty-one years of service. On the same day ground was broken for a new rectory to be built this summer from plans drawn by Mr. Hobart B. Upjohn. A legacy in the will of Mrs. David Butterfield, a member of the parish, makes the building possible.

GOD'S AUREOLE

In Greece, to crown a victor's brow,
A laurel wreath was given;
Its leaves of beauty to adorn
His brows, as when at break of morn
Aureora decks the eastern skies
With light that gilds and glorifies
The inner dome of heaven.
Who won such diadem won fame,
And glory long adorned his name!

Yet laurel leaves their freshness loose.
Fame dies as dies the day.
Crowns that earth's bounty may afford
And lavish for her sons' reward,
How much they dazzle human view
With brilliance while the gift is new,
Must ere long pass away.
Not so the aureole God gives,
This, with its wearer, ever lives!

JOHN H. YATES.

BISHOP BRENT AT CAMBRIDGE COMMENCEMENT

Discusses the Essential of Christian Ministry

CONFERENCE FOR CHURCH WORK
OPENS ITS SESSIONS

The Living Church News Bureau }
Boston, June 26, 1916 }

SPEAKING at the annual commencement exercises of the Episcopal Theological School, June 15th, in St. John's Memorial Chapel, Bishop Brent impressed upon the graduates that a great responsibility rested upon those who were carefully taught. The Catholic mind, he said, is essential to the true followers of the Gospel, and he hoped that his hearers would be preserved from that sect of the incomplete, commonly known as sectarianism.

"The end of Christ's ministry is the end of ours—completeness," said the Bishop. "To-day we are resting under the assurance that the Spirit of Truth has come, and that He will guide us into all truth. Those of you who are going out into the ministry are leaving the nursery of theological and ecclesiastical training; you are going forth with wavering feet on a great errand of truth, leaving thought for action, pupilship for leadership, and you are to tell the world all you have learned of God and of God's truth. It is the truth in its fullness, its spaciousness, that must first concern you; but only second in importance is detail. Men often lay stress on only a section of the truth; but before you can find the whole in the part you must find the part in the whole; the first truth includes all other truths, and our first loyalty therefore is to the whole.

"We are on the edge of a great discovery, and that is that the Chinese and the Japanese and all those of Asia are men. You, with your traditions and culture of Occidental life, remember that the Oriental is as you, with the same capacity, the same hungering, the same passion for friendship."

In speaking of the Philippine Islands he said that for the present he would advocate a continuance of this country's oversight for the sake of the order and well-being of the islands, as well as for the purpose of educating Americans out of their provincialism. The Bishop, also touched upon the question of neutrality. He expressed his positive belief in the policy of seeking safety in honor, but not honor in safety. Patriotism in its loftiest sense does not mean that everyone should cry "America first," except in the meaning of first among equals. What really separates men is not, after all, conviction, but unchastened prejudice.

The Conference for Church Work, which has been held for seven years at the Cambridge Theological School, opened on June 23rd.

Conference for Church Work

It will be the best attended conference since the beginning, fully 350 persons having already registered. From Philadelphia sixty delegates have come and others from all sections of the country.

The Sunday morning services of the conference will be in the historic old Christ Church on Garden street, Cambridge, while there will be a daily Eucharist and Matins in St. John's Chapel at the school. Several of the larger public meetings are scheduled for the Radcliffe Theatre. Saturday afternoon, July 1st, there is to be a pageant, entitled "The Church's Mission to the Nation." Other features of interest about the conference have been already referred to in a previous letter, so far as space permitted.

A wedding of wide interest was that of Miss Mary E. Parkman to the Rev. Malcolm Endicott Peabody, in Emmanuel Church, Boston, on June 19th. Mr. Peabody, who is a son of the headmaster of Groton School, was recently ordered deacon. He graduated from Harvard in 1911 and then went to the Philippines before taking the

A Marriage

course at the Cambridge Theological School. Three clergymen, the Bishop of the Philippines, the Bishop of Arizona, and the Rev. Dr. Peabody (the bridegroom's father), shared in solemnizing the sacrament of Holy Matrimony. The Rev. Remsen B. Ogilby of the Philippines was best man. Mr. and Mrs. Peabody are to live in Lawrence, where he has been appointed curate of Grace Church.

At the Harvard commencement, held last week, the Very Rev. George Hodges, D.D., dean of the Episcopal Theological School, was given the honorary degree of D.D. In conferring the degree President Lowell said: "George Hodges, a near neighbor and a dear friend, who, as Dean of the Episcopal Theological School, has brought to the education of the clergy every means of instruction within his reach; a good and faithful servant, who has expended and increased his ample talents in his Master's work." The Dean, who has been spending a sabbatical year at Santa Barbara, Calif., came East for the commencement of the Cambridge School and has been a guest of Professor Max Kellner, the acting dean this past year.

The Suffragan Bishop, who was graduated from this school twenty-five years ago, presided at the recent dinner of the alumni.—The twenty-fifth anniversary of holding of Church services at Swampscott was celebrated there recently, in the Church of the Holy Name. The Rev. Edward Tillotson, the present rector, has had this cure for ten years.—Trinity Church, Stoughton (Rev. Ernest Pugh, rector), will soon be doubled in size, at an expense of about \$1,800.—The Rt. Rev. Charles H. Brent, D.D., was the preacher at the Cathedral on Sunday morning, June 25th. From July 9th to September 10th, inclusive, the Sunday morning and evening preacher in the Cathedral will be the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre. From July 8th to 10th Dean Rousmaniere will conduct a retreat for laymen at the Cambridge School. The total expense for each man will be \$2. The Cathedral congregation has so far contributed \$17,311.50 toward the Church Pension Fund. The following words are from a recent letter to the Dean: "The Cathedral is a home to many homeless souls, a friend to many friendless, a light to many who have no vision or are struggling to pursue what vision has been granted them. God bless the work!"

JOHN HIGGINSON CABOT.

\$3,000,000 FOR THE CLERGY PENSION FUND

The following telegram to the editor of THE LIVING CHURCH from the secretary of the Church Pension Fund summarizes the present conditions in the campaign:

"Three million dollars have now been raised toward the reserve fund, and the entire sixty-eight dioceses have formally adopted the Church Pension Plan. Twelve missionary districts have also joined the system. Thirty-four conventions have reported favorable action within the past forty days. The raising of sixty per cent. of the fund is the culmination of an interesting spring campaign. On Washington's Birthday the first pledges arrived, and within seventeen days the first million dollars was raised. The second million was announced on May 2nd, and the half-way point two weeks later. Fifty-nine dioceses and districts have shared in this result, some giving in the same proportion as New York, which still leads the list in total contributions during the summer. The campaign for funds will be pushed in dioceses with summer congregations, and all others will be carefully organized for a dash to the goal in the fall.

"MONELL SAYRE."

MISSIONARY BULLETIN

NEW YORK, June 12, 1916.

On June 1st, the receipts on the Apportionment have been:

From Parishes	\$485,119.84
From Individuals	65,057.92
From Sunday Schools	143,489.69
From Woman's Auxillary	79,596.89
From Junior Auxillary	8,755.76
Total	\$782,020.10

Last year the gifts to June 1st from the same sources were \$976,248.53, thereby making the difference this year a decrease of \$194,228.43. This is an improvement on the decrease of a month ago when it was \$235,343.12. But the argument in last month's Apportionment letter still holds good, namely: the Board of Missions must receive either a fully paid Apportionment, or else gifts to a "One Day's Income Fund" in addition to usual offerings, totalling \$250,000, if all its appropriations and obligations are to be paid this year. So far, from the "One Day's Income Fund" the Board has received gifts, included above, amounting to \$31,287.59.

GEORGE GORDON KING, *Treasurer.*

THAT INSTRUMENT will make no music that hath but some strings in tune. If when God strikes on the string of joy or gladness we answer pleasantly, but when He touches upon that of sorrow and humiliation we suit it not, we are broken instruments that make no melody unto God.—*Rev. Richard Owen.*

ST. ALBAN'S, OLNEY, KEEPS PATRONAL FEAST

Philadelphia Church the Scene of Elaborate Services

DEATH OF COL. A. P. COLESBERRY

The Living Church News Bureau }
Philadelphia, June 26, 1916 }

THE patronal festival of St. Alban's Church, Olney, Philadelphia, was observed on June 17th. The special services were the corporate Communion of the parish at 7:30 A. M. and the solemn high celebration at 10:30. At the latter, the rector, the Rev. Archibald Campbell Knowles, was celebrant, the Rev. F. D. Ward, rector of St. Elizabeth's, deacon, and the Rev. Charles L. Steel, rector of Calvary Church, West Philadelphia, sub-deacon. The preacher was the Rev. John A. Carr of Bristol. The sermon was a splendid setting forth of the lineage and heritage of the Church and the essentials of the Catholic faith and practice. Among others present in the solemn procession and in the chancel, were the Rev. W. H. Cavanagh, the Rev. G. W. Lincoln, the Rev. Edward J. McHenry, the Rev. George La Pla Smith, and the Rev. Henry B. Gorgas.

After the service a luncheon was served in the guild house, at which very happy and helpful speeches were made by the clergy and others. There was very enthusiastic congratulation of the rector and congregation upon the completion of the new church, which is one of the most beautiful in the diocese. The chancel and sanctuary, with its altar and reredos of white marble, and the clergy and acolytes, the lights and vestments, made a most inspiring picture.

St. Alban's is one of the so-called "advanced" parishes, and consistently stands as a thorough exponent of Catholic faith and practice. It is probably the only suburban parish in Philadelphia where the full ceremonial of the Church is in use, and the teaching is very definite.

The rector, the Rev. Archibald Campbell Knowles, has been in charge for about eighteen years. The development of the work has thus been in his hands almost from the beginning.

The evening of Corpus Christi, June 22nd, was observed at St. Alban's by a special service for acolytes and servers at the altar. The vespers of the Blessed Sacrament were sung, after which there was a sermon by the rector, followed by a solemn procession.

In addition to the choir and servers of St. Alban's Church, there were acolytes of eight parishes in the procession, representing the churches of St. Luke's (Germantown), the Holy Comforter, Calvary, and St. George's (West Philadelphia), and the Ascension, St. John Chrysostom's, the Annunciation, and St. Clement's (Philadelphia). The procession was very impressive, with this large body of young men and clergy, with banners and lights, five of the parishes having their thurifers with censers. The visiting clergy were represented by the Rev. Messrs. Morris, Steel, La Pla Smith, Sherlock, and Quin. After the service an informal reception for clergy and servers was held in the guild house.

The event was a great success. The very beautiful church was most impressive, especially the high altar of white marble, rich with lights and flowers.

These servers' meetings seem to be most stimulating to acolytes and congregation alike and lead to a far deeper appreciation of the privilege and responsibility of serving at the altar.

The Church has lost a faithful son and worker in the death of Colonel Colesberry, vestryman of the Church of the Holy Apostles, last Thursday morning. Col. Alexander P.

Death of Colonel Colesberry
Col. Colesberry has been prominent in the political and social life of the city for many years. Born eighty years ago in this city he was about to be the guest of several friends on his birthday in March when he was suddenly taken ill. He insisted on being present at the celebration, but immediately after was taken to his bed and did not leave it until the day of his death. Col. Colesberry was active in the Civil War. Upon his return to civil life he embarked in business, in which he was very successful. At all times he has been interested in the welfare of his own city, and served upon many committees which had for their aim its betterment. An earnest member of the Church, he was a vestryman in the Church of the Mediator until that property was sold to St. Mark's Church, when he became identified with the Church of the Holy Apostles. Col. Colesberry has always been prominent in the affairs of the Church in the diocese. His daughter is Deaconess Colesberry. At the recent ordination a nephew was made deacon.

Graduation Service
The graduating class of the University of Pennsylvania attended services in the Church of the Saviour on Sunday, June 18th, at which time the Rev. Robert Johnson, D.D., preached the sermon to the class. The provost of the university and many of the officers and

faculty were present with the class. At the commencement which took place during the week more than seven hundred men received their degrees in the several departments. The recent merger of the medical schools of Philadelphia has brought the university to a still higher degree of prominence than it has enjoyed in the past.

An Undeveloped Field
In a section of the city little known even by people who have lived in the city all their lives there has been discovered a large territory with almost no religious services. Martin Village is a tract of land down in the "neck." It has become quite thickly populated, but has not been provided with Church facilities. A small Congregational church has been doing what it could for the people, but being in no wise properly equipped for the work has made comparatively little progress in its effort. Recently a survey of the field has been made under the direction of the minister in charge of St. John's the Evangelist, a report of which is being prepared for the convocation of South Philadelphia. During the past year there were 104 burials conducted, and 67 baptisms performed by the Congregational minister. It is the wish of the convocation that these people be cared for by the Church, and to that end the matter is to be brought before it at its next meeting.

EDWARD JAMES MCHENRY.

BLESSED SACRAMENT

In tenderest love and sweet humility
Morn after morn thy God doth come to thee
Shelt'ring His wondrous Presence all divine
Beneath the simple forms of Bread and Wine.

With winning confidence unto thy care
Thy God commits Himself. O soul beware
Lest thou betray that wondrous child-like trust
And wound that perfect love by earthly lust.

He gives Himself to thee, all His is thine,
His Wisdom, Strength and Peace, His Love divine,
To all His attributes thou hast access
When shelt'ring 'neath His Robe of Righteousness.

His Life is thine, and thou by Him dost live.
His love is such that naught less would He give
Than His Own Self to nourish and to bless
And satisfy thy soul with God's caress.

Lord, I believe! Help Thou mine unbelief!
Forgive me, though 'midst sinners I am chief.
Just as I am, dear Lord, I come to Thee.
Take me, and live Thy Life again through me.

S. L. M.

RENUNCIATION

Bring flowers to lay before my weary feet;
The rose of blood-hued red,
That I may crush the petals in my tread
And bathe my feet, as hath been bathed my soul,
In drops a wounded heart has made the dole.

And strip not off the thorns nor blunt their points;
My soul without such good
Would fail and falter on the upward road,
And I should stand before my God asleep,
Without the wish or power my sins to weep.

Set lilies on my path, but out of reach;
I may not breathe their scent,
Lest drunk therewith I rest in weak content,
And, tasting ease before I touch the goal,
I cloud the strength and vigor of my soul.

Let daffodil and primrose lure me on
Till in their golden light
I lose my blindness and receive my sight,
And having waged my war without surcease
I gain the end, and win the right to peace.

E. M. STURGIS.

THE LINK THAT BINDS

IT IS SAID of the early Christians in Jerusalem that they "continued stedfastly in the apostles' teaching and fellowship." The conjunction of these two words "teaching" and "fellowship" is not without significance. Any real fellowship in the bonds of a divine relationship must rest upon a proper doctrinal instruction. Men are not really fellows one of another unless they be united in the comradeship of Christ. Clear views of Jesus and His Word conduce to cordial sympathy between one believer and other confessors of a common faith. We must magnify the basic doctrines of the Gospel of Christ if we would bring about domestic harmony, national solidarity, and world-wide brotherhood. When all men are drawn toward the Sufferer upon the cross they are brought the closer one to another.—*Zion's Herald.*

BABY WEEK IN CHICAGO

Concerted Efforts to Make an Effective Exhibit of Facts

REPORT OF COMMITTEE OF FIFTEEN

The Living Church News Bureau }
Chicago, June 26, 1916 }

BABY WEEK was celebrated in all parts of the city, from June 17th to 24th, when a concerted effort was made by many organizations to interest citizens to help reduce the infant mortality of Chicago. The various organizations in the city have united in a Federation for Infant Welfare and Child Hygiene, have coöperated with the department of health and the board of education, and have planned an educational campaign for the year. Baby week is part of this ambitious programme.

It began with a noon-day meeting on June 16th in one of the down-town theatres. On Saturday morning nearly two hundred physicians and one hundred nurses gathered in the city hall and received their final instructions from the Health Commissioner, Dr. Robertson, and shortly before noon began their tour in automobiles loaned by those interested in the campaign. These missionaries were told by Dr. Robertson not to fail to mention the address of the baby welfare station in the neighborhood, to tell the mothers to go there for advice, to make practical suggestions about the care of babies' milk, and to advise parents that a child nursed by its mother has ten times the chance for life and health than an artificially-fed baby has. And then these preachers of the gospel for the saving of the babies went out and preached their message on hundreds of street corners, distributing the health department pamphlets on the care of babies. On Sunday the churches took up the tale and many of the clergy preached on Baby Welfare and asked their congregations' help. The merchants were asked to help by displaying in their windows every kind of merchandise pertaining to baby's health and welfare. Posters were furnished by the health department for store windows. During the last five days there were lectures and demonstrations in the public schools, and leaflets were given to the school children. Altogether it was the most extensive campaign for baby welfare that the city has had, and should have marked results. Few realize that some two million babies have died in the United States during the last ten years of preventable diseases. About one million of these deaths were due to disorders of the digestive tract. These two million deaths mean about one million prospective men lost to the arts and industries of our country, one million men lost to the patriotisms of peace and the defense of justice and national honor. And this has made no count of that other potential million of wives, mothers, and sisters, the loss of whom cannot be measured.

The famous Chicago Vice Commission did valuable work in its investigation of the social evil in Chicago, and in the collection of data and information on the evil. It was left for certain civic organizations to continue the work of investigation so well begun, and, so far as they could, to proceed against the vice traffic. For the last three years the most aggressive destructive work in this line has been done by the Committee of Fifteen, an organization of prominent men and women, many of whom are members of the Church. The purpose of the Committee of Fifteen as officially stated is, "To aid the public authorities in the enforcement of laws against pandering and to take measures calculated to prevent traffic in women." There are critics of the work of this committee as there are critics of any band of faithful, hard working people who try to serve the public. Some of the questioners ask that more constructive work be done (what a scapegoat the word *constructive* has become!), but in spite of this criticism the committee has seen fit to keep to its present policy, which is to direct its efforts towards the destruction of market places for women. Other issues, it is well said, are collateral. At the annual meeting of the committee recently held, Mr. Samuel P. Thrasher, the superintendent, told in his report of some of the results obtained by keeping to the committee's programme. Prior to July 1, 1915, when the Injunction and Abatement Law went into effect, the method of publishing the record of property used for immoral purposes was the fixed policy of the committee. "Hundreds of houses of prostitution were closed as a result of that policy, but when the Injunction law became operative it was decided by unanimous vote that before a legal attack upon any particular property the owner should have fair notice." The results justified the wisdom of this policy. Largely through the efforts of the superintendent, Mr. Thrasher, who was supported by members of other organizations, by the real estate men, and by a united press, the Injunction and Abatement bill became a law, and has been operative since July 1st last.

"Our method of operation under that law is extremely simple. When evidence is secured that is deemed sufficient to prove a case if it goes to court—no action is taken without such evidence—an informal notice is sent to the owner of record that reports are in possession of the committee showing that the property in question is

being used in violation of law, and that, if the allegations are proved to the satisfaction of the court, the court may issue an order closing the house, apartment, or place against its use for any purpose whatsoever for a period of one year, unless the owner gives a bond conditioned that he will, of his own motion, abate the nuisance. Attention is called to the fact that this is not the legal notice required by the law but an informal notice for the purpose of giving the owner reasonable time to institute correctional measures. If no attention is paid to the notice, a formal notice is personally served. In the formal notice we set forth the facts concerning the violation of law."

During the ten months in which the Injunction Law has been operative the committee has served two hundred and five informal notices, involving two hundred and two separate properties. Only fourteen formal notices were sent; that is to say, in one hundred and ninety-one cases, the owners have acted or have promised to act, making the sending of a formal notice unnecessary. As a net result only four of the two hundred and five cases have been brought under the ban of the law by injunction.

The superintendent advised the changing of the present law so as to make the offense of keeping a house of prostitution one of pandering, with corresponding penalties.

A severe indictment of the police department is made in the report. The committee says it believes that a large majority of the force are honest and wish to do the right, and would do it if restrictions were removed and proper discipline and efficiency were insisted upon by those in authority. The committee has incontrovertible facts which show the inefficiency and positive corruption of the force. The police, the report says, neglect their duty: "We have yet to hear of the first effort by the department to invoke the aid of the new law." Except for the efforts of the Committee of Fifteen, so far as Chicago is concerned, this law would be a dead letter. The Chicago Telephone Company expressed its willingness to help the committee by removing telephones from known houses of prostitution upon notice from the police department that the inmates had been convicted and upon a demand for the removal of the telephone. But though the present chief of police has been in office more than a year, "there has not been a single telephone removed at his request." It is charged that policemen calmly watch the vicious orgies at dance halls and cabarets without interfering. "They have lamentably failed to drive crooks out of Chicago." The report suggests that the police first drive the crooks out of their own department and then they will be better able to drive the crooks out of the city. It further says that a vigorous effort to clean up the police department would bring the chief the support of all the moral forces of the city. "Without collusion with the police commercialized vice could not flourish in Chicago. . . . We have found policemen going personally and collecting tribute from women, and giving evidence of their willingness to protect vicious resorts by taking the keepers to the Morals Court to point out certain officers of the court against whom the women were to be on guard. . . . We have dictagraph records of conversations and records of telephonic communications which reveal facts indicating that the system of graft exists in all sections of the city where vice is prevalent. The committee intends to try to secure evidence and expose policemen who are engaged in what may be called official pandering. The proximity of houses of prostitution to school buildings is another question in which the committee has taken active interest. The report shows how through its investigations it has been proved that segregation is a delusion and a snare. It is not true to facts that the breaking up of the red-light district has scattered prostitutes all over the city.

This important report, by Mr. Thrasher, which should be read by all who are interested in fighting vice, especially in our cities, and by the fathers and mothers of our boys and girls, ends with an appeal to the citizens of Chicago, and with words of hope.

"In my first utterance to the Committee of Fifteen in the spring of 1913, I said, 'I believe the only successful means for coping with organized lawlessness is *organized righteousness*.' I have seen nothing to change my opinion. I reiterate that statement to-day and express my belief that the moral forces of Chicago will become so organized and efficient as to demand and secure a reasonable observance of all the laws which make for the betterment of the community, and that the time will come when the last haunt of commercialized vice will be driven from Chicago."

A new junior chapter of the Brotherhood has just been chartered at Trinity, Chicago. Its twenty members were admitted at the

afternoon service of Trinity Sunday. On the evening of June 15th, all the directors of the junior chapters were entertained at dinner by Mr. Courtenay Barber. Afterwards Mr. Courtenay Barber was elected chairman; Guy Willard, of the Redeemer chapter, vice-chairman; Robert Lehman, of St. Simeon's chapter, secretary; Walter C. Bihler, of Christ Church chapter, treasurer. The chaplain is the Rev. George H. Thomas. An invitation from the Rev. A. E. Selcer to hold the next meeting of the junior assembly at Trinity Church was accepted. Reports were made by all chapters. Mr. Barber announced that the annual examination would be held in September and that the winners would be given trips to the annual convention at Cleveland.

On June 14th the executive committee of the seniors (local

assembly) met at luncheon. Plans were made for the pre-convention meeting to be held at St. Matthew's, Evanston, on September 9th. The post-convention meeting is to be at Trinity Church, Chicago, on St. Luke's Day, October 18th.

The report made by the Rev. K. O. Crosby, superintendent of the Chicago Home for Boys at Lawrence Hall, is a most interesting one, as may be seen by the synopsis given here.

Lawrence Hall
The total enrollment on May 31, 1915, was 132, the capacity of the Home. During the year 41 boys have been admitted, making a total of 173 boys cared for. There were four deaths during the year. Ten boys were sent to work, and 27 discharged to their parents: 22 honorably, and 5 dishonorably. There were 39 applications to be admitted on a vacancy occurring. Fifteen of the boys are classed as full orphans, 62 as "divorce orphans," 55 as "half orphans." Forty-four boys are given free tuition, 91 pay for their schooling sums varying from \$1 to \$15 a month. There are 23 boys over 14 years of age, and 109 under 14. The oldest boy is 16, the youngest 6. Five boys attend the Albert G. Lane Technical School, 3 the Nicholas Senn School, and 124 the L. A. Budlong grade school. The general health of the boys has been good. The boys have been very successful in their athletics, having won 30 out of 32 games of basket ball, 8 out of 10 games of football, 12 out of 20 games of baseball, and 6 out of 12 swimming meets. One boy is on the Lane School track team, six are on high school room and class teams, and the entire membership of the grade school teams has been made up of Lawrence Hall boys. At the close of each term, in June and February, every boy has passed his grade; seventeen have passed more than one grade during the year. At the end of each month the boys' report cards are sent home to be signed. For the past three months the average has been eight a month with no grade below excellent. Only in two months of the year has there been a poor grade in deportment. For the past four months there has been no deportment mark below the "good" mark.

The boys have received eight out of twelve possible offices from the students at the class and society elections. They have also received seventy-five per cent of the positions on appointments made by their teachers.

