



The Living Church

VOL. LVII

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WE ARE never more like God than when we are doing good.—
John Calvin.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 7, 1917

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Large Funds Successfully Raised

THE great success of the Red Cross war fund, following, first, upon the huge government loan to the several allied nations and, second, upon the success of the liberty loan, must relieve the American people from any charge that the dollar mark is the sign of the nation's ideals. No nation ever before entered into war so disinterestedly or with such great preparations to ameliorate the suffering of others as well as of their own soldiers.

We must not forget that the American army must come first in the protection which the American people owe to all the world. The British official statement of the lamentable breakdown of the surgical and medical wings in the Mesopotamian campaign must be our warning. War is awful at best; but the nation that sends its soldiers into battle owes to those soldiers all the protection that science and skill can give. Whether through the War Department or the Red Cross, we must all demand that no corresponding failure to provide for the wounded in the American army shall occur. Where the War Department stops, the Red Cross must begin. There must be neither duplication of energy nor failure to work together.

And the enthusiasm with which, in all our cities, money has been lavishly given to this fund may well indicate the willingness of the American people to give generously according to their means when large causes are presented in a large way. It is the same lesson that was told to the Church in the success of the Pension Fund. Americans, whether as citizens or as Churchmen, are generous.

Why, then, does the missionary fund come so hard, and leave so generally its annually recurring deficit? A million and a half a year is a mere bagatelle in comparison with the resources of American Churchmen. If these were once aroused to the magnificence of the world opportunity which "missions" denotes, there would be little difficulty in obtaining the oversubscription annually of that fund also.

Yet we all recognize the great gulf between the opportunity and the manner in which it has been seized by the American Church. And one striking limitation of our success is the painfully small number of large gifts which are made to missions. These are far more frequent outside the Church than among our own people.

As one has scanned the lists of large contributors to the Red Cross fund in the New York and Philadelphia papers, the names of Churchmen loom large among them. A disproportionate number of large gifts come from men who acknowledge some measure of allegiance to the Church.

Moreover, the geographical sources of the gifts to the Red Cross present a lesson in apportionments. Seldom have we known a money canvass to be so successful in the twofold purpose of gathering the small contributions from the many

and the large contributions from the few. A large fund must have both these if it is to be a success.

In the Church we have fluctuated between the expectation that the missionary fund would be contributed by the large gifts of the few and that it would come from the small gifts of the many, but we have never succeeded in presenting the twofold obligation that it must represent both. A quarter century ago the Church's missionary funds were chiefly the contributions of a few, and a handful of consecrated millionaires made up the annual deficits. It was not a good way, and it produced anything but a democratic enthusiasm of equal responsibility among Churchmen.

The establishment of the apportionment system was, in theory, the democratization of the Church's missionary support. But in fact it was the substitution of small gifts from the many for large gifts from the few. Basing expectations upon mathematical computations, there has ceased to be the expectation that large gifts would be given by very wealthy people. And with the cessation of the expectation, the large gifts have, as a matter of course, ceased. The apportionment is a real burden upon the rank and file of American parishes and missions whose resources are painfully small, and it in no way appeals to the imagination of the man of large resources. The combination of small gifts with large, according to the ability to give rather than according to geographical location, produced the Pension Fund and it has produced the Red Cross fund. Because we have never satisfactorily correlated the two in our missionary expectations, the missionary fund has always come hard—when it has come at all—and it never has been a creditable example of the mobilization of the resources of the Church.

AND HERE is the lesson to which the success of these other funds points. *Four-fifths of a large fund must be contributed in large sums.* At the inception of the Pension Fund it was generally reckoned that of five million dollars, four million would be contributed from the money centers of the country, chiefly in large sums, and one million would be given by the Church at large. The publication of the receipts by dioceses has not yet been made, and we cannot tell, therefore, how nearly the actual results have justified that expectation. The result of the Red Cross fund shows that nearly a third of the total amount was contributed from New York alone; and though among New York contributors, as elsewhere, the small gifts of the many were a large factor, yet here, beyond any other locality, the great gifts of the few were the essential element in producing the great proportion by which the metropolis has assumed the lead. And as is well-known, the preponderance of wealth in New York as compared with

other parts of the country is so great that much more than half of the federal income tax of the country is collected from within a small area of the metropolis.

In collecting our missionary fund, then, while quite properly appealing to the whole mass of the Church for support, we have neglected to present the opportunity sufficiently to those whose duty and whose opportunity it is to contribute in really large sums. Even in the parochial contributions of the very wealthy churches in the metropolis, which do, as parishes, much exceed the mathematical apportionment that is laid upon them, the large gifts of the wealthy do not sufficiently appear. The missionary cause has not appealed to them in such wise as to call out such gifts.

Why it has not, we shall not now inquire in detail. The painfully weak form of Churchmanship which is presented in some of our wealthiest parishes, and which lacks any sufficient incentive to make large contributions for the promotion of Churchmanship, is sufficiently illustrated by this test. But the glaring fallacies which underlie the apportionment system on the mathematical side are also large factors. Our expectation of gifts is not on a like basis with the expectation that produced the Church Pension Fund and the Red Cross War Fund. These succeeded because they combined the small gifts of the many with the large gifts of the few, presenting their respective appeals in such wise as to receive both.

Perhaps when like methods are adopted with respect to missionary funds, like results may be obtained.

THE letters printed last week from the Bishop of Iowa and this week from the Bishop of Newark help to clarify the issue as between Coadjutors and Suffragans; and if in any manner the issue as to the Iowa election was mis-stated in

"Coadjutors and Suffragans"

our columns or misunderstood by the editor, Bishop Morrison's letter will have made due correction. With respect to the feeling of the Bishop of Newark that the position of a suffragan bishop was made "less comfortable" by the refusal of General Convention to remove the disability relating to his lack of suffrage in the House of Bishops, since that disability was established at the time the office was recognized in our ecclesiastical legislation, and each diocese electing a suffragan, and each suffragan accepting such an election, did so with full knowledge of this limitation, we cannot quite see that Bishop Lines' point is well taken. The American canons make the suffragan's office much more "comfortable" than it is in England, from which the precedent was taken, since the English suffragan bishop has no seat in the upper house of convocation, though sometimes serving with presbyters in the lower house, and since also he loses his office entirely upon the death of the diocesan. Since, therefore, in introducing the suffragan episcopate into the American Church, every care was taken to protect the incumbents of the office from these disabilities that exist in England, is it not a little ungenerous to criticise the House of Deputies for insisting that the present distinction between suffragan bishops and coadjutors be retained? Wherein has it been unjust to the dioceses or to their suffragan bishops to insist upon continuing a condition that was well known to both from the beginning? The condition of a suffragan bishop to-day is precisely what it was when the dioceses of Iowa and Newark elected their suffragans.

So also we did not need to be told that "the Bishop of Iowa tried to be fair and open and to leave the convention free". If in anything we have written that recognition was not clearly made, it is because we could not conceive that there were need for stating what nobody would question.

But that a resolution to change the status of a suffragan bishop to that of a bishop coadjutor is an election to the latter office within the meaning of the canons, we cannot allow. And when, twice, the Bishop of Iowa, in his letter, expresses the opinion with respect to details of the action of the convention that "it is nobody's business," we must, with all respect, dissent from his opinion. The canons make it the business, not of one diocese alone but of the whole Church, acting through all the bishops and standing committees when General Convention is not in session, to pass upon all questions concerning the election of a bishop co-

adjutor in any diocese, and the points which the Bishop thus characterizes are essential parts of the question at issue.

That question may be expressed in two successive steps: Is a resolution to change the status of a bishop suffragan to that of coadjutor an election to the latter office within the provisions of the canons? And is such an election (if it be an election), when coupled with the conditional assent which (using the Bishop's own words) the Bishop gave when he "sent out a communication to the diocese in which he declared that the movement to elect Bishop Longley the Bishop Coadjutor was in every way agreeable to him," and that if he were officially asked "to give his consent to the election of Bishop Longley as Bishop Coadjutor he would do so," a free election?

We shall hope that the standing committees and the bishops will pass upon these questions in a wholly impersonal manner, the qualifications of the present Suffragan Bishop of Iowa being in no way questioned.

And, as we have shown, if these recent proceedings in the Iowa convention shall receive the veto of the Church at large, there yet remains a perfectly feasible and constitutional manner in which the desire of the Bishop and diocese of Iowa may be carried into effect.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, June 30th:

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
St. Stephen's S. S., Elmsere, N. Y.	2.00
St. Paul's Church, Bound Brook, N. J.	1.00
Miss Mary M. Clancy, New York City	5.00
A friend, Syracuse, N. Y.	2.50
Miss Mary Elizabeth Wood, Wuchang, China*	5.00
Christ Church-by-the-Sea, Cristobel, Canal Zone†	25.00
Mrs. Lydia B. Hibbard, Chicago, Ill.†	15.00
The Rectory, Marion, Ohio‡	5.80
Total for the week	\$ 86.30
Previously acknowledged	48,566.75

* For relief of French war orphans.
 † One-half for relief of French war orphans; one-half for relief of Belgian children.
 ‡ For French relief work through Dr. Watson.

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

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

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

213. Children of Racine, Wis. (four children)	\$ 146.00
214. Miss Katherine J. Rohan, Racine, Wis.	36.50
215. R. P. Crellins, Scranton, Pa.	36.50
216. Mrs. Wm. Horlick, Racine, Wis.	36.50
217. Miss Margaret A. McClaren, Racine, Wis.	36.50
218. St. Mary's Guild, Barnstable, Mass.	36.50
219. Woodcraft League of the Y. W. C. A., Scranton, Pa. ...	73.00
220. Calvary Guild, Ashland, Ky.	36.50
221. Church of Our Saviour S. S., Akron, Ohio.	36.50
222. In memory of Helen Phillips, Lucy Stammon, and Mary McWilliams (three children)	109.50
15. Miss Jane Cuddy, Pittsburgh, Pa.	9.00
76. Miss Ada B. Stewart, Bath, N. Y.	18.25
Total for the week	\$ 611.25
Previously acknowledged	10,310.50

\$10,921.75

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

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Mr. and Mrs. Picard and daughter, Jackson, N. C.	3.00
A communicant of the Church of the Redeemer, Chicago.	2.50
Two Vermont Churchwomen	11.00
Alms Box, St. David's Church, Portland, Ore.	7.50
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
The Rectory, Marion, Ohio	5.00
Christ Church S. S., Calumet, Mich.*	16.68
Grandchildren of Rev. S. Currie, Park River, N. D.*51
.....	\$196.69

* For relief among children.

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A friend in Charlotte, N. C.	\$1.00
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If "Catholic Subscriber" wishes to own a copy of Hughson's *Voice of My Prayer*, he may secure it by writing to J. S. Moore, 582 Pleasant street, Belmont, Mass.

THE FIFTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

PEACE

ONE of the most trying and difficult questions of our day is the peace problem. That such should be the case in the Church may seem strange—and, to the inexperienced, incredible—but still the fact remains.

It requires not only an abundance of love and kindness but also of wisdom, tact, and penetration, to avoid giving offence, or to correct the offence after it has been given.

Therefore we can at this time commend a careful reading of St. Paul's sublime panegyric on Charity; and recommend the prayer of the collect for the day, where reason and religion would seem to point the way to a spirit of charity and kindness and peaceableness.

Here the prayer is for the peace of the world, and the object of a world peacefully ordered by God's acknowledged governance is to obtain "a Church which may joyfully serve Him in all godly quietness".

The epistle pleads for a happy and quiet life in this world, rather than for eternal life in the world to come; but it is one of those numerous places which speak of godliness having "the promise of the life which now is", as well as of "that which is to come".

The gospel is a revelation of our Lord's divine power, and St. Peter's deep send of personal sinfulness; and it has a plain connection with the collect for the day.

The sea, we are told, is the world, the net is the Church, the Apostles are fishers of men, our Lord is He who, in the spiritual as in the actual world, bids them let down the net, and also gathers into it the great multitude of fishes.

Very significant is it then, that with this parabolic miracle in the gospel the collect should pray Him whose presence was the wealth and safety of the fishermen that He so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering souls into her nets with all godly quietness through the blessing of the Saviour's presence.

When popular sentiment is strong enough, humane enough, sound enough, to carry justice and kindness into the intercourse of nations, as freely as into that of the true disciples of our Lord, a reflex regenerative wave of feeling will flow back through the state, purifying and blessing every relation.

Nevertheless, the subject of peace, private or domestic, national or international, is very comprehensive; and, speaking generally, depends very much upon our own temper.