During the year the chapel offerings made by the boys amounted to \$195, which they voted to give as follows: \$65 for a marble font for the chapel, and for brass candlesticks and vases as memorials for the boys who have died during the year; \$50 for the Western Theological Seminary, to help support one of the boys there who is studying for orders; \$25 for St. Andrew's School for poor white boys; \$10 for St. John's School for Esquimaux boys in Alaska. The balance, \$23, was applied to a fund for a new organ. Aside from gifts in money, there have been received gifts of clothing, food, books, etc., from 36 individuals, 57 parishes, and 6 organizations.

The largest class in the history of Grace Church, Freeport, was confirmed by Bishop Longley in the absence of Bishop Anderson on Thursday, June 22nd. Thirteen men and twenty women were included in the class of forty-four. The Rev. F. D. Butler, rector, and the Rev. G. G. Moore took part in the service, after which a reception was tendered the class in the parish house.

H. B. GWYN.

THE MASTER OF THE HOUSE

The Master opened wide the gate
That all should enter; desolate
And poor, maimed, halt and blind,
Not one, reluctant, lagged behind,
Or thought to wait.

Hard hit by life and wounded sore,
They hastened through the open door,
Within was rest and heavenly peace,
God's promise that their pain should cease
For ever more.

Behold them clustering round the board,
Joy lightens all the motley horde,
The Master of the House brings wine,
Breaks bread with hands nail-scarred, divine,
They hail Him Lord.

Without, there stand with vision sealed
The unscathed few, unhurt, unhealed:
These trusted in their strength alone,
Had wife or oxen for their own,
Or new-bought field.

Too late for them, their joy so bright
Proves but the darkness of their night;
They had their chance, they made their choice,
They heeded not the Master's voice,
Nor sought the Light!

CHRISTOPHER SERGEANT.

THE CHURCH IN CIVIL LIFE

By J. A. STEWART

RELIGION is the motive power of all civic advancement." These words were upon the inner walls of a great model church in the Philadelphia Civic Exposition. From the tower of this conspicuous structure (which reared its walls commandingly above all other erections in the big exhibition) showed a light of invitation to all parts of the great hall.

Inside the great chapel was also a big chart of translucent material forming a screen, through which came the rays of nearly a thousand tiny electric bulbs in red, white, and blue. Superimposed on the screen was the city plan, the whole covering about five hundred square feet. In this way the location of every church and the different faiths was marked.

"Walk about Zion and go about her," was the direction overhead; "tell the towers thereof."

The side walls were unique in this model "church of glass." Over a thousand photographs of Philadelphia churches, inside and out, were printed on the glass plates which have been durably framed to form the walls. These pictures gave an impressive effect when viewed from the interior, for the light shining through the glass made them stand out in beauty. And the interested observer was amazed at the charm and variety of church design and construction, through over a century in the "City of Brotherly Love."

The religious display in this important civic exposition was a remarkable and dominating one, ranking as the greatest of all.

The great growth of Philadelphia churches; their needs and opportunities for greater service; and the value and importance of the church as a social center were depicted. It was clearly shown that the Church has been the inspiration and in many instances the originator of nearly all the various social service organizations in the city.

The exhibit of old Christ Church, where Washington worshipped, was an eminent example. Christ Church itself, a magnificent model, was in the center of the booth, which was further adorned by a set of old chimes, by quaint prints, and by engravings of scenes connected with colonial life and George Washington's history. Charts and diagrams told the eloquent story of the needs for social service, in the parish of 6,800 workpeople, 1,321 children of school age, and 501 dwelling houses (many unsanitary and undrained). A striking map of the parish was dotted with pins showing the numerous places of social and moral downfall there. Strong and vivid was this lettered and pictured plea for the completion of the Neighborhood House; for equipment, workers, and support; for maintenance of the historic burial ground; for public playgrounds in the ward; and for fewer saloons.

On "Church Day," May 19th, the exposition attracted thousands of churchgoers and leaders, with children from the Bible schools. Eloquent addresses were made, the keynote of which was, "We must work with God for the betterment of the city."

The greatest lesson of this civic exposition (which was specially arranged to inform the people of the present conditions and of the impelling needs for the best development of the future) has been that the Church exists for the community, and that religion is not only the oldest but the highest and best factor in all that makes for the advancement and welfare of humanity in the city, the state, and the nation.

INSURANCE COMPANY BUILDS CHAPEL

IN CONNECTION with the sanatorium which the Metropolitan Life Insurance Co. maintains at Mt. McGregor, N. Y., for the free treatment of its employees who have contracted illness requiring long and systematic treatment, the company has constructed a very handsome chapel known as St. Mary's, in the tower of which a Westminster peal of four bells is now being installed by the Meneely Bell Co. of Troy. By means of an electrically controlled tower clock, the bells will chime the Cambridge-Quarters, an arrangement that was first introduced at St. Mary's, Cambridge, England, from an air said to have been written by Handel. While smaller in size, the bells are of the same musical succession of tones that the makers placed in the 700-foot tower of the Metropolitan Building, New York, at an elevation fully twice as high above the ground as any other bells in the world. The cornerstone of St. Mary's Chapel was laid by the Bishop of Fond du Lac, acting for the Bishop of Albany, last August. Among other documents in the cornerstone is a copy of the decision of the Supreme Court that the company might legally acquire and own land for sanatorium purposes.

A Lesson in Preparedness from Recent English History

By the Rev. RANDOLPH H. McKIM, D.C.L., LL.D.,
Rector of the Church of the Epiphany, Washington, D. C.,

A DEMOCRACY which asserts the right of manhood suffrage while denying the duty of manhood service, is living in a fool's-paradise!"

It is now matter of history that in the year 1905, Lord Roberts, the hero of the South African War, then in his seventy-fourth year, came to the conclusion that National Service was necessary to secure for Great Britain adequate preparation in the event of war, and began that remarkable campaign which he kept up for nine years in the effort to rouse his countrymen to the need of military preparation. His words, however, fell, for the most part, on dull and incredulous ears, until the time of his famous speech at Manchester, October 22, 1912, when the Agadir incident of the previous year had at length stirred the British public to some realization of Germany's extraordinary preparations for war.

It is instructive to observe that this patriotic effort of England's greatest living soldier to prepare for the danger which he clearly foresaw approaching, was treated with derision and scorn by the politicians of the day. England was full of pacifists, and anti-war men, who did not hesitate to launch violent attacks upon the one man in the nation who discerned the national peril and pointed out the only adequate protection against it. The politicians of both parties were deaf to his appeal. Worse than this, army reform and reorganization were made party questions.

Lord Roberts, on the other hand, had thoroughly studied the question; he had informed himself of Germany's plans; he discerned her purpose to attack England when the right opportunity arrived. And so he did not hesitate to say, in his Manchester speech, "War will take place the instant the German forces by land and by sea are, by their superiority at every point, as certain of victory as anything in human calculation can be made. *Germany strikes when Germany's hour has struck.*"

This speech was met by a torrent of condemnation; it was called a "diabolical" speech; he himself was called a "mere jingo"; his fears were branded as foolish; his description of Germany's policy was called "an ignorant libel." The whole liberal party assailed him and the unionist party joined in the hue and cry; his demand for military preparation was said to be *inspired by the armament makers!* (How familiar to our ears is that charge!)

But the damning fact of all this story was that the government knew all the while that Lord Roberts spoke nothing but the truth, yet members of the government were allowed to attack his Manchester speech as "vicious and dangerous." It was even proposed to revoke the pension of the aged warrior as a rebuke for the speech he had made! Lord Haldane had returned from Berlin eight months before, having learned the mind of Germany; and he had imparted the dreadful secret to his colleagues, that Germany had asked of England a free hand to overbear and dominate the European world whenever they deemed the opportunity favorable.

People have wondered that the British government could have been ignorant of Germany's hatred for England, and of her deep purpose to attack her when the right moment came, when it was a matter of common knowledge among all classes of the German population that such was her spirit and such was her purpose. But in fact the government was not ignorant.

Yet with this terrible knowledge in their possession they seem to have conspired to keep the truth from the people, and made no effort to prepare the country for the worst, during all those fateful years from the Morocco incident in 1906 to the Agadir incident in 1911, and indeed up to August, 1914. Thus, in the opinion of well-informed men, the British government sacrificed the interests of the empire to the exigencies of party, or to personal ambition. They wouldn't tell the country the truth about the size and state of the army, nor did they have the courage to adopt measures so to increase the army that the danger of war would have been averted.

Our pacifists in America at the present time are never weary of declaring that preparation for war is an invitation and incitement to war; and yet the recent history of England shows beyond the possibility of doubt, that had England's rulers

headed the voice of Lord Roberts and increased the British army to even the moderate size of 500,000 men, and had they let it be known that Britain thus strengthened would stand by her allies, there would have been no war in 1914—the world would have been spared all the horrors of the last two years. In 1906 war was averted when the British Foreign Minister made it clear to Germany that in case of such an event Britain would array herself upon the side of France. But the British government ignored the danger, refused to heed the warnings of Lord Roberts, neglected to put the country in a state of adequate preparation, and all the while shrank from speaking plainly to the people. In the opinion of many, the government allowed its fear of breaking the liberal party to stand in the way of the duty it owed to the nation.

Is there not in all this a lesson of deep importance to America in the critical period which we are facing? May not the American people learn from this example over the water that the words and actions of our politicians should be very keenly scrutinized? that their motives should be carefully weighed? that the people should investigate for themselves the real condition of the country; and should study the state of the world and judge for themselves what are the dangers to which the country is exposed? And should they not, if necessary, in defiance of the counsel of the politicians, demand that thorough and adequate preparation should be made by land and sea against any possible foreign invasion?

May we not see, from this story of England's peril, how false and dangerous are the appeals of the pacifists and the "peace-at-any-price" advocates who are so clamorous against military preparation? As we take note of how nearly Mr. Asquith's "wait-and-see policy" (the prototype of "watchful waiting") came to wrecking the British Empire; how that deplorable lack of leadership and courage which did not dare to tell the people of England their danger, and call upon them to take radical and adequate measures for defense, almost delivered the British Empire over to its powerful and ruthless enemy; surely we may well resolve to demand of those who hold the reins of government to inaugurate a vigorous policy of adequate defense worthy of the traditions of the republic, and commensurate with the dangers that loom up on the horizon!

Now there can be no intelligent scheme of preparation which does not take into consideration the motives and purposes of the power which inaugurated this tremendous war, and is prosecuting it with such unexampled fury. It is true that our President has told us that we are not concerned with "the causes or the objects" of the war now being waged. We differ with him here. The American people are an intelligent people; they have brains and hearts and consciences, and they have used them all in making up their minds as to what nation is responsible for this war, and what is the gigantic purpose which lies behind it. We hold it the duty of our citizens to ask and answer these questions; and it has not been difficult to do so. The story of the outbreak of this war is an open book to the American people; the story of how it has been waged is writ large in the records of the time. The American people are in no doubt as to the issue which is at stake between Germany and the allies. It is not commercial supremacy in the markets of the world; it is not who shall hold Alsace and Lorraine; or Belgium, or Poland; it is not who shall have the lion's share of colonial Africa, or the biggest slice of the Chinese Empire. It is none of these things—but something unspeakably greater; it is whether arbitrary power or ordered liberty shall be supreme on the earth. Our people see that this combination of absolute autocracy and Mohammedan tyranny demands the subjection and extinction of democracy. Germany seeks to control the whole world. Her ambition is to dominate mankind. Her aim is to bring all peoples and nations under the Hohenzollerns. That is the issue and that is why it concerns us.

And that is the issue which the American people must bear in mind in the scheme of national preparedness which they decide upon. And because they know that this gigantic empire of Germany looks with ambitious eyes upon the western hemisphere, they must count him the wisest counsellor who urges them to adopt a thorough-going policy of preparation, based

upon the principle that every citizen owes service to his country in time of danger.

Democracy is on trial in this western world. It has been well said: "Democracy, if the best, is also the most delicate form of human government, and none suffers so swiftly or so sorely from any shortage in the crop of character. None is so dependent upon men, and so little capable of being supported by a machine alone." Will the character of our people stand the test of universal service? Is the principle of self-sacrifice sufficiently developed to respond to the appeal of patriotism?

It has been said by able critics that the House of Commons has deteriorated in character. We would hope that this criticism is not true of our American Congress, but certainly both its Houses have greatly disappointed the hopes of patriotic men in the crisis which has been upon us for the last two years. They seem to have been *playing* with the question of national defense, instead of grappling it with a stern and solemn purpose.

Too many of our people are sleeping the sleep of ignorant security on this momentous subject. Let us wake them if we may to the real situation. Let us stir the slumbering fires of patriotism by the memories of the glorious days of the republic.

There is a powerful reserve force available for this emergency which ought to be, and can be, mobilized and set in motion against the evil influences which are paralyzing the arm of Congress and defeating every effort to put the country in a state of real preparation. I refer to the glorious traditions and memories of our national history—especially of the Revolutionary epoch. Here is a latent force of enormous value in the present emergency. Let us mobilize it. Let us summon it to take the field against the lukewarmness, the supineness, the timidity, the selfishness, the love of ease, which are the worst enemies of our country to-day. Bring forward in serried ranks the unselfish patriotism of our ancestors in the Revolution—the courage, the daring, the self-sacrifice of the Continental army and the Continental Congress.

Mobilize the traditions of Lexington and Concord and Bunker Hill and Valley Forge and the Cowpens and King's Mountain and Saratoga and Yorktown. Marshal that great army of patriotic memories for the rescue of our country from the ignoble and unpatriotic sentiments now clamoring for control—and surely the result cannot be doubtful! These evil influences will be put to rout, and the real America will rise in her might and her courage and prepare herself to uphold and defend the principles of Liberty and Justice on which the government was founded.

Then, perhaps, the voice of Charles Coatesworth Pinckney of South Carolina, which spoke in that famous and glorious sentiment, "Millions for defense but not one cent for tribute," will once more be heard in our legislative halls; and then perhaps our Congress will be electrified into patriotic action when it sees the memories of the first American Congress mobilized and marching on Washington; all ablaze with the glory and the fire of the Declaration of Independence.

THE ROLL CALL OF THE SIGNERS

By J. A. STEWART

ANNUALLY on Independence Day, in the identical room in which the signatures were affixed to the immortal document of the Declaration of Independence, occurs an interesting scene.

This is the impressive ceremony of the Roll Call of the Signers. It takes place in Independence Hall in the Declaration Chamber on whose walls are hung long lines of portraits of the pioneer American patriots.

The honored list of the revered signers of the Declaration of Independence is read slowly by the secretary to the assembled annual convention of the descendants. At the names of their famed ancestors, the descendants rise in turn and face the portrait of the renowned patriot whose noble public record has shed luster on all his family.

Strange as it may seem, this pleasing ceremonial of tribute to the heroic makers of our country has only in recent years been instituted. The idea was conceived by the descendants of the signers of the Declaration of Independence as a feature of the ritual of their association, which, it will be recalled, first met and organized at the Jamestown Exposition in Norfolk, Va., on Independence Day, 1907.

It seems a little surprising, too, reviewing the initial years of this organization; that no one had thought before of drawing upon this specially honored and esteemed group of patriots—

the signers—as a powerful leverage for patriotic service. As there were fifty-six signers of the Declaration of Independence, their descendants, if they could all be traced, would form a numerous as well as a widely scattered constituency. As it is, several hundred persons have established their claims to the honor and have been enrolled in the organization, which is now thoroughly established with general officers and a board of governors representing the thirteen original states and bearing names well known in patriotic history.

It is an elaborate programme with which the society each year observes Independence Day. The day's events begin in the morning with a formal march of the members to Independence Square. In the historic square, the society takes part in the municipal Fourth of July under the auspices of the mayor and the council of Philadelphia.

The roll calls and the business meeting are held on Fourth of July afternoon, when short addresses are made by members, officers are elected, and action is taken on special propositions. Among the latter have been protests against the transportation of the Liberty Bell to any exposition and the making of Independence Hall the bell's permanent repository; and an investigation of the statement that the Declaration of Independence was signed by only two members on July 4, 1776, and that most of the signers did not affix their signatures until more than a month later.

The plan of the society is to bring in the children for the perpetuity of the order. And it is well said that if this society of the "Descendants of the Signers of the Declaration of Independence" should undertake to do nothing more than to instill and safeguard the basic principles of self-sacrificing devotion to country and of absolute integrity in the youth of the land, it will do a work of enduring patriotic value.

CANADIAN ENLISTMENTS

THE following table, supplied by a well-known Canadian layman, shows the remarkably large percentage of Anglican Churchmen who have enlisted in the army from Canada. The figures are for the period ending February 29th:

RELIGIOUS DENOMINATIONS OF RECRUITS	
Church of England	124,688
Presbyterian	63,146
Roman Catholic	32,836
Methodist	14,418
Baptist and Congregational	10,525
Jewish	343
Other Denominations	13,155
	263,111

RELIGIOUS CENSUS OF CANADA, 1911	PERCENTAGE OF RECRUITS
Roman Catholics	2,833,041 1.16
Presbyterians	1,115,324 5.66
Methodists	1,079,892 1.76
Anglicans	1,043,017 11.95

NATIONALITIES BY BIRTHPLACE	
British and British Possessions	170,955
Canadian and French Canadian	78,635
Other Nationalities	15,521
	265,111

VALUES TO BE CONSERVED

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF SOUTHERN VIRGINIA]

GOD grant that we may hold fast to that which we have received. Let us value the unbroken continuity of the historic Church to which we belong. Let us hold on to the ministry which satisfies us, and is sacred and precious, because it is patterned after the Apostolic use and has persisted in the larger part of Christendom since the Apostolic age. Let us minister the sacraments of Christ's grace, Holy Baptism and Holy Communion, the Lord's Supper, with the simple reverence and dignity which our Church, by her rubrics, teaches us to observe, remembering that the great things of God belong to the simplicities. Let us be content to guide our worship by this liturgy, which is interwoven with our language and literature, and which has entered into the making of the character of all English-speaking peoples. But, whilst we value our Church, whilst we thank God that our lines have fallen in pleasant places and that we have a goodly heritage, let us not be afraid or ashamed, as we look into the face of the Christ, to say "Grace, mercy, and peace be with all those who love the Lord Jesus Christ in sincerity"; or to wish Godspeed to all His servants, in whatever part of His Catholic Church they may be, who seek to spread the glad tidings of His love and to hasten the coming of His Kingdom.

The Book with the Seven Seals

A Study in the Apocalypse

By the Rev. JOHN H. EGAR, D.D.

IN planning my Lent reading this season, I took as a special subject so much of the book of the Revelation of St. John the Divine as I could review to my satisfaction. It occurred to me that instead of reading the commentaries, and following their method of treating the different portions of the book as prophetic disclosures of events that were to succeed each other in chronological order, it would be better to look upon the Apocalypse as an inspired poem, and endeavor to obtain an insight into the mind and meaning of the writer from that point of view. For that is what it is—an inspired poem, though written in prose, composed under a divine afflatus, conveying lessons deeper than lie upon the surface, and expressed in terms of an imagination so stupendous as to lift the soul out of the bounds of time and space into eternity itself. St. John, I believe and no one but the Apostle whom Jesus loved could have written the book), is giving us, not a poetical view of events past, present, or future, but an inspired revelation of the spiritual powers and forces that lie behind events, and shape them into the history that leads forward to “the one far off divine event towards which the whole creation moves”—the triumph of the Mediatorial Kingdom of Christ, and its fulfilment in the everlasting Kingdom of God. And if we can follow the poet in his inspired visions, as they open out before him, I think we shall come nearer the truth that animates them than in any other way.

From this point of view I wish in this paper to consider the great vision of the Apostle contained in the fourth, fifth, sixth, and seventh chapters of the Revelation. These four chapters make up one definite subject, and form an epitome of the whole book. They begin with the establishment of the Kingdom of “a Lamb that had been slain,” and they terminate with the sealing of the redeemed, and the vast concourse of the saved from every kindred and tongue and nation and people, who enter with the Lamb into the eternal Kingdom of the Father.

(It may be permitted to remark, in passing, that while the Apocalypse is apparently the most pictorial in its style of almost any great book, yet there is no vision of the author which could be produced on canvas, by a great painter with the dignity with which it is described. There is always something there which can not be painted. The visions of the Revelation are poetic, not pictorial. That means that they are presented to the mind, and not to the eye; they are therefore capable of being treated as literature, not as art; and it is as literature—sacred literature—that I am considering the subject before us.)

If the reader thus far is interested to go with the writer in this study, will he kindly turn now to the book itself and read the fourth chapter through? It will then not be necessary here to do more than summarize it in a few sentences. It is a vision of the Infinite and Eternal One seated on His throne, and surrounded, as in His royal court, with the representatives of all created being.

The Supreme is presented as living, infinite Light, three-fold and yet one—the clear white light of the diamond, as self-existent Being, the blood-red light of the ruby, as the Heart that beats with love for all His creatures, and the emerald green of the Spirit that animates what men of science call Nature, as a rainbow encircling the throne. Before that Presence all orders of created beings fall down in adoring worship: “Thou art worthy, O Lord,” they say, “to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.” Here, then, is the foundation and summation of all being, infinite and finite—the Creation rejoicing in the presence of its Creator.

Speaking after the manner of men, we may assume that, in the thought of the poet, the Supreme is holding His court that He may promulgate the decrees of His almighty and all-wise will; and that He is about to establish for the race of mankind, which has failed to govern itself in the ways of righteousness, a new universal Kingdom, to be administered by that one among His creatures* who shall be found worthy to be entrusted with it.

As the vision proceeds, there is seen, in the hand of Him that sitteth on the throne, “A Book sealed with seven seals.” A “strong angel,” a herald of the court, so to speak, proclaims with a loud voice, “Who is worthy to open the book, and to loose the seals thereof?” And there is no response. The seer weeps that no one is worthy, but is comforted by being told that “the Lion of the tribe of Judah” hath prevailed to open the book, and immediately there appears standing in the midst of the great concourse, “a Lamb as it had been slain,” and he takes the book out of the right hand of Him that sat upon the throne. “And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, . . . and they sang a new song,” adding the mystery of redemption to the mystery of creation: “Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation.”

The vision proceeds to the opening of the seven seals, and the events which follow. It seems to me that here the commentators lose sight of the essential truth that the Kingdom of the Lamb is the Kingdom of peace, and treat this part of the Apocalypse as a prophecy of wars to be waged, and judgments to be poured out on the enemies of the Lamb, as if He were an earthly potentate. I believe this is all wrong. Taken in that sense, think what a doleful and depressing sequel it is to the magnificent outburst of glory and majesty and worship contained in the previous chapters. Surely there is in the mind of the poet a better message from heaven to earth at the opening of the seals than the ordinary view supplies.

To the writer of this paper, the simplest explanation of the Sealed Book is that it is the Great Charter of the Mediatorial Kingdom, and the Commission of the King; that it is intended for the King only, and that its contents are not made known to any other, because He alone is worthy; that the delivery of the book to the Lamb is His solemn investiture with the sovereignty; and that the events connected with the opening of the seals, one by one, are the passing of the powers and ministries of the Kingdom under His authority and government. I believe that the whole section consisting of the sixth and seventh chapters is to be read as a scene of mercy rather than of judgment, culminating, as the collect for All Saints' Day, when the epistle at the Eucharist is taken from this passage, so beautifully expresses it, in the knitting together of God's elect in one communion and fellowship, in the mystical body of His Son, Christ, our Lord.

The key to the whole lies in the right interpretation of the first verse of chapter six: “And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.” That is, he acts as the first herald of the new Kingdom, summoning the first of the King's ministers into the presence of the King. “And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown; and he went forth, conquering and to conquer.”

Now let us endeavor to enter into the mind of the seer, filled with the vision of the induction of the Lamb into His Kingdom. What is it to conquer for the Lamb? Is it to ride through a sea of blood, smiting and slaying, until a sorry remnant of the defeated enemy yield to be sullen slaves to the conqueror? Certainly not. To conquer for the Lamb is to convert the conquered to a willing, free, and joyful obedience to Him who gave His life for them, to establish the Kingdom of love within their hearts, and to make them by that means His saved and happy subjects. This, then, is the mission of the Rider on the White Horse; and for this reason he is given a crown, that he may be a king under Him who is “King of kings and Lord of lords.”

But what means it, then, that he is said to have a bow? Is not a bow an instrument of warfare, a weapon to kill with? Not necessarily; not here. In a composition so charged with mysticism as this great poem, I am not afraid to see here a mystical signification. Notice that the bow is not given him as he enters into the new service; he brings it with him from the old dispensation. Now the Greek word *τόξον* used here is the word which is used in the Septuagint for the bow which God set

* I hope that no one will find fault with me for using the word “creatures” here. Our blessed Lord is, of course, “the Lamb that was slain,” and He in His Divine Person and Divine Nature is eternal and uncreated. But when He became man He took to Himself a created nature; and it is as the Incarnate Son, that He receives the Mediatorial Kingdom.

in the cloud, when Noah came out of the ark, as the sign of mercy and forgiveness and the covenant of peace. "And God said, This is the token of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, . . . and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

The crowned Rider upon the White Horse, then, it is fair to think, is the messenger of the Lamb, bearing the rainbow sign of the covenant of mercy, to gather into the Kingdom those who accept the message of salvation. He is the symbolic representative of the Apostolic Ministry, sent forth to preach the Gospel to all the world.

Now this view of the mission of the horseman who obeys the call at the opening of the first seal rectifies our idea of what follows at the opening of the other seals. In some way, the rider on the red horse, the minister of war, so to speak, the rider on the black horse, the minister of famine, the rider on the pale horse, the minister of pestilence, are ministers of mercy, and helpers of the crowned conqueror armed with the rainbow of promise. We know, simply as a fact of human history, that wars, with their attendant horrors of famine and pestilence, are and have been from the beginning the great events of the world's record; and we may say, as those who defend war at the present day do say, that war is the natural state of man; but we must add that not until mankind are brought out of their natural state into that state of grace which our poet here sets forth as the Kingdom of the Lamb, and the nations subject themselves to its law of love, justice, and righteousness, will wars cease to be waged.

How, then, can this condition be dealt with? It can be dealt with by making the evils, the cruelties, and the dire consequences of war themselves subservient to the Kingdom of the Lamb, for the spiritual discipline of the souls of men through the trials and miseries of it. Therefore, in the personification of our poem, when the second seal is opened, the rider on the red horse, the spiritual power that has the control of war, is summoned as the minister of the Lamb, to take away the false peace of the earth, and bring the experience of war under moral and spiritual compulsion, leading, let us say, to efforts for its amelioration by international law and the moral sense of mankind, until at length the law of the Lamb prevails, and the peace of God which passeth understanding enters the hearts of men, and they learn war no more. "And there was given unto him a great sword." What is that but "the Sword of the Spirit, which is the Word of God"? "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and a discernor of the thoughts and intents of the heart."

So, as the third seal is opened, and the third of the living creatures cries "Come," and there appears the rider upon a black horse with a pair of balances in his hand, it is not as the minister of vengeance that he comes, but as the moral controller, turning the want and famine that are the natural results of destructive warfare into means of spiritual discipline, that he too may advance the progress of the Kingdom by the purification that comes through suffering. Surely there is a note of mercy in the directions given him as he enters in obedience to the summons. "A measure"—a Greek measure holding something less than a quart—"a measure of wheat for a penny, and three measures of barley for a penny"—the scarcity is great, but not absolute—"and see that thou hurt not the oil and the wine." Why? Because the oil and the wine are consecrated for the service of the Kingdom.

And so also, when the fourth seal is opened, and the fourth living creature cries "Come," and when there appears, seated on a pale horse, the dread figure whose name is Death, and Hades his companion—that is to say, the spirit ruling the pestilence that follows war and famine in the natural order, it is with a restriction that seems a sign of mercy, when power is given them, not over the whole earth, but only over a fourth part of it.

It is to be noted, I believe, that in each one of the sequences of seven which are introduced one after another, in the book of the Apocalypse, there is a break at the end of the fourth number—the first four being of the physical, the other three of the spiritual world. This difference is distinctly marked in the vision of the opening of the seven seals. As the fifth seal is

opened the scene changes; it is no longer horsemen riding on their mission to the inhabitants of the earth; but the unseen world is unveiled, the spirits of those who have died "for the Word of God, and the testimony which they held" are seen at the foot of the altar—and their prayer is a prayer for vengeance.

I think the significance of this can be brought out only by the interpretation I am endeavoring to present of this whole vision. Until the fifth seal is opened, and the unseen world passes under the dominion of the Head of the Mediatorial Kingdom, these witnesses for God, who had lived and died before its establishment, are in the bonds of earthly feeling, and they cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" But now that the seal is opened and the Lamb comes into possession, they are taken into the Kingdom (see Hebrews 11:39, 40), and the change into the new spirit comes upon them also. "And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, were fulfilled." They are given not only the white robes that have been washed in the blood of the Lamb (Rev. 7:14), but also the peace of the Kingdom to wait in patience to the end.

But while those who have kept the faith are in peace (how beautifully sounds, in the midst of thoughts like these, that "in pace" that one reads on the slabs in the catacombs), the contrary condition prevails among those who refuse allegiance to the Lamb, and reap their experience of the passing of the world and its strength, and the wreck of all things in which they have put their trust, when they stand on the brink of eternity. That is the meaning of the vision that follows the opening of the sixth seal. The earth with its mountains, its rivers, and its seas, the heavens with the sun and moon, and the stars to the utmost verge of the universe, pass under the dominion of the Mediatorial Kingdom, and the effect is frightful upon those who have thought to find in these objects of their idolatry the power to resist the Lamb. That, I believe, is what the poet means. The smash of the worlds is subjective, not objective. The vision shows the terror of wickedness and impiety when the end comes—the desolation of soul, the abject fear of the unseen and unknown eternity, where the king and the great man, and the freedman and the slave, are all equal in their impotence, and have no shelter and no refuge from Him whom they have hated, and therefore think that He hates them as they hate Him.

Before the opening of the seventh seal, the poet introduces another scene, which is not successive in time to those which have been shown, but which has been proceeding all through the action of them all. It is the gathering into the Kingdom of those who have given their allegiance to it—the sealing of the servants of God in their foreheads. I think the sealing of the 144,000 of the tribes of Israel symbolizes the induction into the Mediatorial Kingdom, with its fulness of divine grace, of all those who served God under the Old Testament dispensation; just as it was with those who were accepted at the opening of the fifth seal. With these are associated, in one great concourse of worship, "a multitude whom no man could number, of all nations and kindreds and people and tongues, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands and crying with a loud voice Salvation to our God, who sitteth upon the throne, and to the Lamb." The Mediatorial Kingdom is complete. As our Lord Himself said, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations." The vision of the seven seals is the apostle's inspired imagination of that inauguration.

AT EVENING TIME

I know not what the long years hold
Of winter days and summer clime;
But this I know: when life grows old,
It shall be light—at evening time.

I can not tell what boon awaits
To greet me, with the falling night;
But this I know: beyond the gates,
At evening time it shall be light.

THOMAS CURTIS CLARK, in *Christian Evangelist*.

WHERE PASSION is high, there reason is low. He only employs his passion who can make no use of his reason.—*Cicero*.

The Country Church and Rural Life Problem

By the Rev. J. N. ATKINS,

Secretary of the Committee on Country Church and Rural Life, Province of Sewanee

AT the Synod of the Province of Sewanee, held in October, 1915, the following resolutions which had been previously presented and adopted at the convocation of Morganton, in the district of Asheville, and the convocation of East Tennessee, in the diocese of Tennessee, were offered:

"WHEREAS, The subject of Rural Life is coming into greater prominence socially, economically, and religiously, and

"WHEREAS, The existing agencies of the Church, such as the Board of Missions, and the Social Service Commissions, do not give the Rural Life problem as such the prominence, either in study or propaganda, that the subject demands; therefore be it

"Resolved, 1. That the Convocation of Morganton in the Missionary Jurisdiction of Asheville recommends the creation of a Provincial Country Church Commission and petitions the Province of Sewanee to create such a Commission;

"2. That the Synod of the Province of Sewanee be requested to consider the matter of recommending to the General Convention the creation by that Convention of a Country Church Commission to act either in conjunction with or independently of the Social Service Commission of the General Convention."

These resolutions were referred to the Provincial Social Service Commission, which returned the recommendation that a sub-committee on Country Church and Rural Life be added to the Social Service Commission, and that the matter be brought before the General Convention. The first recommendation was accepted, and the second laid on the table. The Country Church and Rural Life Committee was appointed as follows:

Rt. Rev. Cameron Mann, chairman; Rev. W. S. Claiborne, Archdeacon, East Tennessee; Rev. J. B. Lawrence, diocese of Georgia; Rev. J. N. Atkins, secretary, district of Asheville; Mr. H. P. Duvall, Cheraw, S. C.; Mr. B. F. Finney, Savannah, Ga.

Since the appointment of this committee, the secretary has collected a great deal of material from various sources, secular and religious, chief among which are the Presbyterian Department of Church and Country Life, the Moravian Country Church Commission, the Federal Council of Churches' Commission on Country Life, the Russell Sage Foundation Library, United States Department of Agriculture and Bureau of Education, the Ohio State University, the University of North Carolina Bureau of Extension, and the *Social Service Review*. He has also attended two conferences held in East Tennessee, one at Knoxville, the Southern Mountain Workers Conference, and the other at Johnson City, a Country Preachers' and Teachers' Conference at the East Tennessee State Normal School. Both of these conferences were very instructive and inspiring. At the former there were present the Bishop of Asheville, four archdeacons, one of the secretaries of the Board of Missions, and eight other clergy of the Church.

Emerson has said: "The true test of civilization is not in the census, nor the size of cities, nor the crops—no—but the kind of men the country turns out." And a contemporary authority on the country church tells us: "In most cases the country church is gradually, and in some cases swiftly, losing ground." Surely these conditions are a challenge to the Church, as well as grounds for sober thought and earnest endeavor. The Episcopal Church is not essentially a rural or country church, as for example the Methodist Church, of which churches it is said 87 per cent. are rural, yet the Church, if she is Catholic, has a message for all people, in the country as well as the cities, and we must go out into the country and take our part in building up that civilization which is dependent on "the kind of men the country turns out."

In the state of North Carolina authorities tell us the country population outnumbers the town population six to one; nearly five-sixths of the school children are in the country. The white voters in the country precincts outnumber the white voters in the towns and cities nearly six to one. Barely more than five hundred thousand people in North Carolina in 1910 lived in cities and towns, or incorporated places of any size whatsoever. But nearly one million seven hundred thousand lived in the open country. If democracy concerns the greatest good of the greatest number, country life in North Carolina

deserves to occupy the foremost place in the activities of both the Church and the State. (From the Extension Series Bulletin No. 9, University of North Carolina.) This is but one of the many rural states, and may be duplicated many times over the country.

Quoting again from the same Bulletin: "Our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity, of life in the country, says the Country Life Commission. Upon the development of the country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life. We need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in the time of peace."

Surely here is a field for the Church, and there is need of the strongest, most virile, and manly men the Church can send to meet these conditions and problems of the country church and country life.

There are some isolated examples of successful country churches, but there is no constructive policy or any serious general study of the problem or propaganda to direct the attention of the Church at large or her theological students to the magnitude of the problem of the country church and rural life.

This, it seems to the writer, who lives in the open country and in a region where the Episcopal Church is viewed with much suspicion and prejudice, is a subject that demands the whole attention of a separate commission, or a department of the Joint Commission on Social Service; for until the Church develops experts on the subject and puts them to work, it will lag behind in the largest field of work in this country.

"The country church is not a phase of Church work—nor merely a home mission matter; it is nearly nine-tenths of our entire Church problem in North Carolina."

"The business of the Church is to interpret the Kingdom of God to rural people in terms of their daily lives and daily toils."

"The country church is calling for men of God to go forth to war against all the powers of evil that prey upon the hearts of the men who live upon the land, as well as upon the people in palace or tenement; men of wisdom who see through the incidental, the small, the transient, to the fundamental, the large, the abiding issue the country man must face and conquer; practical men, who see the top by obscure and steep paths of daily toil and real living, to bring things to pass, to secure tangible results; original men, to enter poorly tilled human fields, grown to brush, of diminished fertility, and by new methods secure a harvest that will gladden the heart of the Great Husbandman; aggressive men, not hesitating to break with traditions, fearing God more than prejudice, regarding institutions as means to an end, who grow frequent crops of new ideas and winnow them with flails of practical trial; trained men, with knowledge and power, who have thought deeply, upon rural life problems and have hammered out a plan for an active campaign for the rural church; men with enthusiasms, whose energy can withstand frosts of sloth, habit, pettiness, envy, backbiting, whose spirit is not quenched by adversity, unrealized hopes, tottering schemes; persistent men, who stand by their tasks amid calls from undiscovered lands, ambition and ease, wintering the storms of discontent; constructive men, who transmute visions into wood and stone, dreams into live institutions, hopes to fruition; heroic men, who love difficulty, who can work alone with God and suffer no sense of loneliness" (Butterfield: *The Country Church and the Rural Problem*).

QUATRAIN

To them that conquer in the fight,
Even wounds are welcome, pain is light;
But to the vanquished, Death's hand rests,
Dreaded, yet longed for, on their breasts.

CHRISTOPHER SERGEANT.

A Church Pageant

HERE is to be given during the time of the General Convention in St. Louis an elaborate "Church Pageant" for which preparations are now being made. An account written by the "Pageant Master," the Rev. George Long, lately printed in the Missouri diocesan paper, the *Church News*, gives some information in regard to it.

The pageant is intended to show by its episodes and tableaux one of the needed lessons of to-day, viz.: the fact of the historic continuity of our Church from the Day of Pentecost down the ages to the present year of grace. By teaching, by addresses, and by text books it is true that the fact of the continuity of the Church has been presented to American Church people, and yet it is not so indelibly impressed upon the minds of the majority that they can always recognize under varying conditions the historicity of the communion to which, by the providence of God, they belong. So it is hoped to give by the pageant way another form of emphasizing this; and that it will perform the function of instructing the mind and quickening the imagination of many, not only of the Church people and non-Church people of St. Louis and the provinces contiguous, but also of those attending the Convention from afar; that all may be filled with a desire to absorb and impart to others the important facts of Church history.

The officers of the Pageant have from the first schemed that as far as possible accuracy in every detail shall be their aim. The book, stage settings, costumes, music, etc., are all being studied in conjunction with experts, and the committee are very sanguine that the result will be worth all the time and money that may be expended upon the production. The Pageant is being produced without any idea of making it a financial success, other than paying its cost; nor is it the intention of the promoters that any individual or individuals shall gain personal glory. The Pageant will be the offering of the diocese to the General Convention; and the officers rely entirely upon the whole-hearted and enthusiastic coöperation of all classes of Church people in St. Louis and neighborhood in producing it. A ready response to any call that may be made, whether to serve on a committee, play a part, make a costume, or to help in the dressing rooms, will ensure the success of the Pageant. A large pageant such as this requires many helpers, and soon the pageant staff will draft requirements, make personal visits to the city parishes, and begin rehearsals. It is hoped to have the episodes and tableaux all rehearsed, in the various parish halls, by the middle of June; and then after the summer vacation the work of rehearsing will be taken up in the Coliseum.

The following committees have been formed: Executive, Book, Cast, Stage, Artist, Costume, Finance, Music, Dressing Room, Research, and Publicity. The Pageant Master is the Rev. George Long, rector of Warsaw, Ill., and the Assistant Masters are the Rev. H. W. Mizner, of St. Stephen's, St. Louis, and Mr. Oliver C. Smith; and the Pageant will be produced under the direction of these gentlemen; though they wish to be regarded as willing coöperators in the enterprise, rather than "masters," except in the technical sense.

The scheme of episodes, having been duly considered at length by the Book Committee, is as follows:

A PAGEANT OF THE CHURCH

Setting forth in Episodes and Tableaux Her Historic Continuity

- Group 1. The Church Begins Her Work.
 - (a) The Day of Pentecost.
 - (b) The Council of Jerusalem.
 - (c) St. Paul at Athens.
- Group 2. The Alliance of Church and State.
 - (a) The Vision of Constantine.
 - (b) The Council of Nicea.
 - (c) St. Ambrose and Theodosius.
- Group 3. The Ancient British Church.
 - (a) The Martyrdom of St. Alban.
 - (b) The Alleluia Battle.
 - (c) St. Columba at Iona.
- Group 4. Conversion of the English.
 - (a) St. Gregory in the Slave Market at Rome.
 - (b) St. Augustine and the British Bishops.
 - (c) St. Aidan and St. Oswald.
- Group 5. Birth and Loss of Liberty.
 - (a) Martyrdom of Becket.
 - (b) Signing of Magna Carta.
 - (c) Wycliffe and the Poor Preachers.

- Group 6. Ecclesiastical Liberty Restored.
 - (a) Caxton's Printing Press.
 - (b) England Repudiates Papal Supremacy.
 - (c) The Coronation of Edward VI.
- Group 7. The English Church Regains Her Autonomy.
 - (a) Consecration of Archbishop Parker.
 - (b) Elizabeth receiving news of her deposition by Rome.
 - (c) Savoy Conference and the Prayer Book.
- Group 8. Evangelization of America.
 - (a) Preaching at Drake's Bay, California.
 - (b) Jamestown.
 - (c) S. P. G. Mission to North Carolina.
- Group 9. The Church of the Ages in Modern America.
 - (a) Bishop Seabury's return to America.
 - (b) The First General Convention at Philadelphia.
 - (c) Bishop Tuttle's early work.
 - (d) The Convention, 1916.
- Finale. "Terminus ad Quem."
 - "The one far off divine event
Toward which the whole Creation moves."

—Tennyson.

Hallelujah Chorus. *Te Deum*.

The Church Triumphant, Expectant, and Militant sing *Te Deum*.
Note.—(a) (c) Represent Tableaux. (b) Represents Episodes.
(d) Moving Pictures.

Group 1 shows how the Church began to work officially and ministerially. A tableau will depict the scene in the upper room in Jerusalem, just after the descent of the Holy Spirit upon the apostles. This will be followed by the dramatic episode of the Council at Jerusalem. Then will come a tableau to illustrate the beginning of Christian missionary endeavor, by showing St. Paul at Athens.

Group 2 illustrates the alliance of Church and State; due to the rapid growth of the former, forcing the latter to range itself under the banner of Christianity. The vision of Constantine; the Council of Nice, with Constantine refusing to take seat as president until requested by the bishops; and St. Ambrose forcibly rebuking the Emperor Theodosius' presumption, will form the material for this.

Group 3 will bring out the fact that Christianity existed in Britain prior to the advent of the Roman mission under St. Augustine.

Group 4 deals with the fact of the gradual, yet effective conversion of the English, both in the south and north of their island kingdom.

Group 5 sets forth the indubitable fact that the historic Church has always been the champion of the people's liberty unless hampered by force.

Group 6 will bring out the truth that "might" is really impotent when "right" is established in the mind of men. The press and the Bible have been, under God, the means of regaining much lost liberty, both civil and ecclesiastical.

Group 7, the English Church only gradually regained her autonomy. Archbishop Parker, Queen Elizabeth, and the Book of Common Prayer were all links in this as also in the formation of that autonomy which is the distinguishing feature of the Protestant Episcopal Church in America to-day.

Groups 8 and 9 deal with the Church in America. The first preaching of the gospel at Drake's Bay; the first church settlement at Jamestown; the labors of Bishops Seabury, Chase, and Kemper, will serve as a reminder of present missionary duty.

Then on the screen will be projected moving pictures of the General Convention of 1916. The processions to the Cathedral; the United Offering of the Woman's Auxiliary; the House of Bishops at work; the House of Deputies in session, etc.

The finale will be an attempt to reverently remind those who witness it that the Church is steadily advancing to "the one far off divine event toward which the whole creation moves." Four ideas will be worked out: 1. "A little child shall lead them." 2. "The last shall be first." 3. "The earth shall be full of the knowledge of the Lord." 4. "The Lord God omnipotent reigneth." The brief scenario is: A child herald leads on to the stage representatives of all modern nations who have responded to the call of the Christ as put forth by the missionary efforts of the Church in this generation. These will be followed by the assembling of the characters of the Pageant, processing in inverse order to the scheme. When the stage is full, cherubim will appear at the opened golden gates of the City of God, and a shaft of light will be used to typify the eternal majesty of the Trinity. The concealed choir will sing *Te Deum* and the

Hallelujah Chorus. The hope is that this finale will be regarded as an act of service to Him in whose service the Pageant is being undertaken; for "the purpose of the entertainment" after all is really greater than to entertain or instruct or even to deepen conviction. The "purpose" is that the Kingdom of God may be benefited and extended, if even in so small a way, by the visual representation of its historic facts leading men and women to work for it.

THE SUMMER SCHEDULE

BY DOROTHY SHEPHERD

A FEW days ago I was talking to the rector of a large city parish. He is away on a vacation, justly earned no doubt, but a vacation which excludes any visible yearning for Sunday devotion. Attendance in the congregation during an occasional Lord's Day morning service contents him; many Sundays he is not in evidence at all. Yet he is not in ill-health, for he has time and inclination daily to "go a-fishing," as did his Apostolic predecessors, and he is strong enough to row eight miles down stream although he felt it comfortable, if not necessary, to sit in his pew during a good part of the *Te Deum* during the recent service he attended at the local parish church. True, it was the last pew, and he probably thought that no one would see him! But he apparently forgot the "all-seeing Eye" of his Master; just as he forgot the all-hearing Ear when he told me in recent conversation:

"Yes, the curate takes my duty for these two vacation months. We keep the church open, but for only one service each Sunday. That's enough! Nobody would come out these hot nights and it's not worth while!"

I do not want to condemn this good man, for he is a good man ten months out of every twelve: but I would like to say that his attitude of mind, fortunately not general among our clergy, is in direct contradiction to his preaching throughout the ten working months of each year of his life. When he takes off "clericals" he temporarily puts aside his ordination vows: he gets into lax ways of thought simultaneously with negligee shirts and knickerbockers. His bodily *habit* may be all right for a parson on vacation; as obviously he cannot, if athletically inclined, sufficiently relax in cassock vest and the other paraphernalia of so-called "cloth." But is it necessary for his consecrated mind to swing to the man-side and look at the affairs of God's Kingdom with the earthly and narrow vision of a false economist and grudge?

"Where two or three are gathered together the Lord is in the midst of them."

Is it not worth while to give to the faithful two or three an opportunity to meet their Father and say to Him a loving good-night in all the reverence and devotion of Evensong? Is it not worth while to forego "numbering the children of Israel" and gain the larger estimate of the faithful priest who when asked, on a rainy night,

"How many were at church?" responded,

"Only a few *people*, but there were hosts of *angels*!"

Is it not worth while, for the quickening of a curate's zeal, to require a second office from the young servant of the Lord who by the vows of his diaconate has promised "diligent" reading of the canonical Scripture to "the people assembled in the church where he is appointed to serve?"

It will not serve as a plausible excuse in heaven, where the angels rest not day nor night from their anthem, "Holy! Holy! Holy!" for humanity to say it is not worth while to say our evening prayers before the throne of grace as we idle away two months of our all too fragmentary portion of worship. Does it seem enough when we really render such a miserable pittance of time to our God? Will it measure well with the eternity for which we are preparing our hearts for His praise?

Of course we are all human and our weak flesh too often conquers a willing spirit, but let us see to it that at least the spirit is willing! The laity naturally look to the overseers of the flock for Godly admonition, since each pastor has openly promised his bishop for the "honor of God and the edifying of the Church" that he will be "diligent to frame and fashion his own self and his family according to the doctrine of Christ; and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ."

As it is good for married people, upon their respective wedding anniversaries, to review the vows which they took when the Church sealed their union, so is it equally good for the clergy of the Church to review, from time to time, the vows

and promises they made at ordination, lest they cease their ardor in the feeding of their flocks.

Certainly we have few enough services in most of our parishes! A church with only one service a week has sufficient cause to account for parochial weakness and inanition, because its rations are cut to a minimum at the very time when Satan's agencies, through the weakness of the flesh under provocation of heat, bring good resolves to a stand-still and self-gratification to the evident front!

The Beloved Disciple, while "in the spirit" on the Lord's Day, beheld heaven's door open that he might receive the vision of the Apocalypse. St. Paul, when "in the spirit," was caught up to hear words unlawful for a man to utter! Oh, of what opportunities for spiritual inspiration are we deprived if the shepherds of souls take so small a view of God's largesse of bounty! Small wonder that many are weak among us and many sleep. We know not at what hour the Master cometh, at mid-night, or at cock-crowing, or in the morning. Let us "watch therefore, lest coming suddenly He find us sleeping."

COME UNTO ME

I

Beyond the long rough stretch of land,
Uplung by cannon's breath,
Or trodden deep where horses swept
Their mighty path of death;
And where the sun had lately dropped
Behind the forest gray,
The twilight glow illumed the spot
Where fallen soldier lay.

II

With matted blood, from gaping wound,
His soft brown curls were wet:
And, in the boyish upturned face,
The rigid jaws were set;
As if the pain had numbed all sense,
Of earthly want or need,
When soul had passed beyond the touch
Of warring lust and greed.

III

His sabre arm, a moment since
So taut and strong to wield—
For *la belle France*—the slender sword,
Scarce christened from its shield,
Now rested calmly on the sod:
Where lifeless fingers held
The hilt as if for instant use,
When battle-cry impelled.

IV

But not, for him, again would sound:
"*En avant; mon Brave, avant!*"
For he gave his life "*pour Patrie,*"
On the battlefield of Marne.
Better than earthly call to arms:
Sweeter than Marseillaise:
There came to him that autumn day,
The Master's word of praise.

V

Only his dying ears could hear,
Only his eyes could see,
When Jesus, showing wounded Hands,
Had said, "Come unto Me."
But out of the smoke and carnage,
From shrapnel's whirring shriek,
His glazing eyes in wonder turned,
Their Master's eyes to seek.