It is easy to say, "Love the brethren," but the rule of love must first govern our own lives. It must exclude all anger, revenge, prejudice, evil speaking, unlawful aggressions, and all those artificial distinctions which have been created by men or by providential arrangements, or by accidental circumstances.

Hence our individual responsibility toward the whole question of peace; for no state, no government, can be much better than its citizens; and one of the greatest blunders and crimes of our day is to divorce the ethical life from the devotional.

Every survey of our powers shows that we are fitted for something more than mere earthly existence, and the whole teaching of the day is a call to remember that we are something more than keen operators of a commercial arena.

"Let us seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Fifth Sunday after Trinity	Judges 13 Bar. 4, 36— 5, 9	John 5	Isaiah 61	I Thes. 2, 13—3, end
Monday	Judges 14	Matthew 14, 14-36	Jeremiah 26, 1-7	I Thes. 4
Tuesday	Judges 15	Matthew 15, 1-20	Jeremiah 11	I Thes. 5, 1-13
Wednesday	Judges 16, 2-21	Matthew 15, 21-end	Jeremiah 12	I Thes. 5, 14-end
Thursday	Judges 16, 23-end	Matthew 16, 1-12	Jeremiah 7, 1-20	II Thes. 1
Friday	Judges 18	Matthew 16, 13-23	Jeremiah 7, 21—8, 3	II Thes. 2
Saturday	Judges 21	Matthew 16, 24—17, 13	Jeremiah 8, 4-22	II Thes. 3
Sixth Sunday after Trinity	Ruth 1 Deut. 10, 12-end	John 6, 1-21	Isaiah 40, 12-end	I Cor. 1

THE first lesson Sunday morning, coming in the regular Old Testament historical course, is the story of the subjection of Israel to the Philistines as a punishment for their sins, and the birth of Samson whom the Lord sent as their deliverer. We are again reminded that progress is not automatic, and that even the Church has constantly to be put on its guard against sin; that the Church does not consist of the "saved" but of the "being saved".

So in the second lesson. If the Christ is the Saviour, He is also the Judge; and the sting of His condemnation of those who rejected Him lies in the fact that they were the chosen of God. True, it is possible to pass now from "death unto life" (John 5, 24) so as not to come into final condemnation, yet there is no sin without its punishment; which, as in the case of the Philistines, may be made use of as discipline (I Cor. 11, 32).

The deliverer of Israel from their enemies, Samson, while a conspicuous instance of a man with a strong body and weak will, is yet a remarkable type of the "Strong Son of God," in many of his achievements and especially as a "Nazarite", separated to the service of God, pledged against wine and to the reliance upon spiritual forces (Eph. 5, 18). And, while the second lesson, John 5, comes here in regular order, perhaps no chapter in the Bible brings out more clearly the entire consecration of the Son to the Father's Will, or the Power that paralleled Samson's achievements, on the highest plane; carrying away the gates of death, out of the eater bringing forth meat, out of the strong, sweetness, and saving his people from the power of sin.

The second lesson in the evening is taken from the First Epistle to the Thessalonians, the design being, after completing Acts, to give the epistles in as nearly as may be their true chronological order. The particular theme of this selection, trial of faith through afflictions, is well supported by Isaiah's prophecy of joy to the faithful, through Him who was guided by the Spirit of Jehovah-God (cf. Judges 13, 25). Both these supplement the encouragement in the epistle for the day to those who suffer for righteousness' sake.

The Old Testament alternate in the morning from the Apocrypha, an inspiring message of hope to the Church, more than the spiritual equivalent of the historical chapter from Judges which it may replace, harmonizes with Isaiah's cheering message in the evening and illustrates, as indeed does the chapter from Judges, the thought of the collect, that the course of this world may be so peaceably ordered that God's Church may joyfully serve Him in all godly quietness.

THE FIFTH SUNDAY AFTER TRINITY

God! we beseech Thee, through the Prince of Peace,
Lord Jesus Christ, that Thou wilt grant release
Unto His flock from envyings and strife,
And order so the course of this world's life
By Thy good governance, that it may pass
Peaceably still, while we, at prayer or mass,
Children of one fold and one Shepherd, may
Thy law of Love continually obey,
Serving in godly quietness and joy
Thy holy Church in her serene employ.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ONCE before I have reprinted the official literature of "Zar Otoman Adusht Hanish", head of "Mazdaznan", a freak religion having its center still, I believe, in Chicago. Mr. Hanish appears to be the son of a respectable German cobbler, but claims descent from Mohammed and Zoroaster, it is reported. The following has just come from the Mazdaznan officials, and it is too precious to be wasted. Comment is superfluous:

"MAZDAZNAN "MID-SUMMER GAHANBAR

"The year nineteen hundred seventeen is the year of universality and sets the days for general assemblage at the announcement of summer. The Gahanbar opens at the Border Stronghold, San Diego, California, Friday, June 22nd, at 6 p. m., and closes Monday, June 25th, at 9 a. m. Daddy Henri and Mother Amelia extend a general invitation to all the Associates of Mazda throughout the States to be their guests and enjoy the hospitality of the Saints of God on earth.

"The program will largely deal with subjects of a universal nature and offer opportunities for the consideration of themes to be proposed by representation. Those unable to attend are requested to meet locally at the hours specified and engage in the transmission of messages according to the rules and regulations of psychic laws, bearing in mind the most important and vital messages substantiating the object of Infinite Designs.—*Master*.

"GAHANBAR PROGRAM *Border Stronghold, San Diego, Cal.* "June 22, 23, 24, 25, 1917

"FRIDAY, JUNE 22

- "6 p. m.—Sunset Service, conducted by Mother Maria.
- "8 p. m.—Welcome by the Master. Response by Daddy Henri. General Reception and Eleventh Hour Remembrance. Midnight close Communion; strangers within the Gates not barred.

"SATURDAY, JUNE 23

- "6 a. m.—Sunrise Service, conducted by Kalantress Adelia. Subject: The Efficiency of Ozone in Rhythmic Breathing.
- "9 a. m.—Morning Prayer, conducted by Mother Ashoi. Subject: Prayer as an Affirmation of Heart's Desires.
- "11 a. m.—Pontifical Mass, conducted by Father Guromano. Subject: Ritual a Means to Express the Evolutionary Stages of Spiritual Gestation.
- "1 p. m.—Repast served by the ladies of the Golden Gate, superseded by Mother Augusta.
- "3 p. m.—Vesper Services, conducted by Mother Amelia and Muzzy Florence. Subject: The Rubaiyat.
- "6 p. m.—Even Song, conducted by Grandma Ellen M. Subject: The End of the Trail.
- "8 p. m.—Illuminati Service, conducted by Mother Maria. Subject: The Power of Conservation and Concentration.
- "10 p. m.—Repast, served by the Elect of the Golden Fleece.
- "11 p. m.—Remembrance Service, conducted by Daddy Kurt and Mama Gretchen.

"SUNDAY, JUNE 24

- "6 a. m.—Sunrise Prayer, conducted by Mother Sunshine and Mama Sandberg.
- "9 a. m.—Morning Prayer, conducted by Daddy William Sandberg.
- "11 a. m.—Royal High Mass, conducted by the Master, according to Temple Rites. Subject: Transubstantiation.
- "12 noon—Celebration of the Eucharist.
- "1 p. m.—Repast, served by the Order of Patriotic Farm Hands, supervised by Dr. Charles P. Diehl.
- "3 p. m.—Vesper Service, conducted by Mother Diehl. Subject: Revolution, Evolution, Involution.
- "6 p. m.—Sunset Song, conducted by Cousin Nellie.
- "8 p. m.—High Celebration, conducted by the Master. Subject: What Shall the Harvest Be?
- "10 p. m.—Repast, served by the youth of the Harbor Stronghold.
- "11 p. m.—Remembrance Service, conducted by Tante-Theresa.

"MONDAY, JUNE 25

- "6 a. m.—Sunrise Service, conducted by Mothers Maria, Adelia, Ashoi. Subject: The Royal Greeting.
- "9 a. m.—Farewell Service, conducted by the Hosts. Subject: Summa Summaris. Passing the Peter's penny for good luck and remembrance, by Dr. Gilman Beeler."

A page of "sermonettes" adds to the gaiety of nations; and it is really droll to see how all of them are veiled attacks upon the war policy of the Republic. That the names of "the Saints of God on Earth" are Graichen, Sandberg, Pfuetzner, Nackenhorst, Bode, Weidenmuller, Kull, Ehrlich, Duessler, and the like, may perhaps explain it.

I REPRINT THIS LETTER for whom it may concern:

"DEAR PRESBYTER IGNOTUS:

"I was much interested in what you wrote about the production of tobacco in the United States. May I ask one question and make one suggestion?

"The question is, how much of the tobacco grown in the United States is consumed in the United States?

"The suggestion is this: Might not a movement be set on foot to make users of tobacco confine their smoking to pipes? I suppose that cigar smokers would spend on the average about two dollars a week. I smoke myself and only use a pipe, and a ten-cent can of tobacco lasts me practically one week; say eleven cents a week. It is my only luxury, and six dollars a year is not very excessive for one's luxury, is it?

"I was recently traveling in a smoking compartment when a man began a conversation on smoking, and said that he always smoked cigars because they were the least trouble; there was no pipe to clean or carry around. I said that I could not afford it. When he learned that ten cents a week was my allowance he was genuinely astonished. I do not think he had ever bought a can of tobacco in his life. There may be many such, and if they could be converted an enormous saving would result."

HERE IS A WAR POEM, by Eleanor van Allen Furman, which I am glad to be allowed to publish first on this page.

"THE ANSWER OF AMERICA

"Heroes of Belgium, we hear you!
Britain and France, we come!
From the wide, far fling of our prairies,
From the lairs of our mountain home,
From the shores of the vast Pacific,
From the beach of our Inland Seas,
From the canebrakes of our Southland,
From Florida's sun-baked keys,
From the rampart shores of New England,
From the baking desert's glare,
From the bitter winds of Alaska,
Mother of men who dare.

"We have listened with anxious horror
To the tales from the trench line grim;
Our hearts have bled with the wounded;
Our eyes, with the dying, dim.
We have stretched our hands to the homeless,
To the Nation who kept her word:
We have listened to lying promises
With wearying hope deferred:
And now with our eyes wide open
We draw from its sheath the sword,
We draw it full of our purpose,
To fight the 'frightful' Horde.

"We fight for our little brothers,
That they, at last, may be free,
To sit in their humble cottages,
'Mid the sand-dunes by the sea.
We fight for the land of glory,
We pay our debt to France:
We fight to establish treaties
Above the sport of chance;
We fight for our own dear Liberty,
Blazing light across the seas;
Our fortunes, our brains, our honour,
Our loved ones, we peril these.

"Our sons are fighting beside you;
They have given their lives to the Hun.
We come to join them, Brothers,
To fight till the war is done.
In the air with the winged eagles,
Like fish in the surge of the main,
We draw our swords, O Brothers,
And we shall not draw them in vain;
For we shall not fight for glory;
And we shall not fight for gold;
But we fight for the freedom and welfare
Of the nations unborn and untold."

ANNIVERSARY OF THE UNIVERSITIES' MISSION

Occasions Discussion of Post-Bellum Status of German Colonies

BONAR LAW SPEAKS OF WELSH CHURCH SETTLEMENT

The Living Church News Bureau }
London, June 4, 1917 }

THE fifty-eighth Anniversary of the Universities' Mission to Central Africa was held on Thursday, May 24th, the octave of the Ascension. The war has evidently not dimmed the lustre of the mission's anniversaries. There was an unexpectedly large attendance at the annual service and meetings, and not the least falling off in enthusiasm.

The anniversary began with an early celebration of the Holy Sacrament in the crypt chapel of St. Paul's, and breakfast was afterwards provided for those who sent in a request previously for a ticket. The sung Eucharist was offered in St. John the Evangelist's Church, Red Lion Square, at 11 o'clock, and the sermon was preached by the Ven. Cyril Hallett, Archdeacon of Masasi, who was one of the prisoners of war in East Africa.

Owing to the commandeering of the large hall, Church House, the afternoon meeting was held at Caxton Hall, Westminster. The Archdeacon of Oxford, who presided, announced the resignation of the Bishop of Winchester, who for many years has held the office of chairman of the committee and president, and the election in his stead of the Bishop of Oxford. The Archdeacon also said that an invitation to address the meeting had been sent to General Smuts, who in his reply thanked them for their invitation, and the kind way in which they referred to what had been done by the troops under his command towards helping the members of the mission. As he should not be in London on the day of their anniversary, he could not therefore accept their invitation; at the same time he must say that it was a great pleasure to have done anything on behalf of a mission "which has always accomplished such good work wherever it has gone".