VI

Then out through the haze of ether,
Beyond all grief and pain,
The dear Saviour gently led him:
Over the fields of slain,
Up—on—through the gate of Heaven,
Where songs of angels rise,
To mansions built by loyal deeds:
His home in Paradise.

ANN WENTWORTH SMART.

* Written after seeing the wonderful painting, "Come unto Me," by C. Arnold Slade, the vision of the Saviour beside a French soldier on the battlefield.

ALL LIVES are beautiful in which the sovereign thought has been for others.—*Carmen Sylva*.

CLINTON ROGERS WOODRUFF, EDITOR

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

CHEAP LUNCHES FOR SCHOOL CHILDREN

THE first penny lunch in the Chicago schools was opened in 1911 upon the recommendation of one of the members of the board of education. The result was regarded as so satisfactory that other lunch rooms were shortly after that opened. The Chicago school extension committee composed of delegates representing a large number of women's clubs in and near Chicago now coöperates with the board of education in maintaining these lunch centers of which there are three. According to the latest report of the board it "furnishes the equipment, pays the gas bill, and the wages of the cook and the dishwasher. The pennies paid by the children cover the cost of the food material, and the club women plan to supply the pennies when absolutely necessary. It is very desirable that this should be done without the label of the blue ticket. The women's clubs interested in this movement pay for the services of a supervisor who plans the menus and purchases the food. The close buying necessary is shown in the financial statement. One year there was a deficit of six cents and another a cash balance of six cents."

The following sample menus are taken from the report of the Chicago superintendent of schools. They are interesting as showing what is being served for a penny:

1. Soup: bean, pea, tomato, or spaghetti, with two slices of bread.
2. Hot cocoa or cold milk with a sandwich made of two slices of bread with jelly or peanut or fruit butter.
3. Cold milk with two crackers and a tablespoon of raisins or a few dates.

Everywhere a favorite menu was the one that included sausage sandwiches.

A cup of cocoa as served costs one-third of a cent. Day-old bread is purchased at two and one-half cents a loaf and pasteurized skimmed milk at eight cents a gallon. Each loaf is cut into sixteen slices.

In commenting on this the committee of teachers having the matter in charge said:

"And yet, one penny's worth of this food taken once a day has such an effect on the children that their improvement in health and school work can be noticed.

"These results suggest that this is the first department that ought to grow, so that in the near future all children who need it can have this help."

Penny lunches are on a self-supporting basis in two Newark schools in which it was found convenient to support them. In one of them there was an average of about ninety-five children who paid one cent for their noon meal, while seventy children gave two cents and twenty children spent three cents each day on food, thus, to quote one correspondent, "rivalling Lucullus in their love of luxury." Notwithstanding these prices, the whole affair was so arranged as to make the experiment entirely self-supporting.

THE EXPENSES OF SOCIAL SERVICE ADMINISTRATION

In its annual report the Board of Social Service of the diocese of Newark faced the question of financial support, declaring it to be "one of the questions that ought to be faced sooner or later by the diocese. At present we receive from the diocese only \$1,200 a year and rely for the rest of our support upon generous individuals and parishes. This past year we more than returned, in assisting diocesan work, the sum paid us from the treasury. We believe that it would be fair for the diocese to pay the overhead charges of such a board as ours, amounting at present to about \$3,500, and leave us free to use all the money we can raise for the kind of work we are undertaking. At present energy must be used to raise money for our expenses that could more advantageously be used in serving the diocese. We suggest as a possible solution of the problem that if the diocese will continue to give us the \$1,200 from its treasury the convention might by formal

action permit us to apportion the rest of the amount required among the parishes. As an apportionment is not obligatory upon a parish those parishes that for any reason felt that they should not be apportioned would be at perfect liberty not to pay it."

The convention of the diocese of Pennsylvania took important action by making an appropriation and authorizing its apportionment to the various parishes in the diocese.

GARDENS FOR WORKMEN IN FRANCE

To assist worthy workingmen to combat the increasing cost of living, the St. Etienne authorities, according to our consul there, in conjunction with the hospital commissioners have set aside seventy acres of tillable land owned by the hospital to be used for gardens. To each applicant, 360 square yards will be allotted, under certain conditions, preference being shown to such as have large families. The produce raised must be for the use of the worker's family and may not be sold. For the first year of the war vegetables did not share in the general rise of prices. Now, because of the scarcity of labor, the high cost of fertilizers, and a curtailed transportation service, garden produce has taken its place in the increased-cost column—a serious condition to a people using a larger percentage of vegetable food in place of meat. While to American ideas, as our consul points out, the amount of ground available to each applicant is not large, the intensive methods of cultivation in vogue in France and the general skillfulness of its gardeners make the plan of great assistance to the beneficiaries.

This plan resembles in many aspects our vacant lot gardening which deserves more attention than it has been getting of late.

WHILE THE unemployment problem is not so acute and drunkenness is on the decrease in Portland, according to the report of the Social Service League of Oregon, many individual needs and other social problems call for the enlistment of humane and Christian people in all departments of the League's activities, "whereby," to quote the superintendent's words, "we who are strong seek in united strength to bear the burdens of the weak and so fulfil the law of Christ."

"SPECIALIZED SUNDAYS" are multiplying at a rapid rate and are tending to confuse rather than to help, especially in our own communion where each Sunday has its own special lesson and significance. This comment must not be taken to indicate that a priest should show no interest in prison reform or in child labor, but that he should bring the principles involved to the attention of his people in other ways than by devoting a whole Sunday to them.

TO INSURE THE development of schools in public health nursing in the southern states, the Metropolitan Life Insurance Company is preparing to offer a total of ten scholarships of \$250 each during the scholastic year of 1916-17 to any course of instruction in public health nursing conforming to certain standards and requirements to be set up by the national organizations for public health nursing.

THERE IS NO ROAD too long to the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares himself for them with patience.—*La Bruyere*.

A PHILADELPHIA BUREAU for the proper housing of girls has been organized as a result of the activities of the diocesan Social Service commission.



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.

THEODORE ROOSEVELT

To the Editor of *The Living Church*:

YOU will not, I am sure, expect your criticism of Mr. Roosevelt to go unanswered, but will grant space to one whose estimate of him is very different from your own.

It would be easy to reply to your charge that he is incapable of team work, by reminding you that he has given to us the greatest exhibition of team work that the world has ever seen. When he was President he gathered about him in his cabinet the greatest men in the United States, each one an expert in his department, men whom no one could dictate to; and Theodore Roosevelt worked with that cabinet in such a way as to cause so high an authority as Ambassador Bryce to say that during his stay in Washington he had had the great privilege of watching what he believed to be the greatest government that the world had ever seen at work, and he attributed its strength chiefly to the marvellous "team work" of Mr. Roosevelt and his cabinet.

It would be easy to reply to your charge that he is undemocratic, and fit only to preside over an absolute monarchy, by reminding you that it is this very man whom you so criticise who has dethroned the "invisible government" that had this country by the throat when he was called to high public office, and has made government by "bosses" impossible so long as his name is remembered among men. By so doing he has advanced the cause of democracy more than any man since Washington.

It would be easy, I say, to reply to your criticisms in this way, but if I did you might sweep the whole argument aside by saying it was just another illustration of "idolatry." Instead of answering your charges in order, therefore, I will ask you to print a few sentences from the Republican platform, adopted with unanimity and enthusiasm by the national convention at Chicago on June 18, 1908.

"In this great era of American advancement the Republican party has reached its highest service under the leadership of Theodore Roosevelt. His administration is an epoch in American history. In no other period since national sovereignty was won under Washington, or preserved under Lincoln, has there been such mighty progress in those ideals of government which make for justice, equality, and fair dealing among men.

"The highest aspirations of the American people have found a voice. Their most exalted servant represents the best aims and worthiest purposes of all his countrymen. Conscience and courage in public station and higher standards of right and wrong in private life have become cardinal principles of political faith; capital and labor have been brought into closer relations of confidence and interdependence, and the abuse of wealth, the tyranny of power and all the evils of privilege and favoritism have been put to scorn by the simple, manly virtues of justice and fair play.

"The great accomplishments of President Roosevelt have been, first and foremost, a brave and impartial enforcement of the law, the prosecution of illegal trusts and monopolies, the exposure and punishment of evildoers in the public service, the more effective regulation of the rates and service of the great transportation lines, the complete overthrow of preferences, rebates, and discriminations, the arbitration of labor disputes, the amelioration of the condition of wage workers everywhere, the conservation of the natural resources of the country, the forward step in the improvement of the inland waterways, and always the earnest support and defense of every wholesome safeguard which has made more secure the guarantees of life, liberty, and property.

"These are the achievements that will make for Theodore Roosevelt his place in history, but more than all else the great things he has done will be an inspiration to those who have yet greater things to do. We declare our unflinching adherence to the policies thus inaugurated and pledge their continuance under a Republican administration of the government."

This, sir, is not the adulation of "idolators." It is a tribute paid by the politicians, the class of people who hate him most, and who have the best reason for hating him, because he would not permit them to betray the people.

But you say he is "a totally-different man from the Roosevelt whom so many of us enthusiastically supported in 1904." Mr. Editor, that is what they said about him then, it is what they have always said about him. But it isn't true. He stands just where he stood sixteen years ago, or twenty years ago, or thirty years ago, namely, about a year or two in advance of everybody else. A year ago you in common with all the other editors in the country were denouncing his teachings as seditious, disloyal, radical, revolutionary, and un-American; to-day both the political parties are going before the country with platforms most of the planks of which are taken

from those very teachings, and all the best newspapers, and the greatest statesmen of both parties, are declaiming the truths which they learned from him then. And this change is not at all because their attitude to him has altered, but simply because "ye can do nothing against the truth, but only for the truth." The difference between Mr. Roosevelt and other good, and wise, and patriotic statesmen is simply that he has greater insight. He sees truth quicker, he sees deeper into it, he sees it whole and through and through, and then declares it with all the confidence of one who knows, before the others have begun to think.

WILLIAM REID CROSS.

Houghton, Mich., June 19, 1916.

IS "AMAZED AND DISGUSTED"

To the Editor of *The Living Church*:

I was amazed and disgusted in reading in your paper an attack on the character of Mr. Roosevelt. Why such an article should appear in a Church paper I cannot imagine, unless you desire to alienate many of your readers who believe Mr. Roosevelt to be one of the greatest Americans of the day, and sincerely admire a man who has the courage of his convictions. I hold no brief for Mr. Roosevelt nor would I desire him to be President, but I can see no reason to pull to pieces a gentleman to whom this country owes so much as to ex-President Theodore Roosevelt. Such a nasty kick as you delivered one might expect to see in a political journal, but hardly in a paper devoted to religion. Very few people care what your political opinions may be; they would certainly have no effect on the coming election, they might only convince some persons that as you are capable of hitting a man when he is down through no fault of his, your references to political matters could be well dispensed with. American Democracy is a very sacred thing; whether or not Mr. Roosevelt represents it is an open question; but even in the name of our great people we have no right to slander an eminent citizen, who has done more to make the name American respected abroad than almost any living citizen. If a distinguished religious journal sets such an example, what shall we expect from the secular press but just the same old political quarreling? Your attitude in national questions is not very consistent, for while you stand up for the rights of minorities in regard to the war, and damn the allies with faint praise, you go out of your way to sneer at the respected leader of a political minority in the country.

ALBERT C. LARNED.

Bar Harbor, Maine, June 19th.

WHERE KALENDAR DATES CONFLICT

To the Editor of *The Living Church*:

IN many of the Church kalendars for the year 1916 the Feasts of St. Mark the Evangelist and St. Barnabas the Apostle are either entirely omitted or else it is directed that they be "observed" by the use of their collect after the collect for the day in the office of some other feast. I fancy that this practice, in regard to these two feasts, was followed this year in the majority of our parish churches. And yet, thus to ignore any feast day is contrary to the rubrics of the Book of Common Prayer. The Prayer Book, on page xxiv, provides a "Table of Feasts" which are "to be observed in this Church throughout the year." And at the end of the Communion office there is a rubric which says: "Upon the Sundays and other Holy Days (though there be no Sermon or Communion), shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing."

Now what is to be done in the case of two such feasts or holy days falling on the same day? Obviously, under the Book of Common Prayer, the only defensible practice is to transfer the less important feast to the first vacant day. Because, first of all, that was the former practice of the Church, prior to the Reformation, and there is nothing in the Prayer Book to show that the practice should be discontinued. Secondly, no permission is given, except the one quoted above, to curtail any of the service appointed for a holy day, or to omit it altogether.

This is really a more serious question than at first appears, because in the year 1917 Passion Sunday will fall on March 25th. Now Passion Sunday is a "privileged" Sunday of the highest class, and should be observed to the exclusion of all other feasts. And so, unless the customs of the Church and the rules of the Prayer Book are adhered to, I suppose that in many parishes the observance of the great feast of our Lord's Incarnation will be omitted next year! This should be brought to the notice of publishers of Church kalendars: that in 1917 the Feast of the Annunciation must be observed,

and to insure its proper observance it should be transferred to March 26th.

New York, June 16, 1916.

Yours very truly,
WALTER S. FLEMING.

FROM A MILITIA CHAPLAIN

To the Editor of *The Living Church*:

IT may be of some interest to you to know that Emmanuel Church is contributing to the National Guard of this state, its rector, choir master, one vestryman, and fifteen choir boys and other men.

I would be glad to have every priest in the diocese who has a parishioner in the service to make it known, as the different regiments may be in camp together for some time, that the chaplain of the Third Regiment is a priest of the Church and that a celebration of the Holy Eucharist will be held as often as practicable in the camp; that he invites all communicants of the Church to the services when they cannot attend a local church, and will be glad to be of any service to them in his power.

I know from eight years experience in camp the peculiar temptations in the life of the citizen-soldier, and I earnestly ask all Churchmen and especially members of the Brotherhood of St. Andrew to help me in keeping our boys clean and pure. It is a challenge to every Christian man to prove that he is Christ's soldier. There is big opportunity to do His work in the mobilization camps and at the front. I will be glad also to have the mother of any Church boy write to me at any time I can be of any service to him.

If any church in the diocese has a chalice and paten that it can spare I would be very grateful if they might be loaned to me for use in the camp.

N. BAYARD CLINCH,

Chaplain Third Regiment Illinois National Guard.
Emmanuel Church, Rockford, Ill., June 21, 1916.

SACRAMENTAL PENANCE

To the Editor of *The Living Church*:

IT is quite true, as the communication, *The Doctrine of Absolution*, in *THE LIVING CHURCH* of June 24th, remarks, that "no less a theologian than St. Thomas explicitly declares that Baptism may be administered to a number of persons at once"; but it is important to observe explicitly that it is only the law of necessity which can justify such practice: "*puta si immineret ruina aut gladius.*" And it is only in such case of necessity that Thomas or any other Catholic Christian could conceive of valid absolution from deadly sin apart from confession of such sin; indeed Thomas himself explicitly denies the existence of any authority big enough to dispense from the positive divine law of confession: *Tortrae Partis S. Theol. Suppl. Quaest. VI., Art. VI.* Sins committed before Baptism could hardly be subject to "the power of the keys." ANTON A. MUELLER.

A PRAYER IN TIME OF WAR

THE following prayer has been set forth by the Bishop of Western Michigan:

"O Almighty and most merciful God, we commend to Thy fatherly care and protection our soldiers and sailors, who, in the service of their country, go forth to preserve our borders from violence and to maintain our national honor. Deliver them, we beseech Thee, from every evil to which they may be exposed and preserve them in the midst of the temptations of the camp and of the field. Comfort the loving hearts of those who are left behind, and to such of our brothers or of our enemies as may fall in battle, or by sickness, graciously grant repentance of their sins and a preparation unto life eternal. And we pray Thee so to direct and prosper the counsels of those who are in authority in our land that the conditions which make for war may speedily be ended and that just and honorable peace may be established and maintained between us and all the nations of the world. All this we ask in the name and for the sake of Him who is the Prince of Peace and the Saviour of all men, Thy Son, our Lord, Jesus Christ, Amen."

CHRIST'S OFFENSE was in His stern renunciation of the glittering prizes of affluence and comfort and luxury. He volunteered for poverty, hardship, adversity, and a cruel doom. Paradoxically, He taught that these were pathways to tranquility and power, to participation in that unconquerable mind which wore the form of a servant, and was made obedient unto death, even the death of the cross. Life He had, in abundance, and He came to bestow it on men. But physical and mental isolation and inviolability are not life. They are leaden stagnation. Our life through Him lies by way of Gethsemane, the Garden of the Lord: by way of the cross, whose red rain waters the Garden. Knowing this, He provided for every contingency at issue, and having attached us to that cross, bade us rejoice that we were counted worthy of the grand distinction.—*The Christian Herald.*



RELIGIOUS

The Glory of Bethlehem. By the Rev. F. W. Drake. Crown Svo. \$0.90 net. Longmans, Green & Co.

From the lowly cradle of the manger where the "Glory of Bethlehem," Jesus, was first revealed in the city of David, we are led in this book onward to the veiled Glory of Christ's sacramental Presence, irradiating human life and raising it to the consummation of bliss, when man with unveiled face shall behold the Glory of the Lord and be transformed into the same image.

The eleven chapters suggest meditations for Christmas and Epiphany, but also discuss thoughtfully and with a touch that throws new light on the familiar, the events of our Lord's life until He "manifested forth His Glory" in the miracle at Cana. The narrative, in its direct meaning and spiritual interpretation, is particularly clear and interesting and the style is devout and virile. Prayer at the end of each section gathers up the fruit of the meditation.

But the book is more than a volume of meditations; the author, in an unusual degree, enters into the spirit of the various presentations of the Incarnation and understands how to apply these to modern conditions and soul-needs and leaves the reader with high thoughts and hopes.

Christ's Glory, it is written, "is not the Divine splendor and power, but the holiness, love, and perfection of God, revealed through the sinless humanity of the Incarnate." And again, "the presence of Jesus in the Holy Eucharist is a miracle more wonderful than the feeding of the multitudes in the wilderness. The re-making of lives by the gift of Divine grace, the arousing of new energies by the indwelling of the Holy Ghost and the equipment of weak and faltering manhood for high tasks of noble sacrifice and spiritual achievement—these are the miracles of Christ in human life today."

The Glory of Bethlehem is a real help offered to those who teach and preach the Faith and to all others who wish to learn and pass on to others the uplifting revelation of the "Glory of Bethlehem" and the Beauty of His Presence. S. A. R.

Thoughts on the Church and the Sacraments. By Samuel Dies Van Loan, B.A. Edwin S. Gorham.

This is distinctly a "teaching book," and one which contains much that it would be well if all communicants were familiar with. There are some statements which show a lack of exactness which is regrettable; but such are few, and doubtless due to rapid composition. In common parlance one would not say that "the vestments which the priest wears at the Celebration of the Holy Communion are identical with those garments which our Lord wore as He marched through Jerusalem and up on Mount Calvary to His Crucifixion." Nor is the author justified in saying that "A rubric in connection with the marriage service orders that the 'Banns of marriage shall be called'; rather it is ordered that when the Banns are called such and such words shall be used. As the author states it is his "endeavor to point out what the undeniable claims of the Church are," care should have been taken that the book did not lay itself open to the charge of considerable dogmatism tinged with a considerable amount of the personal equation. B. C. R.

SOCIAL PROBLEMS

Social Adaptation. By Lucius Moody Bristol, Ph.D., Assistant Professor of Sociology in West Virginia University. Awarded the David A. Wells Prize for the year 1914-15. Published from the income of the David A. Wells Fund. Cambridge, Harvard University Press. London: Humphrey Mitford, Oxford University Press. 1915.

The student of the social problem will find in this volume an admirably complete account of the application to social progress of the doctrine of evolution during the period from Comte to the present day, with valuable comment and summary, and a bibliography brought up to date and selected and digested with marvellous industry and care. Professor Bristol's work makes hard reading, for he has not himself acquired that charm of style which made, for example, Huxley's contributions or those of Henry Drummond or John Fiske or William James to this difficult discussion such fascinating reading. The very vastness of the field he attempts to cover, with the consequent necessity of the utmost condensation, precludes a free and literary treatment. On the other hand, one could find in no other treatment so complete and valuable a comparison of the contributions made to the subject by men of such differing points of view and relations to the subject as Lamarck, Darwin, Weissman, Nietzsche, Benjamin Kidd, J. S. McKenzie, Karl Marx, L. F. Ward, Thomas N. Carver, and many others.

Professor Bristol divides the writers whom he discusses into groups, necessarily by a somewhat subjective standard, which might

be criticised but hardly with useful result. His effort is to show how the doctrine of adaptation has been accepted and applied with increasing clearness by these writers from various points of view. He distinguishes passive, physical, and physio-social adaptations, active material adaptation, and both passive and spiritual adaptation in his effort to show that no single formula or principle can be accepted as explaining all. The conclusion which he reaches is: "Every social unit (family, church, club, village, city, state, nation) should have as its goal self-preservation and self-enlargement, and should be led to see that these can be secured best (1) by striving to develop such an organized life, and one so manifestly helpful to its members, that it will increase by the power of attraction and by the spread of its principles and methods, by reflective imitation on the part of other groups . . . and (2) by seeking to function as efficiently as possible in a more inclusive group, *i. e.*, to find or make its place in a still larger organization."

Professor Bristol's attitude toward religion, which is perhaps the phase of his discussion which will most interest our readers, is best indicated by the following sentence: "We believe that the Kingdom of God will come by the spread, through reflective imitation, of the achievements of the groups setting the best example of social organization and collective welfare." This places him on the side of those who believe, with the writer, that the ultimate conflict in the religious life of to-day comes between those who look upon religion as an individual and subjective matter, and those who believe that it is essentially a fellowship, only possible of its highest fulfilment and expression as it takes corporate forms. Sociologically interpreted, this is the meaning of the Holy Catholic Church.

Black and White in the Southern States. By Morris S. Evans. New York: Longmans, Green, & Co. \$2.25.

Mr. Evans, who is well known as the author of *Black and White in Southeast Africa*, a careful study of the negro problem in that continent, has prepared another study of the same problem in the United States from a South African point of view. In his final chapter he gives his own conclusions with regard to the situation, which are most interesting. Thoughtful students of the negro problem everywhere should give them consideration. There is one upon which we should carefully ponder, and that is the one that says that the gift of self-government "to a people unfitted for it may not be a boon but a bane, and we cannot in South Africa solve the native question by simply giving the franchise to the negro and telling him to protect himself. It has been tried in America and failed." If, however, the vote is denied, this in Mr. Evans' view would make stronger the responsibility for protecting and developing the backward race.

MISCELLANEOUS

Father Payne. New York and London: G. P. Putnam's Sons. 1916. Price \$1.50.

This is a beautifully written book—said to be by A. C. Benson. Father Payne is a creation in which is embodied a beautiful personality such as natural theism sometimes produces. He is a semi-agnostic as to the other world, but hopeful that it will prove better than we think. We are introduced to his views on many subjects, and they are always kindly and suggestive, although sometimes far from adequate. Of Catholic Christianity and its ideals he has imperfect insight, but he is friendly and sympathetic even when blind to its deeper elements and reasons. It is preëminently a gentleman's book, and cannot fail to enrich one's views of many things, in spite of the obvious limitations of its outlook.

F. J. H.

The Circle and the Cross. By Lucy Re-Bartlett. Longmans, Green & Company. Price 90 cts. net; by mail 95 cts.

A book of essays varying much in value. By "The Circle and the Cross" the author means "to designate the world of nature and the world of God; and the whole purpose of the volume is to consider the interpenetration and possible increase of blending between the two." Small as the volume is, it manages to use this very general programme to great advantage and presents a bewildering range of subjects. Lucy Re-Bartlett is one of the well known exponents of Feminism and champions of Feminism Militant. Her essays on "The Angel of Pain" and "Bernhardi and What He Teaches Us" are real contributions to the literature of the present crises. But most of the book consists of very little which would be of interest or value in this country.

B. C. R.

TWO COMMENDABLE BOOKS for this season, from the pen of Dr. Washington Gladden, are *Commencement Days* and *The Forks of the Road*, the latter having been awarded the prize offered by the Church Peace Union for the best essay on War and Peace. The subject matter of this little book is especially appropriate at this time of war, and Dr. Gladden rightly points out that in the movement toward peace the Church must lead. [50 cents net.] *Commencement Days*, while primarily intended for graduates of high schools and colleges, is equally inspiring for all young men and women, dealing, as it does, with such subjects as citizenship, religion, politics, etc. [Macmillan Co., New York, \$1.25 net.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

HERE is great consternation always in the diocesan board of an Auxiliary when the annual report shows a decrease in the number of branches. It is always taken to mean weakness. Sometimes it does not. This proved to be the case when it was made known early in the year that a really model branch of the Indianapolis Auxiliary had been disbanded; and yet, when the after-Lent boxes were sent to the southern mountains, not only did the women of this disrupted branch give generously of beautiful new garments but the men of the parish made a gift in money. What was the mystery? This branch had been organized many years ago by the then president of the Auxiliary and she had watched its achievements with gratitude and pride. Under its devoted priest it had filled as nearly as possible the real functions of an Auxiliary. People were anxious to know the precise cause of this unusual proceeding which seemed almost like the uprooting of a vigorous young tree. An interview with the rector showed that he had pulled up the tree because he wanted grass to grow in the whole yard.