The Rev. E. F. Spanton, of the diocese of Zanzibar, also one of the staff of the mission, who suffered at the hands of the Germans in East Africa, said it was his task to direct attention to the future of the country in which the greater part of the diocese of Zanzibar and no inconsiderable portion of the diocese of Nyasaland are situated. Those people, both in England and Africa, who had the best right to speak and who knew the facts at first hand—statesmen, soldiers, and missionaries alike—were unanimous in saying that the Germans must not be allowed to go back to that country.

Archdeacon Rees, of the Church Missionary Society, and Canon Travers, secretary of the Universities' Mission, were also agreed that German rule in Africa had been degrading and brutalizing to the people. If it were said, as magnanimous people with little knowledge urged, that abstract justice demands that Germany should not be deprived of her colonies after the War, did not justice and common sense alike demand that the oppressor be deprived of the power to oppress; that the tyrant be deprived of the power of tyranny? The future of the Church in Africa was dark with difficulty and danger, said this mission priest; but if the political future be assured, then there was much that was "bright and splendid about the present outlook for the future of tropical Africa."

For the evening meeting the home organization of the mission went back to its old haunt, Holborn Hall, and Canon Scott Holland presided as usual, and delivered one of his most effective speeches. Their anxiety, he said, was all for the future of the dear land of their mission. It was very dark ahead and very difficult to see their way, but they were going to say above all things that there was one determinant which shall settle the fate of that country, and that was "the interest of the natives". They stood by that at all costs. If they believed that the interest of the native was paramount, they must remember they could not at once, of their own judgment, say that therefore the land belonged to the British Empire. "If it is to become ours, it ought to become ours, I think, with an international sanction after the War, as being the people who can best hold the country for the native, having international sanction from the great conference that will settle the terms of peace."

Dr. Holland's speech was specially notable for what he had to say about our modern civilization, which has so conspicuously broken down in this War. All the bonds that were supposed to bind society together—for instance, education, commerce, science,

music—are the very things, he said, that have broken: "And that is the civilization that we are going to give these people! We are giving them a poisoned gift—a corrupt thing. It leads, we know now, to hate, and ruin, and death. What can save either them or us? There is only one bond of peace left. We know, you and I in this room, this bond. We love it. All these other bonds would hold if there was one spirit in them, and that spirit is the Spirit of Jesus Christ". There was no other bond now left on which civilization could be built; and the question was, "whether we shall be in time now to save these dark peoples from receiving our civilization before they have got the secret of its real strength".

Soon after Lord Crawford's statement in the House of Lords, in the recent debate of the Peers on the Welsh Church Act, that a case for the postponement of the date of disestablishment had, in the opinion of the Government, been made out, Mr. Bonar Law was questioned in the House of Commons by a Welsh Radical member regarding its accuracy, and his reply seemed to dash the revived hopes of Churchmen to the ground. He has now made a further statement on the subject which may have been meant to be of a reassuring nature to the Church, though it still leaves the situation very obscure and uncertain.

Being again asked on what authority Lord Crawford stated that the question of the Church in Wales was to be reconsidered, the Chancellor of the Exchequer said that many changes had to be made before the Church was disestablished. To do that required the best services of her members. Now, as they knew, many of them were abroad serving their country, and many of those at home were so much taken up with War work that they could not give attention to the matter. Even if the War came to an end at once, and the Church were disestablished, it would be at a serious disadvantage by reason of the War. The Government had not as a Government considered the question, and had not given any pledge about it. So far as he and many of his colleagues were concerned, there seemed to be a case for reconsideration. But he did not believe that this was the time, in the crisis of the War, when the Government should be asked to come to any decision about the matter. It might quite well happen that the time would come when they must do this. Very likely then there would be a difference of opinion, but he hoped not. He was convinced that some solution would be found which would not mean a renewal of the old bitter disputes. The position of the Government was quite plain. As a Government they had not considered the matter, and as members of the Government they were perfectly free when the time came to take whatever action they thought fit and just.

At the annual meeting of the Russian Society for the Rapprochement of the Anglican and Orthodox Churches, the following resolution was passed:

Rapprochement of Churches "That the members of the Russian Society, holding their first general meeting since the beginning of the War, desire to send their fraternal greeting to the members of the Anglican and Eastern Association, and to express their sincere hope that amidst the present cruel struggle the Lord will bless their labors for the furtherance of the peace of the Churches and Christian unity."

A letter, signed by the Lord Bishop of London ("A. F. London:") as president, has been sent in reply by the general committee of the Anglican and Eastern Association to the president of the Russian Society, the Archbishop of Viborg, who is addressed as "Dear Lord Archbishop". The Bishop begs to express the thanks and appreciation of the general committee on the receipt of the resolution, and then he says:

"At the last meeting of our committee we determined to address a letter to our sister society, and we do so now with the greater happiness in reciprocating your fraternal greeting and the hope—the conviction, we should rather say, from what we have observed in our own country—that out of the evil of this War one resulting good will be the furtherance of mutual understanding and Catholic reunion."

For a wonder, the new canon residentiary of Hereford is not a rationalist. The Bishop of Hereford has appointed Archdeacon Winnington-Ingram to the canonry lately occupied by Dr. Rashdall. The new canon, who is the elder brother of the Bishop of London, has served for many years in the diocese of Hereford, and has been a prebendary of the Cathedral since 1898. He was appointed Vicar of Bridstow and Archdeacon of Hereford in 1910.

A Satisfactory Appointment

J. G. HALL.

THE BALTIMORE MISSIONARY CAMPAIGN

By GEORGE C. THOMAS

Chairman of the Local Committee.

BALTIMORE has demonstrated that a missionary campaign can be successfully conducted during our national crisis. Within one month after the war was declared thirty-five churches and chapels, numbering over fourteen thousand communicants, engaged in the greatest city-wide campaign for mission and parish support ever undertaken by this Church. The campaign was in charge of the Rev. Robert W. Patton, D.D., Secretary of the Province of Sewanee, who has conducted similar campaigns in Chicago, Cleveland, Richmond, and many Southern cities.

The success of this great Church enterprise is accentuated because, in addition to the criticism and prophecies of failure usually urged against missionary campaigns, a large number of loyal men and women of the Church were honestly convinced that the time was inappropriate. We had been deluged by appeals for many worthy benevolent and philanthropic objects—for hospitals, for local charities, for Belgian relief, for the Red Cross. Then, just as our preparation started, this nation entered the War, and a call was made on the citizens of Baltimore to raise \$1,500,000 for the splendid three-fold purpose of caring for the dependents of our men volunteering in the service of the nation, for extending the work of the Red Cross, and for the Alliance of Charitable Organizations in the city. Others thought the time unwise on account of the war, the higher cost of living, and the need to economize in order to aid the nation. These objections were seriously and frankly considered, and the conclusion was reached that a patriotic as well as a religious duty demanded that the Church be equipped to render greater service to the nation and to the world in this and the darker hours which may come.

Too much importance cannot be attached to proper preparation in such a campaign. A preliminary meeting of clergy and laity was held early in March and the campaign outlined. A committee of nine clergymen and eight laymen was appointed by Bishop Murray. An office was opened three weeks in advance of the campaign in the Fidelity Building, in charge of the Rev. Louis G. Wood, Field Secretary of the Board of Missions, and Mr. David H. Brown, Secretary of the Virginia Joint Missionary Committees. These men efficiently handled the tremendous mass of detail, in addition to addressing numerous meetings. Assisting in this work, in addition to the local committeemen, were the Rev. William Cleveland Hicks, Provincial Secretary of Washington, and his associates, the Rev. Messrs. H. H. Stowell and W. D. Curran.

An enthusiastic meeting of clergymen and parish committees was held on Easter Monday night and was addressed by Dr. John W. Wood of the Board of Missions, Mr. H. F. Laflamme of the Laymen's Missionary Movement, the Rev. Louis G. Wood, and Bishop Murray.

The largest organization in the diocese of Maryland is the Cathedral League, composed of over two thousand representative Churchwomen of all the parishes. At a luncheon attended by over five hundred members their interest was enlisted, when addresses were made by Bishop Murray, Chaplain H. Percy Silver of West Point, the Rev. Dr. Hugh Birkhead, and the chairman of the local committee. Chaplain Silver also spoke on the subject before a largely attended dinner of the Churchmen's Club of Maryland.

The campaign began on Sunday, April 29th, with special services and addresses in all the churches in Baltimore and suburbs. Special speakers, in addition to Bishop Lloyd and officers of the Board of Missions, were the Rev. Drs. H. J. Mikell, W. C. Whitaker, J. Y. Downman, W. H. Milton, the Rev. Messrs. W. B. Stoskopf, R. W. Woodroffe, W. H. K. Pendleton, Milton A. Barber, Thomas P. Noe; and Messrs. Oliver J. Sands of Richmond, Va., and George B. Elliott of Wilmington, N. C. In all twenty-eight visiting speakers participated.

All these speakers emphasized the fact that this campaign was not intended primarily to raise money, although that result would surely follow, but to stimulate every department of parish life. Nearly all of them were able to testify

personally that it had been tried with remarkable results in their own parishes. They also emphasized the need of attending Dr. Patton's educational conferences during the week.

These educational conferences, the most important meetings of the campaign, were held Monday, Tuesday, and Wednesday, in the afternoon for women and the evening for men and women. Dr. Patton, in a wonderfully attractive and convincing way, developed the theme of The World-Wide mission fields of the Church. Bishop Charles H. Brent, of increased, until, on the last evening, an enthusiastic audience filled both the main floor and galleries of Emmanuel Church.

Bishop Murray not only attended every evening conference, but every important meeting, during the campaign, and the clergy generally entered into the campaign with loyalty and enthusiasm.

On Thursday night at the Lyric, the largest available auditorium in Baltimore, a great inspirational supper was held, limited to 1,000 men for want of space. The galleries and boxes were thrown open to the ladies. Dr. John W. Wood spoke of Maryland's contribution of men and women to the mission fields of the Church. Bishop Charles H. Brent, of the Philippines, who arrived in New York that morning from England and the trenches of France, gave a most thrilling and inspiring address on World Service of the Nation, while the Rev. Dr. Patton spoke of the World Service of the Church. Friday at four points instructions were given to canvassers who had volunteered for the great City-Wide Every-Member Canvass.

On Sunday afternoon, May 6th, about sixteen hundred canvassers, two by two, visited the homes of over fourteen thousand communicants in the interest of regular systematic contributions for missions and parish support through the duplex envelopes. Among the canvassers were men in every walk of life—a former governor of Maryland, judges, lawyers, doctors, presidents of banks and trust companies, leading financiers and business men, as well as bookkeepers and clerks, mechanics and laboring men.

The results in Baltimore are but a repetition of those in every parish in which an every-member canvass for missions and for the extension of the duplex envelope has been held, multiplied by the number of churches participating.

Some of the results already reported are:

A greater interest in the Church and its works.

Increased attendance at Church services.

Valuable information for Church records.

Increased number of Church workers.

New members of parish organizations.

A closer fellowship between members and a fuller co-operation between clergy and people.

Many who thought the Church meant their own parish or diocese have learned that it is a much bigger and finer thing, that its field of influence must be the whole world. Parochialism has been hit hard, if not killed. Parishes have united in this missionary campaign which have never united in anything else; and all, rich and poor, large and small, have received great blessings. It is particularly gratifying that the smaller and poorer parishes have received the largest proportionate gains.

Finally, and incidentally, the financial returns to date show a gratifying increase in the number of contributors and amount contributed.