In other words, *he wished his whole Church to be auxiliary to the Board of Missions*, and the steady encouragement along all lines shows that his plan is not a theoretical, unworkable dream.

At the time of the disbanding, of the seventy-eight confirmed women and girls in the parish, fifty-two were Auxiliary members. Splendid percentage, boasted by few parishes. Every member of the Auxiliary was a subscriber to the *Spirit of Missions*; every apportionment was paid promptly, every pledge met, and this branch generally was the first to pledge for an emergency.

"Why, then, did you disband?"

"I did not only disband the Auxiliary, but all societies. I want the Church to be *the society*. The Church was looked upon as the Church among my people, and the Woman's Auxiliary as *the* missionary society. Twenty-six per cent. of my confirmed women and girls would not join it. I felt that the Auxiliary unconsciously gave the impression that it was for missionary purposes and the Church for something else. The busy, interested work of the Auxiliary and the talk about it in families naturally gave the work of missions a feminine tinge. Men and boys looked upon missionary work as exclusively woman's duty. I tried to organize similar societies among the men and boys but it was not successful."

"Couldn't there be an auxiliary for men and boys?"

"I think not. I wanted something more inclusive than the Woman's Auxiliary, particularly on account of the fact that it is not good for man to be alone—in Church work or anything else. 'A noble army, men and boys, the matron and the maid,' was to be henceforth the personnel of the missionary society of St. George's parish, and that society is the Church itself."

"That idea was recognized at the Convention of 1835, was it not?"

"Yes, but it has not been worked. Societies within the Church have done noble work, but their very existence has placed the Church in an attitude from which she is just awakening. Don't think I took this important leap in the dark. No, indeed. It was the fruit of observation of the trend of things and faith that it must eventually develop in Church polity. I was willing, with God's help, to experiment; and the experiment has been more than satisfactory."

"For some time I had been noticing the emphasis that the Auxiliary was placing on Prayer, Giving, Study, and Work. I found that our Church had from the earliest days put the emphasis on these same things. The Church held the copyright to them. So I said to myself, 'Why not try to get the *individual* members of the Church to do the things that are now expected to be the specialty of the Auxiliary?"

"The vision of Christ included Jerusalem (parochial mission), Judea (diocesan), Samaria (domestic), and the uttermost parts of the earth (foreign). If you will notice, these are four zones. Each zone may be first or fourth, according to the location of the Christian. Christ spoke standing in the first zone; we stand in what would have been the fourth zone to Him. But in regard to self, we are in the first zone and Japan is in the fourth one. The point is, position is only relative and the field that the Church has to evangelize is one and the same, just as our postal service with its zones is one."

"To get my people to understand this idea of one-ness, I distribute reading matter carefully. Our parochial paper tells about

our parish, our diocesan paper about the diocese, while the *Spirit of Missions* takes care of the foreign and domestic zones. I distribute these papers personally and regard it as an extension of my preaching office."

"Do the women miss the sociability of their meetings?"

"Perhaps they do, but there is a parochial business meeting once a month to which all come and after the business I lecture on the field as a whole. This is sometimes illustrated with slides. After this comes a social hour. The same order is followed with the children, but weekly instead of monthly."

"And about dues?"

"There are no so-called dues, but the blue box is used as an extra. The members use the duplex envelope and their offerings are for the work in each zone as the proportion is indicated by the Board of Missions. It is worthy of note that the former members of the Woman's Auxiliary now add their Auxiliary dues to their Church offerings and there is now only one offering, the one that is blessed above the altar. I try to teach that the giving of money is a sacramental act."

Much more did this earnest priest tell us and at another time his excellent Sunday school plan, by which every child stays to Church service, will be described in this page.

THERE HAS BEEN SENT to this page a letter telling the pleasure which Virgil, his brothers, mother, and friends had when offers of books and magazines came pouring in. The Church Periodical Club, prompt in good works, at once through its alert secretary, Miss Thomas, sent a description of its function with an offer of assistance which surprised the recipient. She writes naively: "At first I thought it was an advertisement, or a plan to get subscriptions, for I could not believe that all these good things were to be given to us; but I soon learned the joyous news that they were." There are now five school-boys living on this ranch, going to school in school season, working on the ranch and, let us hope, laying the foundation of good citizenship.

SOME OF THE DIOCESAN and perhaps parish branches of the various Church societies are finding it to their advantage to send a representative to Lake Geneva each year. The growth in classes for mission study is largely due to the stimulus received at this and other summer schools. This year a number of branches which have never before aroused to the effort are doing so, and the twelfth annual conference in this charming place will be well attended. From July 28th to August 6th a programme varied yet very systematic will be given. The work covers everything that the scientific Church worker may possibly need and the best educators of the land are in charge. Our own Church will be represented by Bishop Tuttle, who will preach on Sunday, August 6th. Miss Grace Lindley will lead the class in Mission Study Theory and Practice, using the book, *South American Neighbors*, by Homer C. Stuntz. Miss Elizabeth Matthews, educational secretary of the diocese of Southern Ohio, will have a class on *The Why and How of Foreign Missions*. Provision has been made for admission to the conference of seventy-five young people of ages sixteen to nineteen who will be formed into a special group known as the Servants of the King. The aim is to develop the attitude of service to the world, to train for leadership in Church and community. A special committee of seven has this group in charge, Mrs. A. R. Mather being matron to the group. The physical part of this outing ranks as a delightful summering, both camps and cottages being provided and the expenses very reasonable. Boating, tennis, and other pastimes fill the hours of recreation. Details may be had of Missionary Education Movement, 19 South La Salle street, Chicago.

THE JUNIOR AUXILIARY of St. John's Church, Lafayette, Ind., under the leadership of Mrs. G. P. Torrence, their president and Junior diocesan officer, have compiled a small folder which is a Missionary Prayer Calendar for one month. A special prayer precedes the names of thirty-one chosen missionaries in various fields. Not the name only but the location and some brief fact about the person named, which may enable one to know the special needs, is added. The idea is very beautiful. The little folder may be carried in pocket or bag and it doubtless would be the intention of the publishers to provide a different one for each month. The name of a missionary is to be used daily in the prayer. The folder has at the end—

"Alone in foreign lands they wondered how their feeble words had power; At home, the Christians, two or three, had met to pray an hour."

RECTORS AND PARISHES

[FROM THE CONVENTION ADDRESS OF THE RT. REV WILLIAM F. FABER, D.D., BISHOP COADJUTOR OF MONTANA]

YOU will feel with me how great a joy it is to find a man thoroughly and intelligently absorbed in his work, seizing upon his opportunities, seeking out scattered communicants, bringing back the negligent and disaffected, building up Christian lives, building up the Church; happy in his work; without grievances. I thank God for such, constantly. But there are others. Things are going wrong; the people are not doing what they ought to; there is nothing to be done in this place; and so on. No doubt about the first part of the story being true. Yet, it may be, there was once a man in this place who did things, and for whom the people did things: or it may be, there will one day be a man here who will do things.

But the people are more than ready with their own tale to match the parson's. They are satisfied that Mr. X. ought to go. Their congregations are dwindling. Their finances are running behind. And so on. It may all be so. What is the remedy?

The simplest would be to put Mr. X. into another place, one worthier of a man of his abilities and deserts; to send to his people a man with the gifts of Apollos, the sweetness of St. John, and the practical sense of St. James. If you had the bestowal of such places, the disposal of such men! There is, to be sure, some truth in the old saying about "square pegs in round holes"; one man will fit better into one place, the other better into another. I find, however, neither exactly square pegs nor exactly round holes. In fact, no fitting any of the pegs into any of the holes without some friction. This question of the discontent of clergy and the dissatisfaction of the people (both coming to me, of course—"It's the Bishop's business!") became to me at times the past year a veritable nightmare. I am resolved that, where it is in my power, I will effect the relief desired by facilitating a change. But I feel compelled to say to my brethren of the clergy, that the change must be in *us*, as well as in our location. And to you, my brethren of the laity, that the change must be in *you*, as well as in your rector. Failure to look this fact squarely in the face will result inevitably in the aggravation of the evils our shiftings try to cure. You may get your "change"; but according to the French saying, "the more you change, the more it is still the same thing."

Have you ever thought of this, that our very religion is an everlasting protest against the idea of the "static," the idea that what a person is, that he must remain forever; that whatever the character of a community to-day, that it must be to the end? Why then preach, and why then pray? If incompatibility—is it hopeless to strive, both parties to strive, to become more and more compatible? Is "divorce" the Christian remedy? Would it not be better for us in the ministry to deal quite honestly with ourselves, asking, "What is wrong in *me*? What have I to correct, to become more useful, to remove offense, or misunderstanding?" And for the responsible people in a congregation to ask, "What is there *we* can do to make a better feeling, to draw out by loyalty and love the best in our minister?"

That is the application of Christianity at close quarters. Think it over.

THE SPECKLED THRUSH

It thrills through the heat of the noon-tide hush,
A fountain of song from the underbrush,
From the swelling throat of the speckled thrush—

"Yes, here!
Very sweet!
Right here!"

There's a blessing that comes from the touch of the soil,
'Tis Nature's rich coin, for her children of toil;
While the thrush sings of joy no marauder can spoil—

"Yes, here!
Very sweet!
Right here!"

Ah, world weary hearts that Life's luring had led
From the spot where the hours of innocence sped,
Why could ye not see, ere your hope lay as dead,

That 't was "sweet!
Very sweet!
Right here!"

MARY ALETHEA WOODWARD.

Church Kalendar



July 1—Saturday.
 " 2—Second Sunday after Trinity.
 " 9—Third Sunday after Trinity.
 " 16—Fourth Sunday after Trinity.
 " 23—Fifth Sunday after Trinity.
 " 25—Tuesday. St. James.
 " 30—Sixth Sunday after Trinity.
 " 31—Monday.

Personal Mention

THE address of the Rev. E. C. ALCORN (till further notice), is 816 No. Eutaw street, Baltimore, Md. He has no Philadelphia address.

IN July and August, during the absence of the rector, the Rev. Dr. Norris, the services at St. Matthew's, Brooklyn, N. Y., will be in charge of the Rev. R. M. W. BLACK.

THE Rev. T. W. BUCKLEE has moved his headquarters from Sedan to Cedarvale, Kansas, where all correspondence should be addressed in future.

THE Rev. H. D. BULL has resigned charge of St. Alban's Mission, Kingstree, S. C., and accepted a position as curate at St. Luke's Church, Charleston, S. C. (Rev. L. G. Wood, rector). He began work at St. Luke's on June 15th.

THE Rev. A. A. BURTON has added to his duties at North Fond du Lac the supervision of missions at Omro and Christ Church, Oshkosh, Wis., in which he is being assisted for the summer months by the Rev. Mr. Forbes, deacon.

THE Rev. ROBERTS COLES of Rapidan, Va., has been elected rector of Christ Church, Christiana Hundred, Del.

THE Rev. JOHN COSTELLO after a period in New South Wales is returning to his former diocese, and should be addressed care the post office at Harrisburg, Pa.

THE Rev. WILLIAM Y. EDWARDS, assistant at Calvary Church, Germantown, has accepted a call to St. Paul's Church, Doylestown, Pa. He assumed charge on June 18th.

THE Rev. F. R. GRAVES of Grace Church, Muncie, Ind., has been reelected secretary of the board of missions of the diocese of Indianapolis.

THE Rev. ALMON A. JAYNES, rector of Trinity Church, Syracuse, N. Y., and chaplain of Company C, Third Infantry Regiment, National Guard of New York, has gone with his regiment. Trinity Church is one of the largest churches of Syracuse, with a splendid congregation and an important work; but both rector and people meet the sacrifice cheerfully. Mr. Jaynes has recently resigned as secretary of the diocese of Central New York, because of pressure of work, and the Rev. Walter E. Jones, the assistant secretary, succeeds him.

THE Rev. LATTA GRISWOLD, for several years master at St. George's School, Newport, R. I., and during the past year curate at the Chapel of the Intercession, has been appointed head master of Trinity Chapel School on West Twenty-fifth street, New York, and curate at that chapel.

ON Sunday, June 4, 1916, the Rev. SCOTT KIDDER, D.D., rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., preached the baccalaureate sermon before the Clarkson College of Technology, Potsdam, N. Y.

ON account of a serious operation upon Mrs. Kinsolving, the Rev. WYTHE LEIGH KINSOLVING has been in Richmond, Va., for some time. He will discontinue his work as assistant at the Church of the Holy Communion, New York City, October 1st. It is hoped that Mrs. Kinsolving will be in perfect health in a short time.

THE Rev. W. S. D. LAMONT, rector of Holy Trinity Church, St. Joseph, Mo., has been called to Sodus, N. Y., to attend the funeral of his mother.

THE Rev. JOHN D. LA MOTHE has taken charge as rector of the Church of the Ascension, Baltimore, Md., and should be addressed at the rectory, 817 North Arlington avenue.

THE Rev. C. HELY MOLONY, rector of Christ Church, St. Joseph, Mo., and chaplain of the Fourth Regiment, Missouri National Guard, leaves his parish on June 29th to join his regiment at Nevada, Mo. At a special meeting of the vestry of his parish, resolutions of approval and Godspeed were passed.

THE Rev. A. L. MURRAY of St. Paul's Church, Evansville, Ind., has been elected editor of the *Indianapolis Churchman*, and will publish the magazine in Evansville.

SECOND SUNDAY AFTER TRINITY

St. Luke 14: 22—"Yet there is room."

Old Jabez, straiten'd from his birth-hour, cried:
 "Oh, that Thou would'st my boundaries enlarge!"
 Such prayer th' old world outpour'd and on the marge
 Of dying saw its yearning satisfied.
 Room in the Kingdom! Exiles far from home,
 Whom life hath cramp'd and crush'd; outcasts of fear;
 Strangers to Hope's bright hostel; hear, oh, hear
 The gracious summons: "Waifs and wanderers, come!"

Thou, Lord, in room so large hast set our feet,
 The limits melt with living; and we grow
 In power to love, to see, to do, to know,
 Until Thy work in us is found complete.
 Oh, is not Heaven just room, for every man,
 Fill'd with God's fulness, to perfect His plan?

HERBERT H. GOWEN.

THE Rev. O. E. NEWTON of Mt. Pleasant has accepted a call to Grace Church, Bay City, Mich.

THE Rev. ARTHUR B. RUDD has resigned the rectorship of Grace Church, Elmira, N. Y., to accept from the Secretary of State an appointment as special assistant to the American Ambassador at Petrograd. He sailed from New York June 24th on S. S. *Bergensfjord* for Christiania, whence he will proceed to Russia, where his work will probably lie in the camps of interned civilian German and Austrian prisoners in and near Moscow. Letters may be addressed to the American Embassy, Petrograd.

THE Rev. OSCAR F. R. TREDER of St. Luke's Church, East Hampton, L. I., has been nominated by Bishop Burgess to be Dean of the Cathedral of the Incarnation at Garden City, in succession to the late Very Rev. John Robert Moses, who died last April after twenty-three years' service.

THE Rev. E. STEIRLING GUNN has resigned the rectorship of Grace Church, Memphis, Tenn., and accepted an invitation to become the rector of his former parish, Immanuel Church, Winona, Miss. The engagement is for two consecutive weeks each month, leaving him two weeks each month which he intends to devote to parochial mission work. The change will take effect in September; but Mr. Gunn is now making engagements for missions during the fall and winter. His address until September will be 947 Lamar boulevard, Memphis, Tenn.

THE Rev. C. T. STOUT will be in charge of Grace Church, Traverse City, Mich., for the summer.

THE Rev. GILBERT R. UNDERHILL will have charge of Trinity Church, Bridgeport, Conn., during July and August. His address will be 224 Washington avenue, Bridgeport, Conn.

Summer Addresses

THE Rev. W. H. ANTHONY, of the diocese of Pennsylvania, will have charge of Trinity Church, Pittsburgh, for the last Sunday in June and the month of July, during the vacation of the rector, the Rev. E. S. Travers.

THE Rev. Dr. SIMON BLINN BLUNT, rector of All Saints' Church, Dorchester, Boston, and family are in residence at their summer home, Barbour's Heights, R. I., until September 15th. Address, Saunterstown, R. I., R. F. D.

THE Rev. T. F. BOWEN of Portland will have charge of the services at Calvary Mission, Seaside, Oregon, during July; and the Rev. JOHN D. RICE of Portland during August.

THE Rt. Rev. FRANCIS KEYE BROOKE, D.D., will occupy the pulpit on Sunday mornings at All Angels' Church, New York, for the early part of the summer. His address will be Tenafly, N. J.

THE Rev. A. L. BYRON-CURTISS, who has been appointed national secretary of the Church Socialist League, is spending the summer at his cottage in the Adirondacks, and should be addressed at Atwell, N. Y. He will also act as managing editor of the League's magazine, *Social Preparation*. Exchanges please notice the address.

THE Rev. J. M. D. DAVIDSON, D.D., is to have charge of Emmanuel Church, Pittsburgh, Pa., during July and may be addressed at 704 North avenue, Allegheny, Pa.

THE Rev. LATTA GRISWOLD of Trinity parish, New York, will have charge of St. Columba's Chapel, Newport, R. I., during the summer, and should be addressed at St. George's School, Newport, R. I.

THE Rev. W. T. HOOPER of Concord, N. H., should be addressed during July and August at the Hoosac School, Hoosac, N. Y.

UNTIL July 15th the address of the Rev. FREDERIC EVENSON will be 1783 Iglehart street, St. Paul, Minn.

THE address of the Rt. Rev. FREDERICK F. JOHNSON, D.D., Bishop Coadjutor of Missouri, is St. Paul's School, Concord, N. H., during the month of July.

THE Rev. HENRY QUIMBY, rector of St. Paul's Church, Gardner, Mass., will be in charge of the Church of the Good Shepherd, Hartford, Conn., during the month of July. His address will be 49 Kenyon street, Hartford.

THE Rev. J. H. RANDOLPH RAY, rector of St. Andrew's Church, Bryan, of the diocese of Texas, will have charge of the services at the Church of the Epiphany, New York City, during the month of August.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

ORDINATIONS

DEACONS

ATLANTA.—On Whitsunday, June 11th, in St. Luke's Chapel of the theological department of the University of the South, Sewanee, Tenn., the Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta, ordained to the diaconate Mr. DONALD R. OTTMAN, a member of the graduating class. The candidate was presented by Dean Benedict, the Bishop preaching the sermon. On September 24th Mr. Otman will assume charge of the Church of the Holy Comforter, Atlanta, under the direction of Dean Johnston as priest. Mr. Otman is the son of the Rev. Gilbert A. Otman.

CENTRAL NEW YORK.—At St. Paul's Church, Waterloo, N. Y., on the eve of Trinity Sunday, Mr. GEORGE HERBERT MACNISH was ordained deacon by the Bishop Coadjutor of Central New York, the Rt. Rev. Charles Fiske, D.D. The candidate was presented by his father, the Rev. C. W. MacNish of Ovid, who began his own ministry nearly forty years ago as curate in the church where his son was ordained. The sermon was preached by the Rev. W. B. Clarke, D.D., rector of Trinity Church, Seneca Falls. Mr. MacNish, a graduate of the General Theological Seminary, has been assigned to work at Union Springs and Cayuga, in succession to the Rev. W. H. Casey, retired.

KENTUCKY.—On Tuesday morning, June 20th, at Christ Church Cathedral, Louisville, Bishop Woodcock ordained to the diaconate CLARENCE E. BUXTON and GEORGE OSSMAN. The candidates were presented by the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, and examining chaplain, and the sermon was delivered by the Bishop. Mr. Buxton will have charge of the new church at Madisonville, which was opened by the Bishop with its first service the previous Sunday, and two other mission stations, Princeton and Earlington. Mr. Ossman will take work during the summer under Bishop Thomas in Wyoming and in the fall will return to the University of the South to continue his studies.

NEWARK.—The Bishop of Newark, the Rt. Rev. Edwin S. Lines, D.D., ordained Mr. JOHN FREDERICK HAMBLEN to the diaconate in Grace (Van Vorst) Church, Erie and Second streets, Jersey City, on Trinity Sunday, June 18, 1916, at 10:30 A. M. The sermon was by the Rev. Sidney E. Sweet, the candidate was presented by the Rev. Pelham St. G. Bissell, and the Litany was read by the Rev. Cyril E. Bentley. The Rev. Mr. Hamblin will take up work in the diocese of Newark.

DEACONS AND PRIESTS

PENNSYLVANIA.—The Trinity ordinations were held in the Church of the Advocate, Philadelphia, on Trinity Sunday. Nine men were made deacons and five deacons advanced to the priesthood. The sermon was preached by the Rev. Charles M. Armstrong, rector of St. Mary's Memorial Church, Wayne. The Rt. Rev. Philip M. Rhineland, D.D., ordained the men. The Epistle was read by the Rev. A. J. Arnold, and the Gospel by the Rev. Paul Atkins. Messrs. D. R. CLARKE, C. L. EMANUEL, THOMAS SHOESMITH, GRANVILLE TAYLOR, J. WESLEY TWELVES, C. C. WAUGH, PAUL ATKINS, JOSEPH HENRY SMYTH, and FRANK WILLIAM, JR., were made deacons. The Rev. Messrs. CHARLES HENRY LONG, JAMES MILLS, PAGE TEISEN, JOHN HART, JR., and EDWARD C. YOUNG were advanced to the priesthood.

WYOMING.—At St. Matthew's Cathedral, Laramie, Wyo., the Rt. Rev. Nathaniel Seymour Thomas, D.D., on June 20th ordered deacon Mr. CLAUD B. N. O. READER, who has served at Big Piney. At the same time the Rev. BENJAMIN ARTHUR TURNER of All Saints' Church, Wheatland, was advanced to the priesthood. Mr. Reader was presented by the Rev. Samuel H. Wood; Mr. Turner by the Rev. S. Arthur Huston. The Very Rev. D. W. Thornberry read Morning Prayer; the Rev. E. M. Cross said the Litany and Suffrages; the Rev. G. C. Rafter read the Epistle, and the Rev. C. B. N. O. Reader the Gospel. The sermon was preached by the Rev. A. H. F. Watkins. Bishop Talbot also participated in the ordination of Mr. Turner. This service also commemorated the fifteenth anniversary of the consecration of the Cathedral.

PRIESTS

SOUTH DAKOTA.—In Calvary Cathedral, Sioux Falls, on Sunday, June 11th, Bishop F. F. Johnson ordained to the priesthood the Rev. FRANK A. RHEA, who as a deacon has been at work the past year on the Sisseton Indian Reservation; the Rev. JOHN B. CLARK, who has been working with his father on the Rosebud Indian Reservation; the Rev. GEORGE W. DOW, who has been stationed at Mobridge and Lemmon; and the Rev. H. M. LUFKIN, who has been working at Webster.

DEGREES CONFERRED

TRINITY COLLEGE, HARTFORD, CONN.—The degree of Doctor of Divinity upon the Rt. Rev. JOSEPH BLOUNT CHESHIRE, Bishop of North Carolina, and upon the Rev. E. C. CHORLEY, of Garrison, N. Y.

UNIVERSITY OF PITTSBURGH.—At the commencement on Wednesday, June 14th, the degree of Doctor of Divinity was conferred upon the Rev. JOHN HEBER McCANDLESS of Pittsburgh, an alumnus of the university.

WHITWORTH COLLEGE, SPOKANE, WASH.—Doctor of Divinity on the Very Rev. WILLIAM C. HICKS, A.M., Dean of All Saints' Cathedral, Spokane, Wash.

DIED

BEARD.—Entered into rest, Monday, June 19, 1916, at his home in Birmingham, Ala., Rev. THOMAS J. BEARD, D.D. Aged 81 years. In the fifty-fifth year of his ministry.

BOYER.—MRS. C. R. BOYER of Williamsport, Ind., died at her home on June 19, 1916, at the age of 84. Before her marriage in 1872 to Dr. C. R. Boyer she was Elizabeth Dudley French. The second child of Jeremiah and Elizabeth Dudley French, she was born at Milford, Conn., on the 9th of May, 1832. During the forty-five years of her life at Williamsport, Mrs. Boyer gathered about her a host of friends. There was no church in her town, but she gave liberally to the Church at Attica, Ind., while it was active, and later transferred her letter to St. Paul's Church at Pomona, Cal., in which city she spent several winters. She was a woman of unusual sweetness and wit. The memory of her lovable character rests as a benediction over her friends and her community.

DAY.—At Fernandina Beach, Fla., on Monday, June 19th, from heart failure caused by over-exertion, the Rev. A. EUSTACE DAY, a colored priest of the diocese of Atlanta. Burial services at Blackshear, Ga., were conducted by the Rev. J. J. N. Thompson.