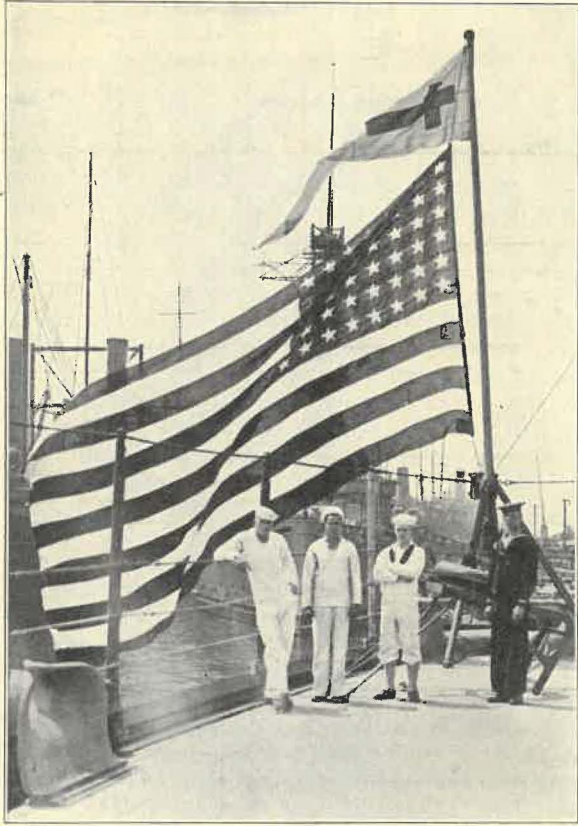
Although in many parishes the canvass has not been completed and additions are being reported daily, the statement of results will be found to show:

New subscribers to current expenses.....	3,224
An increase of 65%.	
New subscribers to missions	3,216
An increase of 114%.	
Increase of pledges to current expenses.....	\$32,217
An increase of 52%.	
Increase of pledges to missions.....	\$21,117
An increase of 101%.	
Total increase of pledges for current expenses and missions...	\$53,434
An increase of 64%.	

Since this tabulation was made late reports of additional pledges bring the total increase from \$53,434 to over \$55,000.

LOVING GOD is but letting God love us—giving welcome, that is, to God's love, knowing and believing the love God hath to us.—*Horace Bushnell.*

"CHURCH AND STATE"



The only flag permitted to fly above the "Stars and Stripes" is the Church pennant, which is "run up" at the beginning of service and "run down" at its close. The illustration above is reproduced from a photograph sent us by the courtesy of Chaplain H. M. T. Pearce, of the U. S. Navy.

ARMY WORK OF THE BROTHERHOOD

THE officers and secretaries of the Brotherhood of St. Andrew are working in their war plans in harmony with the International Committee of Young Men's Christian Associations, that organization having been entrusted by the government with the welfare work in the army camps. President Bonsall of the Brotherhood is himself a member of the National War Work Council of the Young Men's Christian Associations, through which this work is being done. The appointment of Benjamin F. Finney, the southern field secretary of the Brotherhood, as secretary for army work is the first decisive step in the Brotherhood's development of this special work. Mr. Finney has already visited a number of army camps in the southern states, and will be in position to regulate the work of the other army secretaries when they shall be secured.

Mr. Bonsall has recently been in communication with Bishop Tuttle with reference to the army work of the Brotherhood, and we reprint herewith the exchange of correspondence on that subject:

FROM PRESIDENT BONSCALL TO BISHOP TUTTLE
"June 5, 1917.

"Rt. Rev. Daniel S. Tuttle,
74 Vandeventer Place,
St. Louis, Mo.

"My dear Bishop Tuttle:

"You will remember that several weeks ago I wrote you in reference to the desire of the Brotherhood of St. Andrew to be helpful in any possible way in connection with the work among those enlisted in the service of our country during the war. After hearing from you I wrote to Bishop Lawrence, and subsequently conferred in person with Bishop Rhinelander, Bishop Brent, George Wharton Pepper, and Dr. John R. Mott.

"From this correspondence and the conferences the following suggestions have developed, and after having been submitted to the executive committee of the National Council of the Brotherhood, and approved by them, we are prepared to put them into effect.

"The plan we propose is as follows: As rapidly as we have funds in hand to enable us to do so, we will employ four or more secretaries to go into the camps established by the Government, for the purpose of getting in contact with the Churchmen who

may be in these various camps, and organizing in each regiment or smaller unit a group of men who will by their lives be outstanding witnesses for clean living and strong Christian manhood, and who will also act as centers of influence for personal work among the men in the camps. While in the camps, our secretaries will work in cooperation with the chaplains who may be stationed there, and also with the Y. M. C. A., and will be regularly recognized by the Association in order to give them a proper status under the Government regulations.

"Our secretaries will go from camp to camp in the performance of this work, and will endeavor to get the men in the camps in touch with the local churches near the camp sites. It is our purpose, also, to obtain as rapidly as possible the names and addresses of all Churchmen who have gone from the various parishes into the various training and concentration camps, as they are established by the Government, and to supply to the men a list of all Churchmen located in the same camp. In this way it will be possible to obtain some concert of action and fellowship among these men.

"We are hoping also to place a copy of *St. Andrew's Cross* in the hands of all men in the camps, and to arrange for the supply of other literature. Mr. Benjamin F. Finney, our southern field secretary, will be the first of our secretaries to take up this work, and he has already visited many of the camps in the South.

"As there seems to be no one body in the Church fitted by its organization to represent the Church in this war work, the Brotherhood is in this way endeavoring to supply the need, and we would like very much to know if what we are planning to do meets with your approval, and if so whether we may so state in placing the matter before the Church at large, as it will be necessary for us to do in order to obtain the information to enable us to render the fullest measure of service.

"We are endeavoring to raise a special War Work Fund of \$10,000 to meet the expense of this work. You will be glad to know that Mr. Arthur E. Newbold, of Drexel & Company, Philadelphia, has agreed to act as treasurer of this fund.

"Yours very sincerely,
(Signed) EDWARD H. BONSCALL,
President."

BISHOP TUTTLE'S REPLY

"My dear Mr. Bonsall:

"It seems to me that the plan proposed above is an excellent addition to the many benevolent and beneficent lines of action which the Brotherhood has in hand to do, and my approval and my blessing are most cordially extended to it.

"Faithfully and gratefully yours,
(Signed) DANIEL S. TUTTLE,
Presiding Bishop."

"June 12, 1917.

SLEEP SWEET, MY CAPTAIN*

Sleep sweet, my Captain, sweet and deep,
Upon thy far and wind-swept hill;
Nay, wouldst thou wake to help to keep
The honor of thy country, still?
Beloved, the soldiers' God is just;
With fresh troops panting for the fray,
Could He call valor from the dust—
Except to light the way?

With Northern sword and Southern heart
Smote'st thou in love, at war's behest;
Took'st thy proud, sad, and valiant part—
Take now thy rest.
[Upon his mountain, where strong winds
Forever toss in phantom war,
He sleeps, and dreams his bugler sounds
A summons in his eager ear.]

Stir not, my Captain; ne'er again,
While dust like thine seeds all our sod,
Shall thy flag need thee; countless men
Will spring, inspired, from hill and glen,
From South and North to answer, when
There calls the Cause ordained of God.

[When dangerous moot of dangerous Peace
Disturbed him with a patriot's fear—
"There once was Rome; there once was Greece;
How dare such glory disappear!"
These were the words my Soldier said;
Nor he, nor they, to me are dead.]

My Captain, we salute thy rest;
Salute the star upon thy breast,
Thy heart, that fain would beat again
Now God hath need of stalwart men.

K. J. D. F.

* To my father, a soldier of the Union in the Civil War. K. J. D. F.

What Makes People Love the Church?

By the Rev. SELDEN PEABODY DELANY, D.D.

HERE are many people who have a genuine love for the Church. It would be a real hardship to them if they were compelled to live in a place where the Church was not to be found. They love their own parish church; and they love the Holy Catholic Church, of which their parish church is the local expression.

Now why do these people love the Church? And why are there other people in the Church, who do not love the Church?

Doubtless there are some individuals in every congregation, who could sincerely say that they love their parish church and the Church at large, because the Church is the Bride of Jesus Christ. They love the Church "even as Christ also loved the Church and gave himself for it". This is of course the ideal attitude for a man to take toward the Church.

We cannot, however, thus account for the affection felt for the Church by men and women in general. They love the Church because the Church in their own little parish has been tried by them and not been found wanting. This is perfectly natural. If they did not feel that the Church was for them an object of intense interest and devotion and was deeply affecting their daily living, they could not go on having any great regard for the Church as a whole, whatever they might believe about the Church in theory.

One frequently meets with people who for many years have been connected with the Church in a nominal, perfunctory way, and have suddenly stumbled upon a parish church that really comes into their daily lives and helps them. They are as happy as children who have just made a joyful discovery. They never dreamed that the Church could become, as it now has become, the most absorbing interest in their lives. If we ask them what was lacking in their Church life heretofore, and what are the elements that have contributed to their newer and happier experience, they will mention some, if not all, of the following features of the wide-awake, spiritual, effective parish.

1. *Pastoral Care.*—The pastoral care of the clergy for their people is greatly stressed in some parishes, and almost completely neglected in others. Undoubtedly it has a great deal to do with making people feel more interested in the Church. There are large city parishes in which the clergy almost never come into direct personal contact with their people. The people may hear them preach or see them administer the sacraments; they may read appeals and letters from them in the parish paper; they may even shake hands with them and hear them say "Good morning" at the church door; but they never feel that the clergy are really their friends, who are familiar with the interior of their homes and the facts of their daily lives. One hesitates to condemn the clergy—especially those in a large city parish—for this apparent pastoral neglect. Too many things are expected of the clergy to-day: serving on all sorts of committees, taking the lead in civic and social activities, supervising the manifold works of a great parish organization (through which they do come into contact with hundreds of people every week), assuming the financial burden of the parish and raising all sorts of funds; to say nothing of preaching and teaching and administering the sacraments and taking services, and writing innumerable letters. There is very little time left for coming into pastoral contact with the people. But the fact remains that it is arranged somehow in some parishes—even in large city parishes—and as long as human nature remains the same it will be true that people will feel more at home in a church the more they can enjoy pastoral relationship with the clergy.

2. *Women Workers.*—Whether we like it or not, we live in an age when women are taking their place beside men in all sorts of human activities. There seems no good reason why they should be kept out of religious activities. Consequently many of our parishes have as paid workers, besides the clergy, secretaries or deaconesses or sisters. They assist the clergy in all sorts of parochial work. They are especially

useful in working among the women and girls. It means a great deal to the feminine members of the congregation that representatives of the Church from their own sex are always on hand and approachable. Women like to feel that they may drop in at the parish house at any time during the day or evening and be able to talk with someone who officially speaks for the Church. They do not come, as a rule, merely for idle gossip. They often come for real spiritual assistance, for sympathy in their troubles, for counsel and guidance, or for material relief. In most cases they need the kind of help that can be given them by women far better than by men. Many men, especially from the humbler walks of life, will come and tell the sisters some of their family difficulties, when they would not dream of hunting up one of the clergy. The clergy, by the very necessities of their calling, must often be out on the highways and byways on errands of mercy or seeking and saving the lost; and when they are at home they are busy in their studies or engaged in prayer. They must therefore often seem distant and unapproachable to the laity. A parish with deaconesses or sisters on its staff will be vocal and auricular, while a parish without them will often appear both dumb and deaf.

3. *The Clergy in Church.*—It is very desirable that the clergy should be in the church at stated times, either to hear confessions or to confer with people on any subject whatsoever. At such times nothing human should be alien to their purpose. This is quite different from having an office hour, in the rectory or the parish house. To be ushered into an office where the priest is seated at his desk apparently engrossed in many details of parish business is a very different experience from going into a dimly lighted church and finding a priest hearing confessions, or praying, or seated in a pew reading a book. In the church one feels unmistakably that the priest is there to minister to one's needs, and that it will be no intrusion to speak to him. People like to know, for example, that on every Saturday afternoon and evening they will find their clergy in the church; that no engagements of any kind are ever allowed to encroach upon this sacred obligation to be at the service of their people in ministering to their spiritual and intellectual necessities. Whatever one may think of sacramental confession as a necessary means of obtaining forgiveness for mortal sin, one must at least admit that the Church will have a higher place in the affection of those who have often resorted thither to have the burden lifted from their shoulders and the stain of their sins washed away by the application of the Precious Blood of Christ in absolution, than it will have in the affection of those who have never looked to the Church for relief when their consciences were troubled by sin.

4. *Daily Services.*—Many of our churches are closed from Sunday to Sunday. Others are open all the days, not only for prayer and meditation but for the daily office of Morning and Evening Prayer and the daily offering of the Holy Sacrifice of the Eucharist. Can there be any doubt as to which of these two kinds of church will be more helpful to their people, and which they will love the more? Even though the congregations at the daily services are small, yet it means a great deal that anyone can attend the services of the Church on any day of the month or the year that may be particularly sacred or memorable to him. A birthday, for example, or a wedding anniversary, or the anniversary of one's baptism or confirmation, may be fittingly observed by going to the altar of God and receiving the Bread of Life. The month's mind or the year's mind of the death of one who was very close to us may be observed by asking the priest to say a requiem for the repose and advancing felicity of his soul. One who is in special anxiety or need or trouble or any other adversity may go to the early Eucharist on any day and implore God's help. Those who are experiencing some great joy may go to the church and offer their praises and thanksgivings to the Most High. In this way the Church fits itself into the daily experience of the people, and becomes associated in memory with the most tender recollections. In

comparison the church which is closed from Sunday to Sunday seems cold and cheerless and distant, and has few points of contact with the daily joys and sorrows of its people.

5. *Social Activities.*—The parish which keeps up all sorts of daily social activities—such as guild meetings, classes in sewing and cooking, athletic games in the gymnasium— attracts and holds the interest of many people: both those who are leaders and those who come to work or to be taught or amused. Those who give much time and energy to all the activities which center in a parish house will naturally have greater love for the Church than those who come simply to the Sunday services. This point, to be sure, does not need any great emphasis in these days, as most of our churches— especially in the cities— have well-equipped parish buildings wherein they carry on a vast amount of social service and educational work every day in the week. In our country parishes, however, this side of Church life and work does need greater emphasis; as few of them have yet begun to see how much the Church might mean to the whole countryside if it could be not only the religious but also the social center for the entire community.

6. *The Saving Remnant.*—There are a few people in every congregation who are always eager to learn more about the Christian religion and to make further progress in spiritual development. They are the nucleus of faithful souls who really believe in prayer, the salt that keeps the parish from utter corruption and decay, the saving remnant. They are the choice vessels of God's grace, and the lights of the world in their generation. Such people welcome every opportunity for spiritual edification and enlightenment: courses of religious instruction, Bible classes, meditations, the prayer of quiet, days of retreat, days of intercession, and so forth. When these spiritual opportunities are frequent, the people of this sort naturally become greatly devoted to their parish church; when such opportunities are rare, they do not complain but patiently wait and pray. One would suppose that such opportunities would be frequent in every parish. Unfortunately they are not. The churches are few whose rectors are sufficiently spiritual-minded and discerning to provide for the spiritual hunger of the most faithful members of their flock. Most of the clergy are more interested in reclaiming the indifferent and backsliding, in converting notorious sinners, in attracting outsiders, and above all in trying to get hold of the young. This is more exciting and romantic work than ministering to faithful souls. Meanwhile their own people look up and are not fed.

7. *Atmosphere.*—Perhaps the factor that has most to do with making people love their parish church is that elusive and intangible and indefinable thing we call "atmosphere". There is an unmistakably spiritual atmosphere in some of our churches which is almost totally lacking in others. It is produced no doubt in part by various external means: a dimly lighted church, the silence of reverence, the absence of sight-seers and pompous functionaries, a lingering odor of incense, the ornaments of Catholic worship, holy pictures, flickering lamps and tapers, and faithful souls here and there humbly kneeling in prayer. All these things undoubtedly help to form the desired atmosphere. But chiefly it is due to purely

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REV. DR. MIKELL CHOSEN BISHOP OF ATLANTA

FOLLOWING Bishop Nelson's death and Dr. Coupland's declination of election as his successor, the Standing Committee of the diocese of Atlanta, acting as the ecclesiastical authority, called a second and special session of the council, which met at St. Philip's Cathedral, Atlanta, on June 26th, to elect a diocesan.

Bishop Gailor was celebrant at the Holy Communion at 10 o'clock, and was assisted by the Very Rev. Thomas H. Johnston, Dean of the Cathedral, and the Rev. C. B. Wilmer, D.D., president of the Standing Committee. Bishop Gailor preached the opening sermon by invitation of the Standing Committee.

On the second ballot the Rev. Harry J. Mikell, D.D., rector of Christ Church, Nashville, Tenn., was elected Bishop of Atlanta by a concurrent majority of clergy and laity. On motion of the Rev. Dr. Wilmer, rector of St. Luke's Church, Atlanta, the election was made unanimous by a rising vote.

Immediately preceding the election the council went into committee of the whole for conference, at which the names of Dr. Mikell and the Rev. W. A. R. Goodwin, D.D., of Rochester, N. Y., were presented. The committee having risen, and the council having reassembled, prayer was offered by the president, the Rev. Charles H. Lee, of Macon, after which nominations were made without nominating speeches. Dr. Mikell's name was presented by the Rev. S. A. Wragg, rector of Trinity Church, Columbus; the Rev. Dr. Goodwin was nominated by the Rev. Charles H. Lee; and the Rev. Henry D. Phillips, chaplain of the Uni-

versity of the South, by the Rev. Thomas Duck. The result of the balloting was as follows:

	First		Second	
	Clergy	Laity	Clergy	Laity
Votes cast	27	19%	27	20
Necessary to choice	14	10	14	10%
Mikell	13	13%	19	12%
Goodwin	4	1%	4	3
Phillips	3	1	3	1
Wilmer	7	1%	1	1%
Blank	2	2

The Bishop-elect is a native of Sumter, S. C., and is about 41 years of age. He is an alumnus of the University of the South, at Sewanee, Tenn. From 1900 to 1909 he was rector of the Church of the Holy Communion, Charleston, S. C., where he was greatly beloved. From 1905 to 1909 he was also head of the Porter Military Academy at Charleston, which he administered with conspicuous ability. In 1909, he became rector of Christ Church, Nashville, the largest parish in the diocese of Tennessee. Former rectors of this parish are Bishops Winchester of Arkansas and Reese of Georgia, and the Rev. W. T. Manning, D.D., rector of Trinity Church, New York.

The Rev. S. A. Wragg and Mr. Chambers L. Bunting were appointed a committee to notify Dr. Mikell of his election. Should he accept he will find the clergy and laity of the diocese of Atlanta ready to give him a cordial welcome and a hearty cooperation.

If you have an enemy, treat him kindly, and you will make him your friend. You may not win him over at once, but continue your kindness and you will succeed. Repeated kindness will soften the hardest heart.—Selected.



REV. H. J. MIKELL, D.D.
Bishop-Elect of Atlanta

LETTER OF BISHOP LAWRENCE ON MILITARY MATTERS

THE following letter from the Bishop of Massachusetts is addressed through THE LIVING CHURCH to its readers:

"DIOCESE OF MASSACHUSETTS
OFFICE OF THE BISHOP

BOSTON, MASS., June 30, 1917.

"TO THE LIVING CHURCH,
Milwaukee, Wisconsin.

"The Church evidently needs a central clearing house for its problems in connection with chaplains and camps and other war interests. The Presiding Bishop has requested me as chairman of the Commission of the General Convention upon Army and Navy Chaplains to serve as a center of information and help. I am glad to say that Bishop Perry of Rhode Island has consented to serve as the active executive. Correspondence, therefore, may be addressed to the Rt. Rev. James DeW. Perry, D.D., Providence, R. I. All correspondence bearing upon the appointment of chaplains should be addressed to the Rt. Rev. Alfred Harding, D.D., Bishop of Washington, Mt. St. Alban, Washington, D. C., chairman of the Committee on Appointment.

"In giving this notification may I also make two or three preliminary suggestions?

"First, may the custom which already exists in many quarters become universal, that of the rector keeping a complete list of the men of his parish who are in the national service? Let him keep in personal touch with them by correspondence, and so far as is possible keep the chaplain of the regiment or the rector of a parish in the neighborhood of the camp in sympathetic relations with the men. Let the names also in such way as seems best be kept before the congregation for their sympathetic interest and prayers.

"Second, the thirteen Officers' Reserve Training Camps now contain about 40,000 men, and have no commissioned chaplains. I am gratified to say that the Church through her bishops and clergy has been quick and alert to feel a sense of responsibility for these camps, and do everything in their power for the men.

"Third, let it be remembered that there are small details of troops scattered throughout the country in training or on guard. Let the rectors and people of the neighboring parishes have them in mind, entertain them, give them the variety and social relaxation which healthy men need.

"Fourth, let us remember that while we have our duty towards the soldiers of our own Church and so far as possible to minister to them in a pastoral way, we cannot ask either the War Department, the commandant, or the commissioned chaplain to give privileges and favors which may not be wisely granted to ministers of all denominations. In our enthusiasm to serve we must have in mind the necessary discipline of the camp and the rights of others.

"The Young Men's Christian Association is glad to be recognized as the servant of the Church and the first duty of its secretaries is to be of service to the commissioned chaplains of the army and navy and also to be helpful as far as they can consistently in any way in their power to bring to the soldiers the ministrations of the Church to which they belong.

"From time to time we expect to give such information to the Church as our correspondence seems to call for.

"WILLIAM LAWRENCE."

WHAT MAKES PEOPLE LOVE THE CHURCH?

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spiritual causes. The place seems to be saturated by the prayers that have been offered there, the altar seems to be the conflux of mighty spiritual forces, and above all there is the sense of a supernatural Presence. This Presence is felt preëminently of course in those churches wherein the Blessed Sacrament is perpetually reserved for the benefit of the sick and dying. It is felt, however, in every church in which the Lord's Service of the Eucharist constitutes the daily worship of the more devout and the Sunday worship of the whole congregation. The church which is sanctified by the constant presence of our Lord and of His holy angels is indeed none other than the House of God and the gate of heaven; and he who has once become accustomed to breathing that heavenly atmosphere cannot long be satisfied to worship in any other kind of church.

THIS DAY thou knowest ten commanded duties—seest in thy mind ten things which should be done, for one thou doest. Do one of them; this of itself will show thee ten others which can and shall be done. Know thy work, and do it!—Thomas Carlyle.

THE SEWANEE HYMN*

"The Lord calleth unto him out of the Mountain."—Exodus 19:3.

God of Light, whose Face beholding
Israel's Leader learned Thy Will,
Fire and storm the Rock enfolding,
Where the Voice was calm and still:
Give Thy children on this Mountain
Grace and power Thy truth to know,
Open here a living fountain,
Whence Thy praise shall ever flow.

On the world now grows the Vision,
Love of country, freedom's call,
Gage of battle, Life's decision,
Faith will see the Christ through all.
Clearer, surer rings the story,
"Christ our Brother", "God most High",
Through earth's vapors sweeps the glory:
Wrong, injustice, sin, must die.

For this warfare train us, Father,
God of battles, God of might;
That no mists of Hell may gather,
Darken nor obscure the Right.
Gird our souls with Thy compassion,
Purge our minds with fire divine;
Light of Light, the Truth Incarnate,
Make our lives and thoughts like Thine.
Amen.

* One of the striking incidents of the recent Sewanee Commencement was the singing of the "Sewanee Hymn" by the great congregation, after the Chancellor, Bishop Gailor, had conferred the degree of D.C.L. upon General Leonard Wood. The hymn was composed by Bishop Gailor about ten years ago, and is in constant use by the students, both in and out of chapel. It is sung to the old tune of "Guide me, O Thou great Jehovah".

DEMOCRACY

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF CUBA.]

JUST WHAT do we mean by democracy? We mean those forms of political, social, and industrial institutions where every man has the fullest possible opportunity to be himself, to develop most completely his own personality. Democracy is not a leveling process, reducing all to the lowest level, permitting the ignorant and the vulgar and the indecent to set the standard to which all shall conform. It does not even mean a leveling up, to lift up the ignorant and the vicious to the level of the cultivated, imposing the standards of one kind of men upon others. It does not mean uniformity of any sort or kind whatsoever. It means that every man shall have a chance to realize his own destiny unhindered by outward circumstances, shall be encouraged and instructed so that he can be himself. It means freedom; not freedom to interfere with other people, nor freedom to be a nuisance, but freedom to grow. Instead of democracy reducing all to a dead level, making us all according to one commonplace pattern, real democracy increases the differences between men. As men develop the qualities that distinguish them from each other, bringing about a myriad different excellencies, they become more and more varied. In that way each man becomes more useful and necessary to society than ever before.

When all men are alike each makes the same contribution to the rest that his neighbor does. One man is no more missed than a dead ant is missed by the line. He steps out and another takes his place and does precisely the same work in the same way. It is no accident that autocracies are careless about the lives of the common citizens, regarding them as only valuable for food or powder. . . .

Democracy as it increases the differences between men makes each one more valuable to his neighbors; he has something peculiar to himself which no one else can give.

Life in a democracy is larger, richer, more varied, and more integrated than elsewhere. Men supplement each other, so they need each other; they fit in together. Each makes a larger contribution than is possible in a community organized on a different plan.

The aim of democracy from the human standpoint is the same as the aim of Christianity: the fullest possible development of the individual, not simply for his own sake but that he may have more to give to the community. Democracy is an attempt to realize the teaching of Christianity, that each individual human soul is of infinite worth, and value, and capable of infinite growth.