EVENSON.—MADGE ADAMSON EVENSON, beloved wife of the Rev. Frederic Evenson, priest in charge of Emmanuel Church, Rapid City, S. D., and youngest daughter of Mr. and Mrs. J. P. Adamson of St. Paul, Minn., died in Sioux Falls,

S. D., June 20th. Burial in Forest Cemetery, St. Paul, from St. Mary's Church, Merriam Park, June 23rd.

May she rest in peace, and may light perpetual shine upon her.

SHORT.—Entered into eternal rest at Jefferson Hospital, Philadelphia, Pa., June 17th, Mrs. DANIEL SHORT of Laurel, Del. A faithful daughter of the Church.

"Jesus, my Saviour, look on me,
For I am weary and opprest;
I come to cast myself on Thee;
Thou art my rest."

STALEY.—Entered into rest June 20th, at her parents' residence, Philadelphia, Pa., HELEN CALDCLEUGH, daughter of Frank and Sara Parker STALEY.

"Only good-night, Beloved, not farewell;
A little while and all His saints shall dwell
In hallowed union, indivisible—
Good-night."

THATCHER.—On June 16, 1916, at Deer Lodge, Tenn., at the age of 68, JAMES STRODE THATCHER of Dallas, Texas, and Chillicothe, Ohio, oldest son of Nathaniel Woodbridge Thatcher and Sarah Bedinger Van Swearingen, his wife. Funeral from St. Paul's Church, Chillicothe, Ohio, June 19, 1916.

In the communion of the Catholic Church may he rest in peace.

MEMORIALS

ROMAINE STILES MANSFIELD

The bishops and clergy present at the funeral of the Rev. ROMAINE STILES MANSFIELD, in Trinity Church, New York City, June 2, 1916, appointed a committee which desires to place on record the following memorial:

The very real sense of loss felt by all who were privileged to know him is outweighed by joyful thanksgiving for the inspiration of his life of faithful service as a priest in the Church of God. Ordained deacon in 1868, and priest in 1869, Mr. Mansfield for ten years was rector of St. Paul's Church, Spring Valley, N. Y. On the first Sunday in April, 1878, he was called to Christ Church, Suffern, N. Y., and remained rector until April 1, 1916, when the vestry accepted his resignation "with deepest sorrow and regret, that, after thirty-eight years of continual service, circumstances compelled this course." The vestry expressed the feeling "that our village, the parish, and the vestry in parting with him are losing a true friend and a spiritual counsellor."

His first and last words to his congregation were: "May grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord." The keynote of his ministry, his message to his people on each anniversary of his rectorship, these words fittingly describe the result of his long and fruitful ministry.

The clergy of the diocese he served are proud of the noble record of his long and faithful ministry; they love to think of the gracious impress which he has made in the hearts of his friends; and they regard it as a special privilege to have had intimacy with so devout and loyal a Christian man, genial in friendship, whose cheery smile and patient endurance of physical suffering toward the end of his earthly life taught more than one "how a big man faces the hardships of life."

In these days of briefer pastorates the very mention of thirty-eight years carries with it a sense of worth and dignity. It takes time to become part of the life of the community, and he who wears well, and keeps his capacity for inspiration and comfort to the end of many years, has laid us all under a real and abiding obligation. Mr. Mansfield was worthy of all this maturing devotion and trust. His grasp on life was strong, his spirit singularly sane and sweet, and he builded in the hearts of his people and his friends something of that same fine and happy faith which made him what he was.

"Dear Romaine! the tears will not keep back. He was as one of my own loved boys," is the testimony of the Presiding Bishop of the Church; and the more than ordinary affection inspired by Romaine Stiles Mansfield, priest, gave many of us a deeper appreciation of what it is to be one family in Christ Jesus.

May he rest in peace!

W. GEORGE W. ANTHONY,
PASCAL HARROWER,
JOHN NEVIN SAYRE,
Committee.

MRS. JOHN MCKIM

The missionary district of Tokyo of the Nippon Sei Kokwai in annual convention, held in Tokyo, May 3 and 4, 1916, adopted, as first in its order of business, the following resolution of condolence and sympathy on the death of Mrs. McKim, the wife of the Bishop of the district, the Rt. Rev. John McKim, D.D., and directed that the same be sent for publication to the Church papers in Japan and America.

"We mourn and express our deep sorrow on the death of the deeply beloved wife of our Bishop, the Rt. Rev. John McKim, D.D., who un-

ceasingly assisted the work of the Nippon Sei Kokwai by her gentleness and piety; we at the same time offer our deeper sympathy to her husband and family in their bereavement."

YOICHIRO INAGAKI,
C. S. KEIFSNIDER,
SHO TAKAGI,
NAOHIRO SUGINO,
Committee.

WANTED

POSITIONS OFFERED—CLERICAL

CHURCH SEEKS MINISTER.—A small, live, liberal church, in city of 100,000, seeks a minister. One whose controlling purpose is to promote spiritual growth and outlook and right standards for public and private life, who has sound scholarship, liberal convictions, experience in church administration and capacity for sustained, orderly accomplishment, will receive loyal support in promising field. Popular pulpit orator or institutional minister not desired. Preliminary correspondence confidential. Address TRUSTEES, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED for Christ Church, Cuba, N. Y., which becomes vacant July 16th. Consecrated church, modern rectory. Township 2,500 souls. Hard field, only fit for consecrated, loyal Churchman. Address SENIOR WARDEN, W. B. ACKERLY, 33 South street, Cuba, N. Y.

POSITIONS WANTED—CLERICAL

ASSISTANT-PRIEST or Priest-Organist: position desired by Christmas. Graduate in honors two universities; exceptional preacher, lecturer, musician, and athlete. Choir-training and boys' clubs specially desired. Single. California or other western diocese preferred. Highest references. Moderate Churchman. Rector, Hotel Walton, De Funiak Springs, Fla.

PRIEST in the missionary field with first-class credentials wishes to obtain work for the later end of July and month of August. Change of climate is necessary for him. Address LEIGH, care LIVING CHURCH, Milwaukee, Wis.

PARISH wanted by energetic priest; conservative Churchman; married (no children); exceptionally good speaker; college and seminary training; small salary acceptable. ABILITY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, single, wants parish or mission for last Sunday in July and all August. Musical. Remuneration, collections only. Address CYD, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, active, experienced, desires parish or temporary duty. Address B. A. B., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—COLLEGE GRADUATE who will enter theological school in the fall, to instruct in Preparatory Greek. Attractive offer. State qualifications. Address the Rev. FREDERICK F. KRAMER, Faribault, Minn.

POSITIONS WANTED—MISCELLANEOUS

YOUNG MAN, Churchman, Trinity College senior, recommended by professors, desires summer work as tutor. Has specialized in English, French, and German, could also teach history, algebra, elementary Latin. Experienced in tutoring. Address G. STORRS, Box 28, New Britain, Conn.

ORGANIST - CHOIRMASTER, experienced, A.R.C.O. (examined by late Sir George Martin, St. Paul's Cathedral, London), desires change of position September 1st. Ambitious, artistic; choir trainer, recitalist, Churchman. Address DIAPASON, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of very large church desires change. Voice specialist. Expert boy and mixed choir trainer. Three years present position. References to prominent clergy. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

LAYMAN, married, who has made study of parish work, desires position as secretary. Experienced in charge of missions. Has served several years as lay reader. Reference. Address CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and choirmaster, F.A.G.O., Churchman, college graduate, accompanist, and successful in recitals, desires position. Excellent references. Address H. S. D., care LIVING CHURCH, Milwaukee, Wis.

CHURCH SECRETARY, qualified young woman, experienced traveler, fond of children, would like position as companion at seashore or mountains during August. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN wishes engagement in private family or institution. Capable taking full charge. Cheerful, experienced with children. Reference. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, experienced Church worker desires engagement in actively organized parish. References and particulars upon application. Address **SPERER**, care **LIVING CHURCH**, Milwaukee, Wis.

SOUTHERN LADY of education and refinement desires position as companion and housekeeper. Highest references. Address **SOUTHERNER**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires appointment. Ten years' experience in choral service. Churchman. Please address **DORIAN**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. European experience. Boy voice specialist. Churchman. Highest references. Address **OPUS**, care **LIVING CHURCH**, Milwaukee, Wis.

REFINED CHURCHWOMAN desires position as companion or housekeeper; highest references. Address **COMPANION**, care **LIVING CHURCH**, Milwaukee, Wis.

YOUNG TEACHER desires employment for July and August. Experienced mother's helper. Address **C. H. C.**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The **CHOROPHONE** is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

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

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

ECCLIASTICAL EMBROIDERIES. Address **COMMUNITY ST. JOHN BAPTIST**, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

YOU CAN AFFORD One Hundred Church Hymns with Music for Sunday School, Mission, or Summer Chapel. 10 cts. a copy; 50 copies for \$3. Makes hearty singing. **PARISH PRESS**, Fort Wayne, Ind.

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address **MISS E. L. LARRABEE**, 1133 N. La Salle street, Chicago.

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

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. **THOMAS RAYMOND BALL**, 61 West Forty-sixth street, New York City.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. **CLARA CROOK**, 128 West Ninety-first street, New York.

GUILD OF THE HOLY GHOST. A devotional guild for communicants. Particulars, **REV. F. J. BARWELL-WALKER**, Murphysboro, Ill.

UNLEAVENED BREAD—INCENSE

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

SAIN'T MARY'S CONVENT, Peekskill, New York—Altaar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. For particulars of the Special (Oxford) light weight Cassock and Surplice see displayed advertisement on another page. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

BOARDING—PENNSYLVANIA

COUNTRY PLACE, vicinity Philadelphia. Intelligent care, healthful environment may be found for several children. Churchman's home. Lady will superintend schooling. Reference. Address **Mrs. ANNE STERN**, care **LIVING CHURCH**, Milwaukee, Wis.

FOR RENT—NEW YORK

EXCEPTIONAL opportunity—rectory to rent.—Rector of parish about thirty miles from New York City would be glad to rent his rectory of nine rooms, bath, steam heat, water, with barn and grounds, on easy terms, to married Churchman, with whom the rector could board. R. R. station, three minutes walk; high healthy location, attractive scenery. Full particulars on application to "A. T.," care **LIVING CHURCH**, Milwaukee, Wis.

HEALTH RESORTS

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

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

TO RENT—Summer cottages, \$10 per week, in an Episcopal camp on Lake Michigan. Beautiful woods, picturesque sand dunes, fine beach. For particulars address **REV. HUGH J. SPENCER**, The Idylwilde Pines, Muskegon, Mich.

WANTED—MISCELLANEOUS

SECOND-HAND copies wanted of Vols. 1 and 2 of Schurer's *History of the Jewish People*, Division No. 1, English translation, edition of 1885 or 1890; also Vols. 6 and 7 of Harnack's *History of Christian Dogma*, and Fisher's *History of Christian Doctrine*. Would pay fair price for full set of Harnack. Address **FRANK E. BRANDT**, 140 Benton street, Aurora, Ill.

EDUCATIONAL

THE VEN. **ERNEST N. BULLOCK** and his wife, **AMY H. W. BULLOCK, A.M., Ph.D.**, will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address **Mrs. E. N. BULLOCK**, Church Missions House, 281 Fourth avenue, New York, or College Club, 40 Commonwealth avenue, Boston.

LITERARY

ANY INTELLIGENT PERSON may earn a steady income corresponding for newspapers. Experience unnecessary. Address **PRESS CORRESPONDING BUREAU**, Washington, D. C.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, **MISS MARIAN DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

PREPARATION FOR NASHOTAH HOUSE

By a special arrangement with Racine College, which under its new Warden, the **Rev. B. Talbot Rogers** of Fond du Lac, will be conducted as a "Junior College," Nashotah House will now turn over its preparatory students to Racine, instead of preparing them at Nashotah for their course in the Seminary.

Students who have just finished their first preparatory year at Nashotah will in September go to Racine, and living there in the same building with their former instructor, the **Rev. A. P. Curtiss**, now the Sub-Warden of the College, will go on with their studies in the general classes at Racine, returning to Nashotah when ready for the Seminary. New Preparatory students will also go to Racine.

Nashotah House will be able to give a limited number of scholarships to students preparing at Racine for Nashotah, and needing assistance to do so. Such students must have had a full high school course, or its equivalent, must come recommended by some priest who has had opportunity to judge as to their vocation and fitness, and must be accepted by some bishop as postulants in his diocese.

For catalogue of Racine, address the **Rev. A. P. CURTISS**, Racine College, Racine, Wis.

For catalogue of Nashotah House, and for information as to scholarships, apply to the **Dean, Rev. EDWARD A. LARRABEE, D.D.**, Nashotah, Wis.

APPEALS

PHONOGRAPH NEEDED

A used phonograph is wanted for a mission priest in a lonely island in the Bahamas, diocese of Nassau. Would be extremely useful in his work amongst the poor blacks. Who can spare an old phonograph? The undersigned will pay carriage to Bahamas. **REV. DR. SMITH**, Governor's Island, New York.

WESTERN PARISH NEEDS ALTAAR VESTMENTS

With the exception of a set of white hangings which are fast revealing the fact that they have served their best days, the Church of the Good Samaritan, Corvallis, Oregon (rector, **Rev. C. Bertram Runnalls**), is entirely without the colors for the Church seasons. It has been necessary during the present rectorate to exert every effort to restore the actual fabric of the Church property, and being a small parish it has taken every available cent to pay for the essential needs of the field, making it impossible to secure new furnishings which would so materially affect the interior appearance of the church. Being located as it is in the same town as the Agricultural College of the State, the field is a strategic one for the Church and offers a wonderful opportunity for presenting the Faith at its best and so creating in the minds of the two thousand young men and women who pass through the State Institution each year a favorable impression for the Church which may eventually lead some of them to seek her ministrations. During the past three years the communicant list has increased ninety-five per cent., which has included the reception of not a few students who have been thoroughly prepared in the teachings and practices of the Faith. A society in the parish is planning to make extensive alterations in the chancel of the church during the coming year, but will not be able to consider the purchase of the necessary hangings for the lectern, pulpit, and altar. If

any Churchman reading this appeal would be interested in assisting in this effort to beautify the interior by supplying a set or sets of colored hangings, the action would be keenly appreciated by the rector and his faithful flock of workers who are doing their level best to make the services as attractive as possible for the young men and women who attend the College. It is the earnest hope of the rector that something can be done to refresh the interior of the church during the vacation season, so that when the college reopens the appearance of a few new furnishings may make an attractive appeal to those who shall enter for worship. The rector will be most happy to furnish any information to those who shall consider this as a worthy appeal.

FOREIGN MISSION

CHURCH OF ENGLAND.—BRITISH GUIANA.—Will anyone send a little money to enable priest in charge of Demerara River Missions to buy a motor boat? Over 100 miles of this river to visit. Six mission stations and five of these to be visited monthly. Full particulars given to anyone interested. *Send over and help us*—cheques, Royal Bank of Canada, Georgetown, B. G.—Money and Postal Orders, Wismar P. O., B. G. Rev. GEORGE V. SALMON, priest in charge. Wismar, Rio Demerara, British Guiana.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

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

Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.

H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seldenborg, Ellicott Square Bld.

Otto Ulbrich, 386 Main St.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

The Macmillan Co. New York.

The Way of the Rivers. By E. Hershey Sneath, Ph.D., LL.D., Professor of Philosophy of Religion and Religious Education in Yale University; George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge; and Henry Hallam Tweed, M.A., Professor of Practical Theology in Yale University. The King's Highway Series. 55 cts. net.

The Way of the Hills. By E. Hershey Sneath, Ph.D., LL.D., Professor of Philosophy of Religion and Religious Education in Yale University; George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge; and Henry Hallam Tweed, M.A., Professor of Practical Theology in Yale University. The King's Highway Series. 55 cts. net.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Monster-Hunters. By Francis Rolt-Wheeler, Author of "U. S. Service Series." With fifty-three illustrations, mostly from photographs loaned by the American Museum of Natural History. \$1.25 net; by mail \$1.40.

Richard G. Badger. Boston, Mass.

How One Church Went Through a War. Being a Selection of Sermons from the Note Book of the Octogenarian Traveller, W. Spooner Smith, Author of *Travel Notes of an Octogenarian*. \$1.00 net.

Sermon Reading. From the Note Book of the Octogenarian Traveller, W. Spooner Smith, Author of *Travel Notes of an Octogenarian*. \$1.00 net.

G. P. Putnam's Sons. New York.

The Soldier Boy. By C. Lewis Hind. 75 cts. net.

The German Republic. By Walter Wellman. \$1.00 net.

Domestic and Foreign Missionary Society. New York.

The New World. By Arthur R. Gray. Paper, 50 cts.; cloth, 75 cts., postpaid.

Sherman, French & Co. Boston.

Poems. By Chester Firkins. \$1.25 net.

Poems of Panama and Other Verse. Founded upon Adventures in the Wanderings of One of Nature's Nomads. By George Warburton Lewis. \$1.00 net.

Albion and Rosamund and The Living Voice. Two Dramas by Anna Wolfrom. \$1.25 net.

Everyman Militant. A Modern Morality. By Ewing Rafferty. \$1.00 net.

Educational Department, Diocese of Pennsylvania. Church House, Philadelphia.

The Mission Study Class: Its Message and Its Method. By Adeline Avery Pilsbry, Educational Secretary of the Diocese of Pennsylvania. Preface by the Rt. Rev. Philip M. Rhinelander. Introduction by Dr. W. H. Jefferys. 50 cts. net.

Houghton, Mifflin Co. Boston.

The Business of Being a Friend. By Bertha Conde, Senior Student Secretary for the National Board of Young Women's Christian Associations. With an Introduction by Richard C. Cabot, M.D. \$1.25 net.

PAMPHLETS

From the Author.

True Preparedness. Baccalaureate Address by President Charles W. Dabney, June 4, 1916.

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CATALOGUES

The Guilman Organ School. 44 W. 12th St., New York. William C. Carl, Mus. Doc., Director.

PHILIPPINE MOSLEM CHILDREN

BISHOP BRENT appeals for the industrial training of the children of the Mohammedan Moros in the Philippines. He says that the ignorance of these people is so dense, their customs so uncouth, and their ideas of life, so untutored, that a child has but a poor chance at best. Up to the present the government has done little to educate the Moro, but what has been accomplished among the savage mountain tribes elsewhere in the Philippines encourages the belief that equal effort will meet with equal success among the Moros. The training outlined by the Bishop will only cost one dollar a week per child for buildings and equipment.

He writes: "A wave of hopelessness sweeps over one when confronted by a mass of Moro or pagan adults. But it is not so with their children. They are as impressionable, as appealing, as lovable as any children of any color in the whole world. You can see the latent intelligence in their eyes; the skill resident in their slender, sensitive fingers; the power in their comely, half-clad or wholly naked bodies. Only opportunity is lacking; and that we must supply or be guilty in the sight of heaven."—*Missionary Review.*

ANNUAL CONVENTIONS

SUMMARY

MONTANA adopted the pension plan and endorsed the prohibition movement.—VERMONT entered the pension system; gave women right to the ballot in parish and mission meetings, and made them eligible to office as secretary or treasurer in missions and parishes.—HONOLULU reports prospering work. The Bishop's address dealt with the assimilation of Orientals. The pension system was adopted unanimously. — IDAHO adopted new canons, subject to approval, and entered the pension system.—SOUTH DAKOTA's convocation petitioned that a Bishop Coadjutor be added to the episcopal staff of the district. The pension system was adopted with an appropriate canon. A board of religious education was appointed.

MONTANA

CONVENTION met in the Church of the Incarnation, Great Falls (Rev. G. G. Bennett, rector) on Trinity Sunday. The opening service was the Holy Communion, the Bishop Coadjutor being the celebrant, assisted by the Rev. Messrs. F. B. Lewis, G. G. Bennett, and S. D. Hooker. The convention sermon was preached by the Bishop of Spokane. The preacher emphasized the doctrine of the Trinity as manifesting the universal truth of diversity in unity and stressed the necessity of a vital faith in a personal God expressing itself in worship and prayer. It was a most helpful and suggestive sermon.

In the evening the Bishop Coadjutor delivered his annual address, in which he took up among other things the general clergy Pension Fund, putting before the convention in his usual clear, forceful, and thorough way its advantages and disadvantages, its benefits and its difficulties. A considerable part of his address was devoted to the work and problems in the vast mission fields of the diocese.

During the year 433 infants and 98 adults were baptized, 379 persons were confirmed; number of communicants, 4,600; scholars in Sunday schools, 2,322. Three churches and three parish houses were built during the year. The total expended during the year was about \$120,000.

Business sessions began Monday morning. The secretary and treasurer of the diocese were reelected. Standing committee: The Rev. Francis R. Bateman, Helena; the Rev. Charles F. Chapman, Butte; the Rev. J. L. Craig, Anaconda; and Messrs. W. C. Messias and Allen P. Bowie of Butte, and Fidel Huber of Dillon.

The Hon. E. C. Day of Helena, was appointed chancellor.

Deputies to General Convention—Clerical: The Rev. Messrs. G. G. Bennett, Great Falls; Charles H. Linley, Kalispell; H. S. Gatley, Missoula; C. P. Burnett, Livingston. Lay: Hon. E. C. Day, Helena; Judge C. K. Cheadle, Lewiston; Messrs. W. C. Merreas, Butte, and Fidel Huber, Dillon. Alternates—Clerical: The Rev. Messrs. J. L. Craig, Anaconda; Charles F. Chapman, Butte; F. R. Bateman, Helena; F. B. Lewis, Bozeman. Lay: Messrs. James Haskins, Butte; Charles W. Butler, Miles City; David Roe, Billings; Arthur T. McDonald, Great Falls.

The general Clergy Pension Fund was represented by Bishop Page of Spokane, who presented the matter to the convention. After considerable discussion the plan was adopted, a canon passed, and a commission appointed to cooperate with the general commission. The state campaign for prohibition was endorsed, and the help of the Church promised in carrying on the work.

The Hon. E. C. Day presented the subject of The League to Enforce Peace and urged the members of the convention to push the movement.

At an interesting meeting the missionary work of the diocese, illustrated by a large map, was most forcefully set before the convention.

There was also a meeting in the interests of religious education. Wednesday was Woman's Day.

VERMONT

THE CONVENTION was held in Christ Church, Montpelier, on June 21st and 22nd. On the opening day there was an early Eucharist at which Bishop Coadjutor Bliss was the celebrant. At the later choral celebration Bishop Hall officiated and also delivered his charge.

It was voted to enter the pension system, and the necessary canons were passed.

An amendment to the canons was carried whereby women are given the right to vote in parish and mission meetings and are made eligible for the offices of secretary or treasurer of a parish or mission.

At the evening session the Bishop Coadjutor gave a most interesting review of his work and a vision of the possibilities in diocesan missions. The Rev. E. B. Holmes and Mr. J. Ross Roberts were elected to fill vacancies in the missionary committee.

On the Standing Committee the name of the Rev. Joseph Reynolds appears as succeeding the Rev. H. A. Flint, Ph.D.

Delegates to General Convention—Clerical: The Rev. Messrs. Walter C. Bernard, Newport; Alfred C. Wilson, Bellows Falls; F. Barnby Leach, Montpelier; Henry P. Scratchley, Poultney. Lay: Messrs. Spencer W. Hindes, Burlington; Marvella C. Webber, Rutland; Frank G. Howland, Barre; Dr. Edmund L. Wyman, Manchester Center.

Alternates—Clerical: The Rev. Alfred Poole Grint, Ph.D., St. Johnsbury; the Rev. Messrs. Edward S. Stone, Swanton; Thornton F. Turner, Bennington; Nelson Kellogg, Brattleboro. Lay: Messrs. Elisha May, St. Johnsbury; Kittridge Haskins, Brattleboro; Ralph Denny, Montpelier; Lyman F. Abbott, Bennington.

HONOLULU

ON MAY 27th, the convocation assembled in the Cathedral parish hall and organized for business by the reelection of the Rev. J. Knox Bodell as secretary. Careful preparations had been made for the dispatch of business and everything proceeded rapidly.

Reports showed healthy growth in every particular. Communicants had increased twelve and one-half per cent during the year; baptisms and confirmations were numerous; the apportionment had been largely overpaid; all debts on Church property outside of Honolulu had been paid; over 1,100 children are in the Church boarding and day schools.

On Sunday, May 28th, at the Cathedral, the Bishop celebrated the Holy Communion and delivered his annual address. He called particular attention to the fact that in a few years a large number of Orientals born in the Islands would be voters. He called upon the clergy and laity as Churchmen and citizens to labor and pray that these young Orientals might be led to Christ. As American citizens the young voters should have American ideals and should be shown that all that has made the United States what it is, in laws, customs, and freedom, is due to the religion of Jesus Christ. He said he should ask the Church at large for greater help in this work, the importance of which was enhanced by the fact

that Hawaii may before long cease to be a territory and be admitted as a state. If we did not want the majority of our voters Shintoists or the members of some Oriental cult with a racial and national bias not in harmony with the United States, we must lead these people to Christ and His Church.