STRUGGLE DILIGENTLY against your impatience, and strive to be amiable and gentle, in season and out of season, toward every one, however much they may vex and annoy you; and be sure God will bless your efforts.—St. Francis de Sales.

More Books of the War

WAR books continue to multiply, till one wearies of them; yet every effort at an interpretation of a world conflict so vast that it staggers the imagination deserves at least some consideration. The newest bundle of books includes many that deal particularly with the spiritual problems arising out of war's appalling horrors. In the tangled confusion of thought in which men find themselves when obliged to face its pain and sorrow, many questions press for a solution. What was the real cause of the war; that is, what were the underlying conditions that made it possible? Why does God refrain from stopping it? What is the Christian attitude toward war? If one accepts the Sermon on the Mount as a working rule of life, can one be anything but a pacifist? What has Christianity to say about the mystery of suffering? Is the present sacrifice part of a great process of world atonement? What will the war mean for Christianity and the Church? Will the organized Christianity of to-day stand the strain? Will the Church survive when the world conflict is over? What must it do, if it is to preserve its own life? How shall it redeem the past? What must it have to give to those who come back from the front, having found Christ in the trenches? What is its message now?

It does become a little tiresome to have everybody, on all occasions, asking such questions, and more tiresome to read some of the answers, with so little in them that is fresh and forceful. Therefore one opens each new book with a little of impatience, or, at any rate, with a great deal of indifference.

And then, every once in a while, comes a glad surprise. We find something really worth while—so distinctly worth while that we want to pass it on at once to others. Such a book is *The War and the Soul*,¹ by the Rev. R. J. Campbell, former pastor of the London City Temple. The real joy of the book is that it is written in such a popular strain that anybody can read it—and will wish to, once he has started. The style is delightfully clear and simple; the thought straightforward and sturdy in its honesty. The score of chapters, dealing with some of the great problems of life and death, of grief and strain and misery due to the war and all that it means to the world, give real enlightenment on life's dark mysteries and bring much of help and encouragement. While the thought goes to the very heart of the difficulties, Mr. Campbell has the unusual power of expressing great ideas in language that plain people can understand—and, after all, most of us are plain people; there are mighty few real intellectuals. There is no book of the war that has, therefore, as strong and straight a message as this. Especially suggestive are the chapters on Prayers for the Dead, If I Were God, and What Is There to Be Afraid of? and the final essay on the ages of faith and the ages of reason.

In *The Ethic of War*,² Dr. Forsyth writes more for the scholar. His style is often a little annoying; he delights in unusual words. The book is good for the clergy—if they will try to translate it into homely language for their people; popularize it, as Campbell has popularized his treatment of spiritual problems. The special interest of the book lies in the fact that it does try to go to the heart of things. The questions Dr. Forsyth seeks to answer are whether patriotism can really stop short of killing men on due occasion? whether war is necessarily anti-Christian? whether to wage it justly is incompatible with humanity and love of mankind? His answer is, that the just anger of a nation is the nearest thing we know to the righteous wrath of God. Is war ever Christian? The reply may come, Yankee fashion, in another question: Would a nation be Christian which could ignobly regard the rape of Belgium with superior indifference or pious detachment?

*The Valley of Decision*³ is somewhat ambitious in its scope. It, too, is for the student rather than the every-day reader. For those who will give it serious thought, it is well worth the time its reading demands. It treats with out-

spoken plainness of the disease in Church and State which made the war possible, and shows how the conflict has convicted us all of fragmentary and haphazard living. We need a philosophy of life. That philosophy must also be a gospel. And we have it in "the religion which we have long professed and never really practised."

Much the same thesis is expounded by Mr. Formby in *The Soul of England*;⁴ but here the treatment is briefer and more popular. It is a distinctly useful book, especially strong in its indictment of the materialistic life and its plea for a return to spiritual impulses. That is what everybody is preaching nowadays—and few of us practising. Here it is put very forcefully. The style is good, though it lacks Campbell's imaginative force and nervous energy—but who could look for two Campbells in the same bundle of books? There is an excellent plea for a right understanding of the position of the Christian Socialist, and now and then we get sentences like this that put the issue sharply in short form: "If man, in defiance of the principles clearly stated in God's written word, and in defiance of the inner illumination of conscience, deliberately sets out to grow a nation upon self-made lines, is God to be blamed if those forbidden lines develop a breed which proves a scourge to humanity rather than a blessing?"

It is quite another type of mind that one encounters in reading *Why Men Fight*.⁵ One rubs one's eyes while reading the calm, dispassionate chapters on war, marriage, the state, religion, education, etc. What manner of man is it, who can philosophize on the mental sources and fountain springs of the war spirit while his countrymen are giving their lives to save England and civilization? Mr. Russell is a grandson of Lord John Russell and heir to the present Earl Russell. He is a philosophical pacifist who believes that the only way to prevent war is to bring against it counter impulses less instinctive and less ardent and more in the line of creative activity. He is no coward. At the loss of his professorship and at the cost of a pretty thorough ostracism, he has preached his social philosophy. His book is interesting—and maddening! Interesting because it states with wonderful clearness and persuasiveness certain fundamental truths. Maddening because it states them in such a way as to make them half-falsehoods. Interesting in its social implications; maddening because it ignores the facts of human nature. More maddening still because its delightfully cool assumptions are stated in such calmly impersonal fashion that one finds oneself with something of the feeling of Mr. Dooley, in the old days, itching to have one crack at the other fellow with a rolling-pin! Whether it be organized religion, or marriage, or education, or the modern state, Mr. Russell has a quiet and easy way of disposing of all that is and picturing calmly and dispassionately the social Utopia that is yet to be. A lot of what he says is true—if only it were put in a red-blooded way. For the rest, as the French philosopher said, if the facts do not fit the theory so much the worse for the facts. It is good mental exercise to read the book and then try, in one's mind, to discover where the cogwheel slipped. If men were not dying for country and honor, the book would call for a more thorough review; just now, when so many are ready to "do and die", is hardly the best time to "reason why". But—all respect for the man who would do it, and pay the cost.

Two other books require briefer notice. Gordon's book on Habakkuk as *An Interpreter of War*⁶ has already been referred to in these columns. It is a practical and useful model for expository preaching, and a book readable enough to recommend to lay people. Eddy's little book⁷ on various aspects of suffering is helpful, though not strikingly original, and good to lend to the sorrowing.

With these interpretations of the spiritual meaning of the world conflict come two books that make its misery and

¹ *The War and the Soul*, by R. J. Campbell. Dodd, Mead & Co., \$1.25 net.

² *The Christian Ethic of War*, by P. T. Forsyth, M.A., D.D. Longmans, \$2 net.

³ *The Valley of Decision*, by E. A. Burroughs. Longmans, \$1.60 net.

⁴ *The Soul of England*, by Charles Wykeham Formby. Wells Gardner, Darton & Co., \$1.00 net.

⁵ *Why Men Fight*, by Bertrand A. W. Russell. The Century Co., \$1.50 net.

⁶ *An Interpreter of War*, by Geoffrey Gordon. Longmans.

⁷ *Suffering and the War*, by Sherwood Eddy. Longmans, 50c net.

terror live before our eyes. In *The Death of a Nation*,⁸ Prof. Yohannan has collected the awful facts about the persecution of the Nestorian Christians of the highlands of Turkey and Persia. It is a heartbreaking story. Every incident, almost, turns upon pillage, torture, rape, or murder. The tale is told without exaggeration or attempt at sensationalism, and every statement, we are told, can be proved by consular documents or equally reliable information. The first part of the book tells something of the history and past sufferings of this people who, hemmed in by the mountains, ignorant of the world outside, without leaders or advisers, have long kept their national and religious identity despite persecutions almost unbelievable. The price of the book seems to us somewhat excessive, unless the profits go to a relief fund.

Father Velimirovic⁹ tells the story of Serbia, but not in the same way. His book consists of a number of lectures and addresses given in England, and is really an attempt to interpret the national spirit of Serbia for English-speaking friends.

Bishop Bury (once known as "A Bishop among Bananas") is now a Bishop in the trenches, the hospital, and the battlefield. He writes entertainingly of his experiences at the front,¹⁰ with the insight of a keen observer who looks for religious facts as well as material. The Bishop has been at Ypres and other parts of the western front, in his capacity as acting chaplain, in and near Paris and among the camps for interned aliens and prisoners of war in England, France, and Russia. It is one of the most interesting accounts of war conditions we have seen; and, despite the scenes through which the Bishop has passed, is full of cheery optimism. Indeed, it seems a little too optimistic—as events have proved since the chapters on Russia were written.

*From Dartmouth to the Dardanelles*¹¹ is the story of a young English naval cadet whose letters are published by his mother (and printed on very poor paper!), while the Captain Lieutenant Commander of a German U-boat writes an account of submarine warfare¹² with apparently not the slightest feeling of humanity for its victims—a curious psychological study. C. F.

⁸ *The Death of a Nation*, by Abraham Yohannan, Ph.D. Putnam, \$2 net.

⁹ *Serbia in Light and Darkness*, by the Rev. Nikolai Velimirovic. Longmans.

¹⁰ *Here and There in the War Area*, by the Rt. Rev. Herbert Bury, D.D., Bishop of Northern and Central Europe. Mowbrays, \$1.40 net.

¹¹ *From Dartmouth to the Dardanelles*. A Midshipman's Log. Dutton, 60c net.

¹² *The Adventures of the U-202*, by Baron Splegel von und zu Peckelsheim. The Century Co., \$1.00 net.

WAR AND MISSIONS

THE following analysis of the effect of war upon missionary enterprise has been sent out from the Church Missions House:

"Many are no doubt concerned lest our missionary work should suffer because of the condition of the world to-day. They feel, too, that on account of the large sums that have been contributed for Belgian Relief, Red Cross work, and other kindred objects, and because of the great demands that will come upon the finances of the people when we are actively engaged in the war, it will be difficult, if not impossible, to make any advance or even to keep up our present standard of missionary activity. Viewed in the light of history this fear has no foundation whatever. It is interesting to note that five of the great British missionary societies were founded during the time when the Empire was at war. From 1792 to 1804, when these societies were founded, the Empire was just recovering from its war with the United States and entering upon the wars with France under Napoleon. Later we find that during the Crimean War not only the British societies but also the missionary societies of the continent maintained their standard of offerings and in many cases made increases. The same was true during the Boer war.

"We might expect, on account of the gigantic operations of the present war and its immense call upon money and men, never before even approximated, that all the resources of the nations engaged would be marshalled for offense and defense, and that all missionary endeavor would suffer accordingly. As a matter of fact, the thirty-five missionary societies in Great Britain show individually and collectively a substantial

increase in the contributions received for missions in the year 1915 over 1913, the year before the war. The Church Missionary Society reports an increase of \$120,000 over the year 1914, and \$40,000 over the year 1913, and in addition paid off a deficit of \$60,000. The Wesleyan Methodist Missionary Association had larger offerings in 1915, amounting to over \$200,000, as compared with 1914, and over 341,000 as compared with 1913. They also paid off a deficit of more than \$47,000 and entered upon 1916 entirely free from debt. The London Missionary Society was confronted by a grave situation in 1915. Its income had steadily fallen until it seemed necessary to order retrenchment in the foreign missionary work. This aroused a great wave of feeling and the people increased their gifts by \$67,000, paying off a debt of \$40,000, and canceling arrangements for retreat. The Baptist Missionary Society not only increased its gifts by \$24,000, but paid a debt of \$34,000 and closed its accounts in the second year of the war free from debt for the first time in many years.

"When we come to this country we find that the missionary societies of North America and Canada show a substantial increase in the year 1916. The American Board of Commissioners for Foreign Missions records the largest receipts in the history of the society. The Northern Baptist Missionary Association confronted, as did the London Missionary Society, the necessity for retrenchment. In May of 1915 they inaugurated a five-year policy for home and foreign missions. Their offerings were increased by \$250,000, giving them the largest income ever recorded in the history of the society and clearing off every debt incurred.

"When we come to our own Domestic and Foreign Missionary Society we find that in 1915, facing a possible deficit of \$400,000, we secured \$432,000, with the inauguration of the Emergency Fund, paying off every obligation of the society and closing free from debt for the first time since 1910. In addition to that the year of 1916 closed not only with all bills paid, but with a surplus of \$31,000 in the treasury for advance work, and with a record of having given \$50,000 in addition, from undesignated legacies, for equipment in the continental domestic missionary field."

VESPER HYMN

FOR USE IN TIMES OF WAR

Ere we leave Thy House, O Father,
For our nation we would plead.
Guard our soldiers, God of Armies,
In their need.

Spare our sailors in their peril,
Monarch of the mighty deep.
Safely guide them, Holy Pilot,
Safely keep.

Grant to victor and to vanquished,
When their earthly conflicts cease,
Crown of blessing, loving Father,
Heaven's own peace.

Wheresoe'er, O God of Nations,
They who guard our shores may go,
Grant to soldier, nurse, and sailor,
Thee to know.

Over land, in sky, on ocean,
Soon may strife forever cease,
Foes be friends, the sunlight sharing,
Of Thy Peace.

When the stern war drum is silent,
And the storm of flood is past,
Bring our heroes, God-defended,
Home at last.

A. D. WATSON.

THERE IS a duty and a glory in little faithfulness. There is a peril and a shame in little sins.—Frederic W. Farrar.



CLINTON ROGERS WOODRUFF, EDITOR

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

WAR-TIME GOALS FOR THE CHURCHES

THE Joint Commission on Social Service has issued another bulletin urging that in this hour of national crisis the churches of America and especially our own Church should use every legitimate agency and influence, general, provincial, diocesan, and parochial—

"To aid war sufferers at home and abroad;

"To safeguard the health and morality of the nation's military training camps and in active service through the suppression and prevention of vice and of the sale of alcoholic beverages, and through the provision of adequate and rational recreational, educational, and athletic opportunities and the appointment of a sufficient number of army and navy chaplains and such other moral and religious workers as may be deemed necessary;

"To conserve and increase the nation's food supply by encouraging private and communal cultivation of the soil, eliminating waste in consumption, and prohibiting the use of foodstuffs in the manufacture of intoxicants;

"To maintain the present industrial and educational standards attained through long effort, and not allow them to be lowered by so-called 'emergency' demands; especially to prevent the overworking of women and children and the taking of pupils from the schools, *except so far as may be absolutely necessary in view of future contingencies*;

"To promote the equitable distribution of the costs of war by prevention of excessive profits from commerce in the necessities of life, and by securing a just apportionment of war taxes according to individual and corporate resources;

"To safeguard the ideals and institutions of democracy in our own land during the war waged 'to make the world safe for democracy'."

CHICAGO COMMISSION SUGGESTS WAR MEASURES

In its report to the diocesan convention, the Chicago Commission recommended the following war measures:

"1. Mobilization for intercessory prayer. Arrange a schedule for daily intercessions.

"2. Patriotic services. Patriotic addresses at men's clubs, women's guilds, etc.

"3. Organize the women for Red Cross work. Make your parish house, if possible, a service station.

"4. Secure registration of every man, woman, and child in the parish, finding out what definite services each is willing to render. The commission will furnish every parish and mission with registration cards for the women's committee of the Illinois Council of Defense, the official clearing house for all of the war work activities of women in this state.

"5. Make a roster of enlisted men and women of your parish and place it conspicuously in the Church building. Prayers for them by name might be offered. Guilds, Sunday school classes, and other organizations might select certain of these enlisted men and women, with whom they would correspond. If the clergy of the various parishes and missions will furnish us with the names of enlisted men and women the names will be published each month in the Honor Roll in the *Diocese of Chicago*."

SOCIAL SERVICE IN FRUITION

The outcome of interest in social service, the Iowa Social Service Commission points out in its latest report, may be seen in much of the legislation now being enacted. Such problems as the housing of the poor, child welfare, regulation of woman labor, prevention of industrial and social diseases, suppression of vice and intemperance, care of the feeble-minded and insane, education of the blind, and of the deaf and dumb, censoring of the dance halls and the movies, have but to be named to strike a chord of approval and thankfulness in the heart of every Christian. Theories for improving public health and developing strong manhood and womanhood find answer in the increase of the number of recreation parks for the people and playgrounds for the children. Legislation is making obligatory that which philanthropy has made possible.

"SOCIAL SERVICE" AND "RELIGION"

Dean Pond of the Chicago Cathedral writes in his interesting monthly *Cathedral News*:

"I had the pleasure of meeting Mrs. Mary A. Simkhovitch, headworker of the Greenwich House, New York City, and President National Federation of Settlements, at a gathering of Chicago settlement workers, met at the Northwestern Settlement. Many people were crowding up to meet the distinguished guest. When I was presented to her I did not say a word until she first spoke to me and when she did 'make conversation' with me, what do you suppose she said? She only had a minute and she used that minute for two questions. What do you suppose they were? 'How near is your Cathedral Church to this settlement where I am stopping?' 'Do you have a daily celebration?' And yet there are persons who persist in maintaining that settlement workers are not religiously minded people. That slander certainly may not be made regarding the President of the Federation of Settlements."

Mrs. Simkhovitch is also a member of the Church's Joint Commission on Social Service and of the Council of the National Municipal League.

ROOM FOR DEVELOPMENT

In its annual report the Social Service Commission of the diocese of North Carolina summarizes the result of its study and investigation during the past year as follows:

"1st. That the social conscience of the Church is only beginning to be awakened.

"2nd. That, while the forces of evil are organized, the Church is not organizing with commensurate speed to combat these evils and save society.

"3rd. That the clergy, with but few exceptions, are only mildly interested in Social Service and some are opposed to it."

IT IS ESTIMATED that the European war has brought 1,250,000 women into industry to take the places of men, and the same experience is anticipated in this country. Already on this side we find girls running elevators, and serving as market gardeners, as railway assistants and bank tellers and clerks, as messengers and even in cigar stores, and news items are beginning to multiply to the effect that they are beginning to take the places of men in the mechanical trades.

The Social Service Commission of the diocese of Maryland has adopted resolutions to the effect that not only the cause of individual welfare but the needed efficiency of the nation in this crisis demands that the fullest consideration be given to all home workers. It is therefore opposed to any increase in the hours of labor in munition factories, or in any other industry, and to any change in school attendance laws, unless recommended by the National Board of Defense.

THE FOURTEENTH annual report of the Social Service Committee of the diocese of Long Island, like its predecessors an interesting document, deals with the question of war relief and humanitarian work and the activities of the field secretary. Among other subjects to which the committee has been giving attention are gambling laws, temperance, and the commercialization of Sunday.

ST. STEPHEN'S, Philadelphia, has thrown open her Sunday school social rooms for the use of enlisted men. A few weeks since the rector, the Rev. Dr. Carl E. Grammer, and his assistant, the Rev. Frederick B. Keable, acted as hosts to 200 of the naval reserves at a dinner at the City Club.

NOT "LET GEORGE DO IT," but "Let me help" should be our motto, declared a speaker the other day.



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.

"COADJUTORS AND SUFFRAGANS"

To the Editor of *The Living Church*:

I AM not quite willing to have your readers think that the action of the diocese in the election of its Suffragan Bishop, Dr. Stearly, as Bishop Coadjutor, meant that the diocese had come into opposition to the office of suffragan bishop and felt that a mistake was made in electing a suffragan rather than a coadjutor originally. Hardly anyone in the diocese in the last two years has thought whether Bishop Stearly was a suffragan or a coadjutor, as the work has been divided and parishes have seen the bishops taking duty in turn. The failure of the General Convention at St. Louis to give the suffragan bishops a vote, and the ungracious treatment of the subject by the House of Deputies, made the position of a suffragan bishop less comfortable, conscious of a difference at St. Louis which he did not feel in his own diocese among his own people. This action and the way it was taken led many right-minded Church people to desire to show respect to their suffragan bishops as deserving all the authority and influence accorded to any bishops who could be named.

In our own case Bishop Stearly had made for himself so large a place in the service of the diocese and in the minds and hearts of the people that the wish to have him bound to the diocese without possibility of change grew naturally into the strong desire to take action, in which the Bishop of the diocese heartily agreed. There was also the feeling that some diocese might desire Bishop Stearly, under the impression that the place of diocesan bishop somewhere might deserve the consideration of the Suffragan of Newark. Not dissatisfaction with the office of suffragan, not desire to escape from the suffragan system, but great regard for Bishop Stearly and self-security worked together to bring the request of the Church for an election of a bishop coadjutor, and then an election in which there was but one candidate, for whom every vote, whether of clergy or laity, was cast, "none scattering or defective".

A diocese ought to be able to elect its suffragan as its coadjutor in a more simple way than that which we have had to take. Some of us supposed when we left the General Convention that such provision had been made, but few of us have learned even yet what we did at the General Convention. Probably some persons will live to see the time when the Church will do with ease and directness, rather than with difficulty, what the majority desire to do.

Some day, if you kindly allow the writer space for another letter, he will try to state his case for the suffragan bishop as he promised Bishop Edsall he would do. Let no one quote the action of the diocese of Newark as against the office. And may this last word be permitted. Permission to elect a coadjutor was not asked because of the advanced age of the Bishop of the diocese, but on account of the extent of diocesan work.

Respectfully yours,

Newark, N. J., June 27th.

EDWIN S. LINES.

THE NEW INTERNATIONALISM

To the Editor of *The Living Church*:

IF I understand him correctly, the Rev. O. W. Zeigler, writing of Internationalism from a legal point of view, agrees with my own sentiments in large measure. "Sovereignty inheres in the ecumenicity of nations," he writes in your issue of June 23rd. His position seems to me to correspond with that of Professor Raleigh Minor of the University of Virginia Law School, son of that Dr. Minor who gave to this school its fame, a teacher whose opinions may have had influence in shaping the thought of Mr. Woodrow Wilson, who was a law student in this University founded by Thomas Jefferson.

The new Internationalism ought to transcend and supersede the world's present exaggerated and circumscribed nationalism. The theme of humanity that rings out in every utterance of Wilson can only be appreciated by those who have some sort of vision of a world-unity based on something better than the strife of nations and the survival of the militant. This Bismarckian, Bernhardian, Treitschkean concept is naught but revived Assyrian, Babylonian, Chaldean, Macedonian, Roman imperialism.

To return to my thesis of several weeks ago, the world has seen many times political monarchism predominant; then eccle-

siastical monarchism based on Roman political conceptions; then an attempt at industrial Internationalism which became entangled with the anarchism of Bakounin and failed. Now the time seems to be ripening for that larger pan-racial, pan-human federation, political, legal, social, and finally industrial, which will make a real world-unity. In this coöperation of nations by means of the delegation of powers by each government to representatives elected to a world-convention, resembling the early conventions which drew up our "articles of confederation" and framed the basic principles of our ultimate "Union", we may consummate a federalization of states (*i. e.*, of existent governments). This will resemble our Union of States, not the Bismarckian union of principalities and powers in Germany. Such I take it is Prof. Raleigh Minor's conception.

Of course, to determine the extent of the powers of the separate states of our country and of the Federal Government centered at Washington, the Supreme Court's judicial decisions have been of greatest importance. We must therefore have an ecumenical court of all the nations of the world. Then, there must be armed force to compel obedience. Just at this time the armies of the Entente represent this force. It was the cogent logic of this necessity that drew us into this conflict to make the world safe for democracy. But limitation of national armaments, and a final elimination of strife and bloodshed, ought to result from a victory of Germany's opponents.

President Wilson's masterful messages have clarified the issue and made it evident to mankind that we are fighting in behalf of *humanity*—for real democracy. It is a majestic, a magnificent ideal! It is the heroic sacrifice of all things in behalf of all men. It is the one just reason for such stupendous wastage of all that such a war consumes. By the successful prosecution of such a war, the great ideal of united democracies may be, *must be*, achieved.

We may regard Great Britain as progressively more and more democratic, ruled by Lloyd George's cabinet and the House of Commons. A far larger participation of her colonies, Canada, Australia, African possessions, India, New Zealand, and the rest, in the control of her great imperial affairs must (think Viscount Bryce and other great leaders of opinion) result from these colonies' splendid sharing in her sacrifices at this time.

Success to Greece, to Spain, yes, and to Germany, in *democratic* ideals and efforts! After this war we, or others, must live in the same small world with them all. May we not hope to live in confederated unity and human fraternity? Or are we expecting to continue armed camps calling themselves nations?

Sincerely,

WYTHE LEIGH KINSOLVING.

Richmond, Va., June 25th.

PRAYERS APPROPRIATE TO WAR TIME

To the Editor of *The Living Church*:

IN the opening days of the war, nearly three years ago, there were printed in a denominational paper some prayers by various persons, among them the Archbishop of Canterbury, the Bishop of New York, and the Rev. Dr. Manning. It is remarkable that, except of course these three, nearly all failed even to mention our Blessed Lord. Such incidents indicate that there is a large Christian public, and it will be larger as time goes on, which will give a welcome, in Christian prayer as in other Christian things, to the greater clearness and consequent strength of helpfulness which comes characteristically from the leadership of the Church.