No one denied that the Oriental religions had been a benefit, but that was not the question. The question was, whether Christ was the Light of the World, or only the Light for a chosen few of certain races.

The Bishop's address on the Oriental question attracted a good deal of attention and led many to gain a more intelligent view of missionary work in Hawaii.

On Monday the convocation elected the Rev. J. Knox Bodell and Mr. John E. Baird delegates to General Convention and Canon Ault and Mr. John Guild as alternates.

On Woman's Auxiliary day reports showed an advance in every direction and a large increase in the United Offering over 1913.

The convocation adopted the Clergy Pension Fund unanimously.

On Ascension Day was celebrated the forty-ninth anniversary of the founding of St. Andrew's Priory, the usual service being held on the occasion at the Priory cross. It is intended during the year to raise an Endowment Fund of \$100,000 for St. Andrew's Priory, while those who founded it are still living.

IDAHO

THE CONVOCATION was held in St. Michael's Cathedral, Boise, May 26th to 30th, and was opened with a celebration of the Holy Communion. The Bishop's annual address was stirring and full of optimism. The Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, was reelected secretary, and Mr. George H. Hackett, treasurer.

On Sunday, May 28th, a splendid missionary service was held at the Cathedral, the sermon being preached by the Rt. Rev. Herman Page, Bishop of Spokane. It was an eloquent plea for the Clergy Pension Fund. Action on the Church Pension Plan came before convocation the following day, and was unanimously adopted. A canon making provision for its operation was approved.

The convocation also adopted a full set of canons for the district, subject to the approval of General Convention.

Deputies to General Convention: The Rev. D. J. W. Somerville, Lewiston; Mr. George H. Hackett, Boise. Alternates: The Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, Boise; Mr. R. M. Davidson, Boise.

The Bishop appointed his Council of Advice as follows: Dean Alward Chamberlaine, Archdeacons Stoy and Creasey, Messrs. Davidson, Horrie, and Hackett.

The Woman's Auxiliary met during the convocation, and reported a prosperous year.

SOUTH DAKOTA

THE ANNUAL CONVOCATION met in Calvary Cathedral, Sioux Falls, on Saturday, June 10th. The address of the Acting Bishop of the district, Bishop Tuttle, was read by Bishop Johnson at Morning Prayer on that day, after which the Convocation assembled for business.

Many important resolutions were presented and passed, the most important of which was the matter of additional episcopal supervision for the district. This matter has already received the endorsement of the Provincial Synod of the Northwest and the Board of Missions and now will be presented to the General Convention for final action. Churchmen of South Dakota are convinced that the

work of this tremendous district can not properly be done by one Bishop, and further that the result of any one man trying to do this work will be the same as in the case of Bishop Biller.

The Rev. Paul Roberts of Brookings and Mr. G. W. Burnside of Sioux Falls were elected a committee to coöperate with the deputies to General Convention to push the matter as strongly as possible.

The Pension Fund was adopted with an appropriate canon, and a committee of five appointed to see that South Dakota does her share. A Board of Religious Education was appointed to coöperate with the General Board.

Reports showed that although South Dakota has been without a local bishop for almost a year the district is in splendid condition. All are striving to see that despite the death of Bishop Biller the work shall advance as rapidly as possible. Important resolutions were passed at the recommendation of the social service commission in regard to censorship of the movies and the establishment of employment bureaus.

One of the impressive parts of the convocation was the presentation by Bishop Johnson, acting for Bishop Tuttle, of one of the Niobrara crosses to Mrs. Biller, the widow of the late Bishop, in recognition of her services to the district since the death of her husband. On the back of the cross were engraved the words, "Edna Biller, Faithful Servant." Mrs. Biller has seen to it that none of the pledges made by Bishop Biller for work in the district shall go by default, and she has been working with wonderful energy and consecration during the past months to carry on the work as far as she could that the Bishop so soon laid

down. It was also unanimously voted that the money which had been raised for the Bishop Biller Memorial in excess of the amount actually needed for the Memorial itself be sent to Bishop Tuttle with the urgent request that it be used in retaining Mrs. Biller at work in the district until the election of a new bishop.

An appeal was made to the convocation for the Church in the college town of Brookings, which sorely needs a new building if the students in the State College are to be effectively reached. Convocation voted that a committee be appointed to coöperate with the missionary in charge of Brookings to enlist the support of the Board of Missions. The Rev. Messrs. A. B. Clark and E. F. Siegfried were appointed.

C. D. Rowley was elected treasurer of the district and the Rev. Paul Roberts secretary. The Rev. Dr. Edward Ashley was elected clerical deputy to General Convention, and the Rev. W. A. Cash his alternate. The Hon. J. H. Gates was elected lay deputy and Mr. Joseph Estes his alternate.

At the conclusion of the meeting the delegates went to the cemetery and the beautiful memorial cross at the grave of Bishop Biller was unveiled. Of White Vermont granite rising out of a huge rounded base of rough hewn granite, the cross stands fourteen feet high. Being at the highest point, it presents a beautiful sight from all parts of the cemetery.

Sunday morning four deacons were advanced to the priesthood. In the afternoon a missionary service was held at which the speakers were the Rev. C. C. Rollitt, secretary of the Province of the Northwest, Mr. John W. Wood, and Bishop Johnson. In the evening there was held a memorial service for

Bishop Biller, at which the speakers were Dr. Ashley, Mr. Wood, and Bishop Johnson.

Monday afternoon the convocation adjourned to meet a year from now with the hope that then the Church would have given her two bishops, that the wonderful opportunities of the district may be met and that the work may move on to a fuller measure of strength and power.

WYOMING

IN HIS ADDRESS to the convocation, Bishop Thomas enumerated the changes in the work within the district, telling of progress very generally. He reported summer workers coming to the state and also successful work among the Indians. New buildings are to be erected for St. Michael's Mission School, so that there will be on the reservation a plant consisting of the memorial church, the council house, and the industrial building, all to be erected during the coming year. The Bishop spoke well of the work of the Bishop Randall Hospital and of missionary work at many places in the district. "Fifteen years ago," he said, "the order of ecclesiastical precedence in Wyoming was (1) Roman Catholic, (2) Mormon, (3) Methodist, (4) Lutheran, (5) Episcopalian. The first five as recorded in the last edition of the *Encyclopedia Britannica* are (1) Roman Catholic, (2) Mormon, (3) Episcopalian, (4) Methodist, (5) Presbyterian. Since this edition appeared our communicant list has increased about one thousand, so that I suspect we still hold the same relative position."

The Bishop spoke at length in regard to the changing questions which come to the Church from age to age.

THE CHURCH AT WORK



AT THE ALBANY CATHEDRAL SUMMER SCHOOL—IN SESSION JUNE 19TH TO 23RD

ALBANY SUMMER SCHOOL

THE ALBANY CATHEDRAL SUMMER SCHOOL was in session from June 19th to June 23rd in the buildings of St. Agnes' School. Sixty of the clergy aside from the lecturers were in attendance, and two from Massachusetts were called away to join their regiments on account of the mobilization order. The Rev. S. C. Wadsworth, rector of Christ Church, Troy, attended lectures in his chaplain uniform as he was under orders as chaplain of the Troy regiment and expected orders for the state camp or Mexico at any moment.

Dr. F. J. Hall of the General Seminary again served the school powerfully with his lecture on Dogmatic Theology, dealing

especially with the Sacramental System, The Holy Eucharist, and the Christian Ministry. Dr. I. P. Johnson, Coadjutor-elect of Colorado, upset all school precedent in his lectures on Church History, as his lectures were repeatedly interrupted now by prolonged laughter and then by unrestrained applause.

Father Hughson, O.H.C., spoke on Wednesday night on the Spiritual Life of the Clergy with such winning and compelling force that a resolution was offered in the continuation conference that some such informational address on the life of religion be received again and the resolution was unanimously carried.

The immediate crisis in the United

States was stated and emphasized at a conference on Preparedness conducted by Ensign P. F. Hamsch of the Navy, who was able to give striking evidence of our need and opportunity.

The continuation conference which is held annually on Wednesday night of the session brought out real enthusiasm.

When the Rev. Oliver Shaw Newell, president of the executive committee, saying that the continuation of the school depended upon the support accorded to it, brought out the fact that from the beginning the school has paid its way, but still needs sympathetic coöperation, impromptu speeches of endorsement and pledges of support and money came from all parts of the great school room.

CONSECRATION OF ST. JOHN'S CHURCH, JOHNSON CITY, TENN.

FOLLOWING a successful campaign to pay off its debt, St. John's Church, Johnson City, Tenn., was consecrated by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of the diocese, on Trinity Sunday.

The money to pay the debt was announced as completely raised on Easter Day, and the parish set about preparing the church for consecration. The walls were re-tinted, the hardwood floors polished, waxed and finished, the church was painted, a carpet was purchased for the aisles, and other improvements were made on the building. The church also received several gifts, including a memorial in the shape of a solid silver baptismal shell, two large brass altar vases from a Sunday school



ST. JOHN'S CHURCH, JOHNSON CITY, TENN.

class, a beautiful credence shelf placed by the altar guild as a memorial to one of their number, and a number of handsome altar vestments made by the altar guild.

The church was beautifully decorated and a large congregation crowded the building for the service. Bishop Gailor consecrated the church, preached, and celebrated the Holy Communion, assisted by the rector of the parish, the Rev. W. A. Jonnard. A pleasing feature was the exhibiting of several letters of love and congratulation sent to the congregation by former rectors and ministers. Quite a number of letters and telegrams were received.

Plans for the building of St. John's Church were first projected in 1902, when a lot was bought. At that time, services were held in a little schoolhouse, a block from present site, having been transferred from a small millinery shop on the main street. In 1905, under the inspiring and courageous leadership of the late Capt. W. P. Harris, the church was commenced, and the work went on so rapidly that soon it was finished. In spite of the smallness of the communicant list, a splendid large \$18,000 church was built. There was necessarily a debt, but by last Christmas, when the campaign was started for paying it off, it had been reduced to \$1,000.

St. John's Church is one of the most uniquely beautiful churches in all the South, and is the prettiest in Johnson City. It is built of pink river boulders, set in concrete, with foundation and trimmings of grey stone. In the summer, when the green vines have spread over its walls, it stands in its pure Norman type of architecture the pride of the whole city.

CONFRATERNITY OF THE BLESSED SACRAMENT

THE ANNUAL festival of the Confraternity of the Blessed Sacrament was celebrated this year at St. Clement's Church, Philadelphia, on Thursday, June 22nd. The festal Eucharist (Corpus Christi) was celebrated solemnly, the Rev. Selden P. Delany, D.D., preaching the sermon. The conference assembled in the parish hall in the afternoon, when the trustees were re-elected. After the transaction of routine business the Superior General, Bishop Weller, addressed the conference, congratulating the confraternity upon its quiet and steadfast adherence to the principles for the maintenance of which the society existed, and urging still deeper devotion to the divine Master and faithful use of the prayers

Rocca and they were married August 14, 1891. In 1895 he read an appeal in an Italian religious paper printed in America asking for missionaries to work among the Italians scattered all over this country, most of whom lived without Church or God. Touched by this appeal he preceded his family to this country and first engaged in missionary work in Carbondale, Pa. After a return to Italy, partly for his wife's health, the Rev. Mr. Rocca returned to Boston, where he was placed in charge of the Italian work of the City Mission. Four years later, 1906, he was called to New York, there engaging in an extensive work, the fruits of which have appeared in the building of the Church of the Annunciation, in Brooklyn.

In 1911, called to Pennsylvania as general missionary in the diocese of Bethlehem, he had as his field fourteen counties and for the first two or three years traveled extensively, bringing the word of God to hundreds of men and women far from religious influences.

About three years ago work was begun at Wind Gap, Pa., where there was no church at all for Italians of any denomination. Services were first held in a store rented for that purpose and the work progressed so rapidly that a few months later a beautiful stone church was built.

The funeral services were held in Trinity Church, Easton, on Wednesday the 14th. Bishop Talbot, assisted by the rector, the Rev. Mr. Bradshaw, the venerable Archdeacons Durell and Cox, celebrated the Holy Communion. Only the immediate family participated. The following clergymen assisted in the service: The Rev. John H. Griffith, of Plymouth; the Rev. R. P. Kreidler, of Scranton; the Rev. F. W. Beckman, Dean of the Pro-Cathedral at South Bethlehem; the Rev. Brayton Byron, canon of the Pro-Cathedral; the Rev. F. A. MacMillen, Reading; the Rev. Howard W. Diller, Pottsville; the Rev. Percy Adams, Bangor; the Rev. G. J. Ziegler, Reading.

Mr. Rocca had been identified prominently with many religious and civic movements of note both in this country and Italy. He taught Latin and Italian in Italy and Italian in Canada and America. He was the author of several patriotic and religious lectures and pamphlets and compiled the first Italian hymnal for use in the Church in America. He was also the editor and proprietor of many English-Italian religious educational periodicals, and recently of the *Truth in Love*, which had a large circulation around this part of the country.

CHURCH WORK AMONG THE DEAF

THE RECENTLY organized Society for the Promotion of Church Work among the Deaf, has issued an appeal for funds to carry on its important work. One thousand printed circulars and typewritten letters were sent to bishops, clergymen, members of the Woman's Auxiliary, the Girls' Friendly Society, the Brotherhood of St. Andrew, and to other friends and relatives of the deaf. The Rev. Oliver J. Whildin of Baltimore, the secretary-treasurer, upon whom the direction of the society mainly devolves, reports many kindly, sympathetic, and helpful responses, and is confident that the \$1000 needed during the present year will be obtained. The object of the society is threefold, to aid missionaries underpaid and consequently beset by financial difficulties, to provide and send to the seminaries additional candidates for the ministry to deaf-mutes, and to publish and wisely distribute such literature as will help to a proper understanding of the duty of the Church towards the silent people occupying a portion of God's vineyard. The next appeal of the society will be issued on the Twelfth Sunday after Trinity. This Sunday is becoming more and more known in and also without our Church as *Ephphatha* Sunday because the

of intercession. The conference was dismissed with the Bishop's benediction.

DEATH OF REV. D. A. ROCCA

THE REV. DOMENICO A. ROCCA, well known for his work among the Italians in St. Mary's Church, Wind Gap, Pa., as well as for numerous other activities, died at the University Hospital, Philadelphia, on June 10th, after a few weeks' illness. His illness had not seemed to be of an alarming nature, and on June 3rd he went to Philadelphia, accompanied by Mrs. Rocca, to consult a specialist. On the 5th he suddenly developed a high fever, which necessitated his immediate removal to the hospital. Not till the post mortem examination were the physicians able to determine the nature of his disease, which proved to be blood poison with complication.

The Rev. Domenico A. Rocca was born in Castelle, Italy, April 5, 1866, of an old and titled noble family. His education began at an early age, since his parents wanted him to become a priest in the Roman Catholic Church. At five years of age he was sent to the seminary where he remained many years studying Latin, Greek, general literature, and the course common in the seminary curriculum. Ready for ordination about a year earlier than usual, through a special dispensation of the Pope he was ordained priest at the age of 23. He was soon made archpriest, being a favorite of his bishop for whom he entertained a high regard all his life.

One year after his ordination, Mr. Rocca left the Roman Church. He went to Naples where he found work as a missionary. One year after locating at Naples he met Mrs.

Gospel relates on that day the Ephphatha story of the healing of the deaf by Jesus Christ.

ONE DAY'S INCOME

GIFTS to the One Day's Income Fund now amount to \$41,000. This is largely made up of individual gifts, but the Whitsunday offerings begin to come in.

Bishop Lines, in a recent letter urging the use of the plan as a basis for thank-offerings, says: "I have the feeling that if we could lead our people to regard the provision for the support of our missions as a distinctly religious duty, to be made the constant subject of prayer and intercession, the Church would be in a far better attitude. It would surely help if we could lead the Church away from the thought of paying an apportionment as a kind of tax, to a sense of consecration to obedience of the Master's most definite command to preach the Gospel to every creature."

With an Indian's gift has come this prayer: "It is good to pray God, 'Lord, through the grave and gate of death may we with thee arise to an eternal Easter-day of glory in the skies. Amen.' I will help again \$1.00." The writer is Johnny Few Tails.

Another giver says tersely, "May God bless this new way of giving."

Bishop Brent, speaking at the meeting of the Board of Missions on May 10th, begged its members "to make a bold venture in the cold terms of business. It may perhaps be rash, but I have always contended, and I trust I have lived out my contention, that life finds its sole safety in swinging between risk and opportunity.

"If I were to go back, having left my missionaries and my people in expectancy, and say to them 'No, we have created the opportunity for advance, but the Church back home says dollars and cents are in the way; we cannot do it!' I would feel somehow, not merely that the people in this country had failed, but that I myself had failed.

"Let me beg of you in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterward."

DEATH OF WELL-KNOWN COLORED PRIEST

THE REV. A. EUSTACE DAY, rector of St. Paul's (colored) Church, Atlanta, Ga., and head of St. Paul's Industrial School, met his death on Monday, June 19th, from heart failure, induced by over-exertion while in the water at Fernandina Beach, Fla.

For some months he had been suffering from the ill effects of over work, and, on the advice of his Bishop, was taking a vacation at Brunswick, Ga. He went on an excursion of the colored churches of Brunswick to Fernandina, went into the water, and was playing with the children, of whom he was very fond, when the cry arose, "Father Day is drowning!" A life line was thrown out and he was brought ashore alive, but died almost immediately.

For twelve years he has ministered to the congregation of St. Paul's Church and conducted the school connected with the mission. The school has steadily grown until now it has two hundred and fifty pupils and covers all the grammar grades, besides kindergarten, industrial training, and commercial courses.

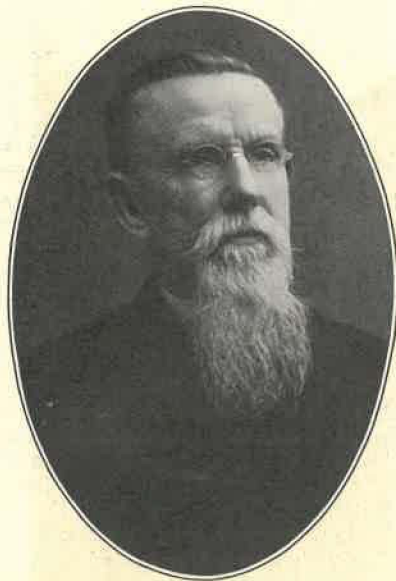
He was greatly loved and respected by the people of his own race and stood high in the esteem of the Bishop and white clergy of his diocese. The burial service was conducted by the Bishop of Atlanta, assisted by the Rev. J. J. N. Thompson, rector of St. Athanasius' (colored) Church, Brunswick, Ga., in the A. M. E. Church at Blackshear, Ga., the

Rev. Mr. Day's old home. His death is a severe loss to the colored work in the diocese of Atlanta.

DEATH OF REV. DR. T. J. BEARD

THE DEATH of the senior presbyter of the diocese of Alabama, the Rev. Thomas J. Beard, D.D., occurred at his home in Birmingham on Monday, June 19th, at the age of 81 years. Dr. Beard's ministry has connected that of Bishop Cobbs with the present day. He was ordained by that prelate as deacon in 1860, and was advanced to the priesthood in 1864 by Bishop Wilmer. His whole ministry was spent in Alabama, except for two years, 1870 to 1872, when he was rector of St. John's Church, Helena, Ark.

Dr. Beard was born in Loundesboro, Ala., March 5, 1835, and was educated at the Uni-



THE REV. T. J. BEARD, D.D.

versity of Alabama. He began his ministry during the difficult years when the Civil War was beginning and had charge, as deacon, of Trinity Church, Demopolis. In 1862 after a short time in Opelika he became rector of St. James' Church, Eufula, continuing in that capacity until 1867, when he was made traveling missionary for northern Alabama. Then followed the two years in Arkansas, after which, from 1872 to 1882, he was rector of St. John's Church, Mobile, and from 1882 to 1896 rector of the Church of the Advent, Birmingham. After that he became general missionary in the Birmingham convocation, continuing as such until his death. He was an inveterate and successful missionary and had at various times filled most of the offices within the dioceses, including membership on the Standing Committee, Dean of the Birmingham convocation, deputy to a number of General Conventions, and President of the Council that elected Bishop Beckwith in 1903.

MEMORIALS AND GIFTS

THE FOLLOWING gifts have recently been presented to St. Andrew's Mission, Youngstown, Ohio: A handsome lectern Bible, from Mrs. Thomas Booth, and a brass receiving alms basin from Mrs. S. A. Burt.

THE CHURCH OF OUR SAVIOUR, Plainville, Conn. (Rev. Robert H. Burton, rector), has just received a bequest of \$1,000 from the estate of the late Judge Frank S. Neal, the same to be used as a memorial to a deceased sister.

AT CALVARY CHURCH, Wilmington, Del., two very handsome eucharistic candlesticks were received and dedicated by the rector, the Rev. Samuel Steinmetz, on Trinity Sunday. Miss Mary Jones offered them as a memorial

to her mother, Mrs. Charles Jones, who for many years was active in this parish.

ST. JOHN'S CHURCH, Oneida, N. Y. (Rev. W. R. McKim, rector), has a flag and staff, dedicated on Whitsunday, the gift of a parishioner. The flag was flung to the breeze on the following Sunday when the call came to the National Guard to respond for service on the Mexican border, and the service of dedication was most impressive.

ST. PAUL'S CATHEDRAL, Fond du Lac, has received from a good friend a gift of \$5,000 toward endowment, the interest to be devoted to the maintenance of St. Michael's chapel. From the same donor and for the same chapel there has also come a solid silver altar set of four pieces, all constituting a Corpus Christi gift.

AT ST. ANDREW'S CHURCH, Trenton, diocese of Central New York, a beautiful chalice, paten, and ciborium have been given by summer worshippers for the use of the chapel. These were blessed by Bishop Fiske at his visitation, together with a set of silk Eucharistic vestments, also the gift of Churchmen who had become interested in the work as summer visitors.

ON WHITSUNDAY the French Demonstration Farm at Rowayton, Conn., was dedicated by the Rev. Frederick A. Coleman of South Norwalk, in memory of the late Rev. William Glenney French. A memorial cross of natural wood was dedicated as a memorial to Mr. French, while various garden plots were dedicated to clergymen and friends of the founders of the farm, Mrs. Elsie Falconie French and William Leslie French. This farm is a semi-philanthropy, where boys are taught scientific farming and allied subjects.

ON TRINITY SUNDAY two windows were unveiled at Trinity Church, Binghamton, N. Y. (Very Rev. A. R. B. Hegeman, D.D., rector). The windows are from the D'Annunzio studios, Philadelphia, and are in memory of Mr. S. R. Drass, for many years senior warden of the parish, and Miss Sayre, a faithful communicant, long actively engaged in the parish work. One window represents Christ Blessing Little Children, the second the Entry into Jerusalem. They are a part of a general scheme for the window decoration of the church, and are the first of this general plan for the nave.

CENTRAL NEW YORK

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

Convocations Begin Rural Survey—Reception to Rev. and Mrs. A. B. Rudd—New Rectory at Fayetteville

TWO CONVOCATIONS have already taken steps toward making the rural survey of the diocese recommended at the diocesan convention. The convocation of the fifth district met at Waterloo on June 17th, and extensive plans were made to begin the survey at once in the hope of concluding it during the summer. Professor Ogden of Cornell University, a member of the diocesan board of missions, had prepared maps of the whole territory divided sectionally; automobiles were offered for the work, and there was considerable enthusiasm in the discussion of details. At the election of officers of the convocation, the Rev. Henry E. Hubbard of Waterloo was nominated to the Bishop as Dean to succeed the Rev. W. B. Clarke, D.D., and the Rev. W. C. White of Aurora was chosen secretary in the place of the late Rev. Guy P. Burseson.

AT THE convocation of the third district, held at Millport, June 19th and 20th, similar plans for the survey were adopted, though as yet the arrangements are not so complete. The other convocations meet later in the month. The third district meeting was notable for a most enjoyable social feature, a trip through Watkins Glen, one of the beauty

spots of America. The Rev. Dr. A. R. B. Hegeman of Binghamton was re-elected Dean, and the Rev. Theodore Haydn secretary.

A JOINT MEETING of the social service commission and the diocesan board of religious education was held recently at which a "follow-up system" was planned to succeed the rural survey by the distribution of Church literature, etc. The whole work is to be under the immediate oversight of the Bishop Coadjutor.

A FAREWELL reception was given to the Rev. and Mrs. Arthur Beldin Rudd at Grace Church parish house in Elmira on the evening of Monday, June 19th. On the following day at a celebration of the Holy Communion Mr. Rudd held his final service before leaving the parish. Saturday he sailed for Christiania, Norway, on his way to take up duties in Russia as member of a group of eleven men, assistants to the United States Ambassador at Petrograd, who will supervise the welfare conditions and sanitation in the camps of German interned civilians, numbering nearly a million. The new rector of Grace Church has not yet been chosen.

ON TRINITY SUNDAY Bishop Fiske dedicated a large American flag and a Church banner which are to be used at the Church of the Good Shepherd, Oriskany Falls. The Rev. K. G. Heyne, priest in charge of the parish, received the flag from friends in the Grand Army of the Republic, and others have given the flagpole from which it is to wave.

TWO CLERGY of the diocese have recently entered the matrimonial ranks, the Rev. Theodore J. Dewees, rector of Christ Church, Binghamton, and the Rev. T. Raymond Jones, deacon, who is to take charge of the mission churches at Marathon and Whitney Point. Mr. Jones married a daughter of the Rev. James K. Parker, rector of Waterville and member of the Standing Committee.

SIX PARISHES in Bishop Olmsted's jurisdiction are now vacant, St. Paul's, Syracuse; St. James', Clinton; St. Thomas', Hamilton; St. John's, Auburn; St. Mark's, Syracuse (made vacant by the regrettable retirement of the Rev. Dr. Wilson, so long a leader in diocesan life), and Grace Church, Elmira.

EMMANUEL CHURCH, Smithboro, has taken on new life. Congregations, which had numbered not more than half a dozen, have reached an average of over fifty; the church has been repainted and renovated; many needed repairs have been made; a class for confirmation was presented at the recent visitation of Bishop Fiske, and the congregation is full of enthusiasm. The Rev. Sidney Winter of Owego offers his services without charge to the diocese for the work.

A SIMILAR GROWTH is reported at St. John's Church, Chenango Forks, which has shown a remarkable increase in members and enthusiasm since the Rev. L. E. Ward of Endicott took charge. This church is also being renovated and repainted.

ON THE occasion of Bishop Fiske's recent visitation at Ellisburg (Rev. T. P. Gales, in charge), two communicants spent a week in calling on all the people of the neighborhood, and in sending personal notes to all registered communicants. The result was a service on a very stormy night, with the church overcrowded, and a service such as the village had not known in years. The whole of the work was done by the laity, as the serious illness of Mr. Gale's wife kept him at home, unable to give time to the canvass.

TWENTY YEARS ago at Fayetteville, five little girls of Trinity Church made a quilt and sold it. They gave the proceeds to start a fund for a new rectory, which is now nearing completion in Chapel street, to cost \$4,200. No active effort was made to get the building, but the young women of the parish

frequently gave entertainments and turned the proceeds over to the rectory fund. After eighteen and a half years of saving the amount increased only to \$500. A year and a half ago the Rev. A. E. Dunham became rector, and an active campaign was started, which quickly sent the fund to \$2,200 and then to \$4,200. The rector expects to move into the new rectory in July.

CONNECTICUT

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

Anniversary Service at Forestville—Woman's Auxiliary

ST. JOHN'S CHAPEL, Forestville (Rev. W. P. Downes, minister in charge), celebrated on Sunday and Monday, June 18th and 19th, the thirtieth anniversary of the opening of the chapel and the fifteenth of its consecration. The principal event was a community supper served by the newly organized chapter of the Girls' Friendly Society in the G. A. R. Hall, followed by a public service in the chapel. The Suffragan Bishop made an address, as also did the Rev. Robert H. Burton and the Rev. Henry Swinton Harte. The work that led to the establishment of St. John's Mission was begun in September, 1885, with certain services conducted by the Rev. W. E. Johnson in what was known as "Fireman's Hall." On the 11th of the following November a three days' mission was held which was a very great factor in giving the mission a good start. In the spring of 1886 the Sunday school numbered four teachers and thirty-five scholars and there was a good volunteer choir for the services. In 1887 the services were held in the Swedish church every Sunday afternoon. An incident of the early days of the mission is worthy of note in connection with this celebration. On Easter Day, 1888, the priest in charge was presented by the women of the mission with a complete set of eucharistic vestments. The gift was a surprise. He found them in the little sacristy of the Swedish church ready for use on that Easter morning when he arrived to hold the services. This is without doubt the only instance in the history of the American Church in which eucharistic vestments were forced upon a priest without his knowledge or consent, previous to the moment when he had to vest in something—for the surplice that usually hung in the sacristy had been taken away and there was nothing else to put on. The recent organization of a branch of the Girls' Friendly Society is a most hopeful step in parish advance. The celebration services will be installed by the starting of a fund to build a parish house, the newly organized Girls' Friendly Society making the first contribution.

FOLLOWING the custom established four years ago, the Woman's Auxiliary had charge of the hours between twelve and one on Tuesday, June 13th, at Christ Church, New Haven, during the session of diocesan convention. The Rev. Dr. Earnest deF. Miel delivered an address suggesting the Feast of St. Michael and All Angels as a day for united prayer for missions. The Rev. C. E. Betticher followed with an address on the United Offering. He spoke most interestingly of the work of the United Offering missionaries in Alaska, where he labored for so many years.

THE RECENT diocesan convention made an advance in rural social service work by appropriating the sum of \$100 to pay the traveling and other expenses of certain country clergy in attendance at a summer school at Storrs' Agricultural College.

THERE HAS just been opened at West Morris a rest house for social settlement work, under the care of Deaconess Dorothy Duffy of St. Faith's School, New York.

THE REV. KENNETH MACKENZIE recently completed his twenty-fifth year in the rector-

ship of the Memorial Church of the Holy Trinity, Westport. The occasion was fittingly marked in the parish, among other things with a parish reception and the presentation of a purse of \$300 to the rector and his wife.

DALLAS

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

Notes of Christ Church, Dallas

CHRIST CHURCH PARISH, Dallas (Rev. Lee W. Heaton, rector), has just purchased a splendid building site of two and a half lots, at the corner of Tenth and Llewellyn streets. Tenth street is the main thoroughfare in Oak Cliff, that portion of Dallas west of the Trinity river, and the property acquired is both at the geographical center and at the center of population. Although there is no car line on Tenth street, the site is within two blocks of four car lines, and only three blocks from a new line now being projected. Within the next two years a church building of the pure English perpendicular type, and a commodious parish house will be erected. The rectory will later be added in Winnetka, a new and rapidly growing addition to the city on the West.

THE RECTOR of Christ Church parish, Dallas, has been appointed scout commissioner by the Dallas council of the Boy Scouts of America, of which he is a member. Some \$9,000 were subscribed in Dallas recently for Boy Scout work.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Anniversary Services—Death of Mrs. Daniel Short

HISTORIC Old Swedes' Church, Trinity parish, Wilmington, celebrated its two hundred and seventeenth anniversary on Trinity Sunday, June 18th. The occasion was memorable because of the presentation of an endowment fund of \$50,000, and was observed in the largest attendance at Holy Communion ever gathered in the building. Bishop Kinsman officiated and was assisted in the services by the Rev. Robert Bell, vicar, and the Rev. Albert E. Clay, formerly vicar; the Rev. R. L. Wolven and the Rev. Frederick M. Kirkus were present. Bishop Kinsman took Tobit 12:5 as his text, the same as used by the Swedish missionary at the consecration of the church on June 4, 1699. Among the chief benefactors of Old Swedes the Bishop placed Mr. Kirkus. The list, long and distinguished, begins with royalty. "Kings of Sweden were the first to make gifts for Church work here. When the missionary who built this church first landed in 1697, his first act was to produce credentials, chief among which was a letter from His Majesty King Charles XI of Sweden, who had given the orders and provided the means whereby the missionaries had been sent. The king had also sent books and other necessities for the church. He also read a letter of commendation from His Majesty King William III of England, procured through the kindly offices of William Penn, given to facilitate the progress of the missionaries with English colonial authorities. King Charles of Sweden died that same year, but his son and successor, the famous Charles XII, also assisted the mission work." The Rev. Albert Clay also made an address.

THE TWO HUNDRED and eleventh anniversary of Old St. Anne's Church, Middletown, was observed on Trinity Sunday. The sermon at the morning service was preached by the Rev. J. J. D. Hall. In the afternoon Bishop Kinsman made an historical address.

THE ANNUAL services at Old Christ Church, Broad Creek, Del., were held Sunday, June 4th. The sermon was preached by Archdeacon Thompson.

ST. PHILIP'S PARISH, Laurel, Md., in the diocese of Delaware, has sustained a great loss

in the death of Mrs. Daniel Short, one of the vice-presidents of the Woman's Auxiliary of the diocese.

FOND DU LAC

R. H. WELLES, D.D., Bishop

Religious Education—Grafton Hall Endowment Fund

THE BISHOP has appointed as the commission on religious education for the coming year the following: The Very Rev. Bernard I. Bell, chairman; the Ven. E. Croft Gear; the Rev. Bernard P. T. Jenkins; Professor F. S. Hyer of the Stevens Point Normal School; Miss Anna Clark, primary supervisor, public schools of Fond du Lac; and Mr. W. H. Smith of Oshkosh. This commission met on June 21st and enlarged itself by the election of the Rev. Campbell Gray, the Rev. Harry Ruth, and Miss Margaret Thom, principal of Grafton Hall. The standard curriculum authorized by the late diocesan council will be ready by July 15th, in time for all schools to make their plans for the autumn.

THE COMMENCEMENT at Grafton Hall was pleasantly marked by the gift, anonymously, from an alumna, of \$500 toward the endowment of the Hall. This is the first money ever received by the Hall for endowment purposes, and augurs well for the confidence of the alumnae in the new regime.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Plan for Community Singing

AN UNUSUAL SERVICE can be seen in St. Mary's Church, Brooklyn. There on Sunday evenings the whole congregation (and it numbers even on June evenings from one to two hundred) resolves itself into a community choir and practises chanting and hymn-singing. Young and old, with amused and happy faces, respond to the choir-master's suggestions as he moves up and down the center aisle. It is all quite informal, and lasts only fifteen minutes, but long enough to prepare a psalm, the two canticles, and a hymn for the succeeding Sunday evening service. The rector and his choir-master together have seen the vision of a singing congregation. So in addition to the regular chancel choir of boys and men, there has been formed what they call the parochial chorus, of thirty men and women, these two being united for the Sunday evening community services. A special hymn is sung after the sermon—one of the old favorites, such as "O God our help in ages past," to St. Ann's, or "When I survey" to Rockingham, which the people are encouraged to feel is especially their own, though all the service hymns are chosen for congregational singing. Immediately after the recessional hymn, the choir-master walks down the aisle and begins the "practice"; while the members of the choir return into the church, sitting with the people. Thus is being worked out a plan of community singing in church.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Grace Church, Ishpeming, on Tuesday, June 13th. The rector of the parish, the Rev. C. G. Ziegler, read the Bishop's address, owing to the illness of the latter. After luncheon the business meeting convened with delegates from eight parishes and missions. Special stress was laid on the subject of the formation and continuation of Mission Study classes.

NEWARK

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

A Marriage—Parish Improvements

WORD HAS been received of the marriage of Miss Hasune Hana Gardiner, daughter of

Mr. and Mrs. James M. Gardiner of Kyoto, Japan, to the Rev. Shirley Hall Nichols, a missionary in Northern Japan, and a son of Mrs. Frances R. Nichols of Oakwood avenue, Montclair, N. J. After a five years' stay in Japan, Mr. Nichols sailed with his bride to visit Montclair on a furlough. They are scheduled to arrive at Vancouver on July 1st. Mr. and Mrs. Gardiner have been living in Japan about five years. Mr. Nichols attended Harvard University and the General Theological Seminary.

WORK HAS been begun on extensive additions to the property of Christ Church, Short Hills, and to that of Christ Church, Bloomfield and Glen Ridge. In the former parish, the rector, the Rev. C. Malcolm Douglas, made an appeal for a much-needed parish house to be built by the side of the church, and for the enlargement of the church building. In response more than a sufficient amount of money was subscribed for the two objects. In the latter parish, where the township lines of Bloomfield and Glen Ridge pass through the church property, great growth is marked. The commodious parish house has become inadequate. Under the leadership of the Rev. Dr. White, the people have contributed generously to the enlargement of the parish house. Of the 890 registered communicants, 850 made their communion on Easter Day. A remarkable ratio!

THE ANNUAL meeting of the Newark clerics was held at the Glen Ridge Country Club on Monday, June 19th. The Rev. Douglas Matthews was elected president, and the Rev. John Keller, secretary-treasurer. The members were the guests of the Rev. Dr. Edwin A. White, rector of the parish of Christ Church, Bloomfield and Glen Ridge.

PITTSBURGH

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

Clerical Union

A LARGELY attended and very interesting meeting of the Pittsburgh Clerical Union took place at the new Church Rooms in the Jenkins Arcade, on Monday, June 19th, being the last gathering of the organization before the vacation season. Appeals were made by Mr. John Zacker for more interest and greater activity in the work among the Jewish population of Pittsburgh; and by Mr. J. Wylie Brown, of New York, in behalf of Armenian Relief. In the afternoon, the Rev. Dr. Wyatt

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Brown, of the Church of the Ascension, read a highly appreciated paper on War and Christianity. Among the newly elected officers are the Rev. R. F. Schulz, president; and the Rev. F. O. Johnson, secretary.

WASHINGTON

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

Anniversary Services—Burial Services for Mrs. Satterlee

AMID THE lovely surroundings of the Cathedral Close, beneath the trees at the well-known Peace Cross, Bishop Tuttle addressed a multitude on Trinity Sunday afternoon. It was the centenary of Bishop Claggett, and many of his descendants had come far and wide to be present at the great service; people of all denominations from Washington were there—for the Sunday afternoon service at the Cathedral is a popular one—and the afternoon was perfect. No wonder the old Bishop looked around him and then uttered his first word: "Beautiful—everything beautiful—the trees, the sky—all things! And we are not the only ones to give our praises to God; the 'little birdies' are doing their part as much as we; only we with more intelligence. My Unitarian brother," said the Bishop, "cannot you see that there is Love behind it all? That God could not love Himself, and that when He made man it was because He loved? But whom?" Then he gave the teaching for the day (Trinity Sunday); bringing out the need for a representative of God in Jesus Christ—not an influence but a Person—who shall guide us into all truth; because Christ has gone up into heaven, and we need Some One on the earth who shall carry on His work. The Blessed Spirit is here now, and will be with His Church to the end of the days. Then he brought out the necessity for human agencies; hence the apostolic ministry. He brought out the fact that Bishop Claggett united in brotherly love those who consecrated him, and who had had Scotch and English consecration. The people listened with great attention to a remarkable sermon from a remarkable man of eighty years old.

THE REV. J. HENNING NELMS, D.D., of the Church of the Ascension, kept his twelfth anniversary on Sunday last, and Bishop Tuttle preached a special sermon. The Rev. G. F. Dudley also kept the twenty-third anniversary of his rectorship of St. Stephen's parish on Sunday. There was a crowded church; his people are devoted to him. During the recent Nation-wide Mission it was at this church that Father Officer made such a deep impression. Canon Dudley has been chaplain of the National Guard for the District of Columbia for twenty years. In view of the present disturbed conditions in Mexico the Guards have been called out, and Mr. Dudley goes with them to Fort Myer.

ON MONDAY, June 19th, the remains of Mrs. Henry Yates Satterlee were laid beside those of her husband, the first Bishop of Washington, in the Little Sanctuary, Cathedral Close, on Mt. St. Alban. There was quite a large gathering of clergy and friends; the Cathedral choir sang the offices very beautifully; the officiants were Bishop Tuttle, Dean Bratenahl, Canon W. L. De Vries, the Rev. Messrs. W. J. D. Thomas, and C. T. Warner. The Bishop of Washington was unavoidably away from home.

CANADA

Induction Service—Missionary Finance—Notes

Diocese of Montreal

THE INDUCTION of the new rector of Dunham, the Rev. H. Coffin, who succeeds the Rev. H. Plasted, took place June 8th. Bishop Farthing conducted the service, and after-

wards presided at the closing exercises of St. Helen's School, Dunham.—AT THE last quarterly meeting of the missionary committee of the diocese the financial report showed that the receipts for both general and diocesan mission funds were below the average. There has been a feeling for a long time that the apportionment for Montreal is too high as compared with other dioceses. A sub-committee has been formed to study the matter and report at the next meeting.—THE NEW synod office secretary, succeeding the late Canon Baylis, is the Rev. Rural Dean Robinson, rector of St. Cyprian, Montreal.—THE WAR TIME MISSION in St. George's Church, Granby, began June 3rd and concluded on the 11th. The missionary was the rector of St. John's, the Rev. A. H. Moore.—THE REV. A. FRENCH, son of the rector of St. John the Evangelist, Montreal, has enlisted with the Irish Rangers, to go to the front as stretcher bearer.—It is expected that the Bishop will ordain five deacons and two priests on Trinity Sunday.

Diocese of Niagara

ONE OF THE subjects which came up at the diocesan synod, which met in Hamilton, the first week in June, was the stipends of the clergy. The Bishop in his charge said that until the average salary of a married priest was \$1,000, with parsonage, the best results cannot be obtained from the clergy, nor can the laity get the greatest efficiency. He asked for a report on this matter in time for the autumn meeting of the Standing Committee. The funds of the diocese generally are in a very prosperous condition, the apportionment for the Missionary Society having been, as usual, exceeded. The Bishop mentioned the first meeting of the provincial synod which is to take place in Hamilton in September. Changes and enrichment of the Prayer Book are to be fully discussed at this meeting. Twelve of the parochial clergy are on leave and engaged in military work. Archdeacon Irving has retired from active work after spending thirty-five years in the diocese, thirty of which he was rector of St. James' Church, Dundas.

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Diocese of Quebec

THE OLD church of St. Peter's, Paspébiac, has been thoroughly renovated. It was first built in 1822 by Charles Robin & Co. Four years ago the present plan of renovation was begun from plans furnished by a Montreal firm of architects. The interior is finished throughout in natural woods. A pipe organ is shortly to be installed. The list of gifts and memorials for the furnishing is very long, the East window being a particularly beautiful piece of workmanship, the left panel representing St. Peter, the "Patron Saint of Fishermen." Paspébiac is the headquarters of the largest fishing firm in that part of the country.—THE CORPORATION and convocation meetings of Bishop's College, Lennoxville, took place June 14th.—AT THE May meeting of the rural deanery of Quebec, a petition was prepared to present to the diocesan synod, asking that the Creed of St. Athanasius be allowed to remain in its present form until such time as action is taken thereon by the Anglican Communion as a whole. A paper on Prayer Book Revision was read by the Rev. A. R. Kelly, in which he pointed out what he considered the defects in the newly drafted Prayer Book. Considerable discussion followed on the work of the Revision Committee with a good deal of criticism, some of it unfavorable.

Diocese of Rupertsland

AN INTERESTING paper was given at the annual meeting of the Woman's Auxiliary branches of the Pembina rural deanery in May, on the part to be taken by the Church in reconstructive work after the war. The clergy held their meetings at the same time, and a joint meeting was held on the afternoon of the second day. Archbishop Matheson consecrated the Church of St. John the Baptist, at Manitou, where the meetings were held, on the evening of the second day.—OF THE diocesan clergy who have volunteered for active service at the front seven have enlisted in the ambulance corps, Canon Murray being one of them.—ARCHBISHOP MATHESON was to speak June 6th at the Woman's Auxiliary meeting of the diocese of Keewatin.

Diocese of Saskatchewan

ONE OF the speakers who excited much interest at the annual meeting of the diocesan Woman's Auxiliary in St. John's parish hall, Saskatoon, was Miss Robbins, missionary on furlough from Kai-feng, Honan, China. She gave an excellent account of the work among Chinese girls at St. Mary's Hall, and said in her opinion the average Chinese girl was just as bright as the average Canadian girl.—THE REPORTS for the past year for the diocesan Auxiliary are very encouraging. Thirteen new branches have been opened, over \$1,000 has been given to "our own missionary" among the Saskatchewan Indians, and many bales were sent to the Indian reserves. Bishop Newnham gave an address on the finances of the diocese at the missionary meeting in the evening.

Diocese of Toronto

THE DIOCESAN synod opened with the usual service June 6th. The lay readers' association of the diocese held its first annual social gathering on the evening of the 7th, after which they attended the synod missionary meeting in a body. At the business session of the synod on the 7th, a resolution was offered which placed the synod on record as in favor of a plan of public registration whereby the name and address of every man of military age throughout the Dominion be obtained for the purpose of securing the largest possible number of recruits for the defense of the Empire.—AT THE induction service of the Rev. W. Creswick as rector of St. John's, Cookstown, and St. Luke's, Pinkerton, Archdeacon Davidson of Guelph was the preacher. The service was fully choral.—AT THE special service in St. Barnabas',

Chester, a beautiful carved holy table was dedicated by Bishop Reeve. It is a memorial of six members of the Church killed in action in France.—BY THE will of the late Rural Dean Gibson various Church institutions in the diocese have benefited in a large degree, among them the Sisters of St. John the Divine and the widows and orphans' fund of the diocese.—A BRANCH of the Mothers' Union has been formed in the Church of the Messiah, Toronto, when about thirty women were admitted by the vicar, the Rev. S. A. Selwyn.—A TENT in which to hold Church services during the summer has been put up for the congregation of St. Nicholas, Birchcliffe. The church was destroyed by fire recently and is now being rebuilt.

Educational

THE EPISCOPAL ACADEMY, at Cheshire, Conn., at its one hundred and twenty-second anniversary exercises held at the school June 15th graduated eleven pupils.

THE CLOSING exercises of Bishop Hopkins Hall, Burlington, Vermont, were held on June 8th. *King Rene's Daughter* was given out of doors by members of the school, and was followed by a reception and garden party on the lawn. At half past five the procession formed for Evensong in the school chapel, at which the Bishop made his annual address. He took for his subject Preparedness, as applied to school life and work.

COMMENCEMENT at St. Helen's Hall, Portland, Oregon, was held at the Pro-Cathedral of St. Stephen the Martyr on Tuesday, June

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13th. The baccalaureate sermon was preached by the Bishop at the Pro-Cathedral the preceding Sunday. On Monday, the 12th, a children's entertainment was given at St. Helen's Hall. A \$25,000 building has been projected, and the alumnae have pledged all possible assistance.

THE BOARD OF RELIGIOUS EDUCATION of the diocese of Erie in coöperation with the provincial board held its second annual summer school for Sunday school workers at Exposition Park, Conneaut Lake, during the week beginning July 26th. The faculty was composed of the Bishop of Erie; the secretary for Sunday school work in the province, Dr. Mitman; Dean Van Meter of the Erie Cathedral; the Rev. W. H. Jones of Warren, Pa., and the Rev. W. H. Overs, Ph.D., of Bradford, Pa.; Miss Jennings of Pottsville, and Mrs. Loman of Oil City. The programme included conferences with the clergy on personal and pastoral problems, missionary work, and illustrated lectures on the Holy Land, besides a consideration of the many phases of Sunday school work.

THE COMMENCEMENT of the Cathedral School of St. Mary, Garden City, New York, was held on Tuesday, June 6th. The baccalaureate sermon was preached by Canon Swett in the Cathedral of the Incarnation on Sunday, June 4th, and there was an early celebration in the Cathedral at which Archdeacon Duffield celebrated. The class day exercises were held Monday afternoon on the school grounds and there was a recital by the music pupils Monday evening. Tuesday morning in the school-room the prizes were awarded and the honor roll for the year was read. At a quarter to twelve the school marched in procession to the Cathedral where Bishop Burgess delivered the commencement address and presented diplomas to the ten members of the senior class. He also presented the gold cross awarded to the student having the highest general average in the junior and senior classes.

COMMENCEMENT at St. Mary's, Concord, N. H., began with a music recital on Saturday, June 10th. This was followed on Tuesday by luncheon served by the Domestic Science class to the trustees. On Thursday *Pygmalion and Galatea* was presented in the parish house, and Friday was class day. Graduating exercises were held in the gymnasium Saturday afternoon. Bishop Parker presided, and an address upon the life and character of the Chinese girl was given by Miss Dorothy Mills recently returned from St. Hilda's School in Wuchang, China. Certificates, diplomas, and prizes were then awarded. The school this year sends out four post graduates and fifteen in its senior class, eleven of whom receive diplomas. The commencement sermon was preached at St. Paul's Church on Sunday evening by the Rev. William E. Gardner, D.D., secretary of the General Board of Religious Education.

COMMENCEMENT at St. Faith's School for girls, Saratoga Springs, N. Y., began on Friday morning, June 16th, with the awarding of prizes and honor cards to the lower school. In the evening a musicale was given, in which all the pupils took part. On Saturday morning the Very Rev. Dean Brookman of the Albany Cathedral delivered the commencement address. Prizes and honor cards were awarded to members of the upper school by the principal, the Rev. Harry Clarke Plum, and the Faithful Cross by Miss Eleanor A. Shackelford, principal emerita. The exercises were concluded in the school chapel, where the certificates and diplomas were presented. The dramatic performances planned for a woodland setting were interfered with by immoderate rains. A small part of the Shakespearean Pageant given at Bethesda parish house was followed by *Much Ado About Nothing*, given by the older pupils. The outgoing

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