In the interest of vigor and truth in that leadership of which the times tell so deep a need, I ask, Are we doing all we can? Daily thousands are widowed and made fatherless, and thousands sleep. For our brethren in distress we can do little; but we can pray. We owe gratitude to our bishops who have sent out prayers; yet we find some of them disused, and sometimes the *amens* taken without appearance of deep interest. The first shock of horror at European bloodshed is over, and we must fall back upon the reminder that prayer for the afflicted in war is not a privilege to which we may betake ourselves when forced by emotion, but the outcome of our duty and relationship as brethren. Now, added to them, we shall have our own, for whom we may pray with an infinite comfort.

The common difficulty in prayers for the afflicted—and for

peace—may be in part that from the sense of horror we have somewhat recovered through the hardening influence of time and the unspeakable repetition of loss; partly by covering sorrow with the glory of sacrifice; and partly because the prayers which we started in to use were prepared in a sudden moment of emergency, and were never really intended for prolonged use, and have not worn well. For the help of those who have found this to be true, it may be timely now to recall that THE LIVING CHURCH printed, in a communication from the Rev. Charles LeV. Brine, a prayer which has justified the prediction he made in sending it. The prayer was framed to prove popular, is in words not strange to many, is comprehensive enough while yet brief and not tending to become wearisome, is inclusive in content and intention while not full of details. For it is important that these prayers should gain with use in interest, in meaning, and in the response which they evoke.

This is no easy problem, as hosts of failures show; but it has been solved, and the prayer referred to has been used with most distinct and growing success in enlisting interest. It has special value because it wins and retains the voice and heart of children in choir and Sunday school as well as of the men and women. Like some other solutions and devices, the first thought it provokes is its ease and simplicity; the small product has shown the great skill.

As printed, one part is already within the canonical and rubrical discretion of the parish priest for use in regular services. For those who can use more, there has been added to the form as given by your correspondent a prayer for the Christians fallen in battle; and also a Communion hymn containing appropriate intercessions in brief and a briefer requiem. Two tunes are offered: a modern English tune with harmonies of the type more readily understood by our people, but in movement above the average in dignity; and an impressive tune derived from the plainsong with its own ending which happens to accord with modern ideas of music, and so offers no difficulty to any congregation which would try it.

There is advantage, at a period when revision of Prayer Book and Hymnal are more or less under consideration, in having these well tried by our people. I will gladly send copies with the compliments of the American Society of Church Literature, to those who may wish to see them.

JOHN S. LITTELL.

Keene, N. H., Nativity St. John Baptist, 1917.

WOMAN SUFFRAGE IN THE CHURCH

To the Editor of The Living Church:

A LETTER from Mrs. Brock, in your issue of June 23rd, contains the following: "I know some of the women connected with the Church Suffrage League, and have watched the effect this participation in politics has had upon them, the methods employed to gain their ends, and the condoning of things they would not have excused before they adopted the slogan of 'Suffrage First'."

May I suggest that if politics are so very contaminating it is time for someone to introduce spring cleaning—always the province of women—before our boys reach twenty-one and pollute themselves?

Mrs. Brock goes on to deplore the bringing of questions of political expediency into the Church. Possibly she forgets the fact that the political expediency of both domestic and foreign missions is one of the strongest arguments in their favor. I quite agree with her that we should not have, within our parishes, two clubs, the suffragists advocating "votes for women" and the anti's working "to preserve American ideals of government and womanhood". "Votes for women" pre-supposes American ideals of both government and womanhood, and would have them united instead of divided. Therefore, if the suffragists and anti's are working for the same ideal, would it not be better if the latter dropped their obstructionist tactics? When the anti's endeavor to hinder the progress of women who are working for an ideal identical with what they claim as their own, it looks very much as though their ideal lacked everything but fine sounding words, used as a red herring drawn across the scent.

"Shall we have corporate Communion of democrats, republicans, socialists and anti's?" Mrs. Brock asks. And we answer "By all means, yes," and the clergy of empty churches, and in different congregations, and all of those workers in the Vineyard who have the good of their country at heart, will say "Yes" with us. If every political organization in the country made a corporate Communion before going about any important political business, the millennium would be in sight. It is the lack of intercession for spiritual guidance, and the substitution of self-interest therefor, that has brought the present condition of affairs to pass.

"What? Have ye not houses to argue and wrangle in, or despise ye the Church of God?" Mrs. Brock quotes. May I remind her, ever so gently, that we assemble neither to argue, nor yet to wrangle, but only to pray that light may be given to all who

sit in darkness, whether they be unscrupulous politicians, anti-suffragists, or of the apathetic masses.

With thanks for the courtesy of an insertion in THE LIVING CHURCH, I am, yours faithfully,

ESTELLE BAKEWELL-GREEN.

The Rectory, Norwood Station, Penn.

PAMPHLETS FROM THE "CHURCH LEAGUE"

[ABRIDGED]

To the Editor of The Living Church:

I HAVE received, as no doubt all the clergy have, two pamphlets issued by the Church League of the Protestant Episcopal Church; one on *The Significance of the Benedictus Qui Venit*, by the Rev. Dr. G. C. Foley, and the other on *The Prayer of Humble Access*, by the Rev. Dr. H. W. Jones. These efforts would be laughable, were it not for the fact that some may take them seriously and be misled.

Dr. Foley contends that the position of the *Benedictus Qui Venit* in the *Sanctus* is peculiar to the Roman Church, and a positive proof of sacerdotalism and of the transubstantiation theory; whereas he has been told that it occurs in the *Sanctus* in the authorized offices of the Lutheran and (German) Reformed Churches, which cannot be accused of holding Roman doctrines.

It is as incorrect to say that the position of the *Benedictus Qui Venit* in the *Sanctus*, and of the Prayer of Humble Access after the Consecration, "demonstrates" Roman doctrine, as it is to say that the omission of the one and the present place of the other "demonstrate" that the Prayer Book teaches Dr. McKim's Zwinglianism as expressed in his *Is the Episcopal Church Catholic or Protestant?* (issued as Tract No. 1 by this so-called "Church League"), and elsewhere.

Bishop Jeremy Taylor's "Office for the Administration of the Lord's Supper" has the *Benedictus Qui Venit* in the *Sanctus* and the Prayer of Humble Access after the Consecration, and yet the late Dr. Buel in his *Dogmatics* (II, pp. 124-129), quotes at length and with admiration and approval Bishop Taylor's "statement of the true doctrine of the Eucharistic sacrifice"; as he also approvingly quotes Bishop Andrewes's defense of "Eucharistic adoration", and Bishop Buel's strictures on "the Roman doctrine of Eucharistic sacrifice". Two of these Bishops Dr. McKim quotes as "not ashamed" of that "great and noble word" Protestant.

We desire Prayer Book revision to beautify the Book and to make it more powerfully impressive and effective; and not to change its doctrinal attitude. The Book does not have to be changed in order to give color to the views of those who are believers in Christ's Words of Institution. They have plenty of ground to stand on in the present Prayer Book; and what is lacking there is found in the Hymnal (Hymns 219, 220, 228, 236).

Cheraw, S. C., June 14th.

J. S. HARTZELL.

A MISSION AMONG ITALIANS

To the Editor of the Living Church:

THE Church mission for the Italians in Gary, Indiana, has bought and paid for a splendid site and is now endeavoring to erect a temporary building in which services may be held for the present. There are three thousand Italians in Gary who are entirely unchurched, and the mission has been enthusiastically received by them. The need of a building for services is imperative, as it is impossible to secure any rooms of sufficient size and Christ Church is two miles from the Italian quarter, too far to expect those to come who have been accustomed to finding the Church everywhere close to their own homes.

There is an opportunity here for individuals who are interested in Church work among our foreign-born citizens to give substantial aid. There is an opportunity also for churches which have unused chancel and sanctuary furnishings to supply them where they will be put to effective use.

I shall be glad to furnish additional information as to the work to any who may be interested. May we count upon our Church people for assistance?

Very truly yours,

WILBUR DEAN ELLIOTT,

Gary, Ind., June 19th.

Rector, Christ Church.

GUILD OF THE HOLY GHOST THE COMFORTER

To the Editor of The Living Church:

I SHOULD be obliged if you would kindly allow me to inform our guild members that I have invested all the cash available in the guild center and endowment fund in a Liberty Bond. This will doubtless meet with approval, but was carried out too late to inform members through the Leaflet.

Yours faithfully,

F. J. BARWELL-WALKER,
Superior-General.

6935 Stewart avenue, Chicago, Ill., June 29th.



MISCELLANEOUS

The Belief in God and Immortality: A Psychological, Anthropological, and Statistical Study by James Leuba, Professor of Psychology and Pedagogy in Bryn Mawr College. Boston: Sherman, French & Company. 1916. Price \$2 net.

This book will not be useful to the readers of THE LIVING CHURCH, except possibly to some few who may desire to know the position of those who take the extreme anti-Christian and anti-Theistic stand. The author thinks that "gods and life after death" are the product of social experience; that these beliefs are passing away by reason of their falsity; that the virtues of mankind are "social instincts older than the human race, for they are already present in a rudimentary form in the higher animals"; that it is not good for man to rely on or believe in God, nor to look for a future existence, other than a hazy sort of absorption into nothingness; and approves of Stanley Hall's thinly veiled approval of suicide as a remedy for life's ills. Founding his argument on his interpretation of what ancient tribes and savages thought about gods and ghosts and future life (and in such studies there is much debatable ground and room for wrong deduction), he proceeds to a statistical study made by himself in which a number of college students put in writing their doubts and notions about theology, which gives much evidence of dense ignorance; and a number of men of scientific note contribute to a result which the author feels to be a proof that correlates "disbelief with eminence"; and which goes to show that "these beliefs are hindrances to spiritual progress". The presentation of the argument for Deity is thin and full of important omissions; the theology is derived from Schleiermacher and Tolstoi; the pleading for a more "spiritual" belief than God and Immortality is confused and illogical.

Did Professor Leuba know Catholic theology along the lines of which he treats, he might still not have faith; but he could never have written such a book as the one before us.

P. R. FISH.

Before the Morning Watch. By F. A. Ireminger. Longmans, Green, & Co. 90 cts.

This is the eleventh annual volume that the Bishop of London has recommended for Lenten reading. Mr. Ireminger was, until recently, head of Oxford House, Bethnal Green. The twelve chapters are based on the cry of repentance and the appeal to hope of the 130th Psalm. The author deliberately omits discussion of English current Church problems; for his aim is to deepen, not to distract. Our Present State, The Need of Utterance, Judgments Passed by Conscience, The World and God, Personal Faith in the Saviour, The Discipline of the Soul, The Flight Toward the Holy City, The Duty of Hope, Redemption through Christ Crucified, and Bringing Souls to the Redeemer, are some of the subjects of these searching meditations. The author brings a widely cultured mind to his task and applies himself with intensity born out of experiences at Poplar and Bethnal Green. Mr. Ireminger's message is a challenge to his fellow-Churchmen, to think and feel deeply and wisely of their own and the Church's responsibility.

Though written for Lenten reading, *Before the Morning Watch* offers interesting reading for those who see in the present world struggle both Christ's challenge to the world and the world's challenge to Christ. One cannot help seeing a large element of hope for the Christianity that can meditate before its morning watch and squarely face its own sins and hopefully renew its response to Christ's call for world service.

A. L. MURRAY.

The Gospel of Consolation. By William Danks. Longmans, Green, & Co. Price \$1.50.

Dean Wace, in his preface to these sermons by the late Canon Danks of Canterbury, introduces the reader to this preacher, whose leanings to the school of modern Churchmanship were held in abeyance by his unusual capacity for sympathy and his passion to meet the needs of human hearts and help them to cherish the essential truths of the faith. When Dr. Boyd Carpenter was Bishop of Ripon, Canon Danks was his Archdeacon. The Bishop in his appreciation says Canon Danks was "a man true to his own heart and knew that men wanted not arguments and definitions but food for their souls. . . . This he gave them." The twenty-five sermons amply justify the introductions given them.

In an interesting memoir by the Rev. H. D. A. Major we learn that Canon Danks spent a year in America in charge of Alameda parish, California. The appendix contains brief recollections of Canon Danks by seven of his friends.

These good sermons touch human struggle and human need with Christ's gospel of power, and although they are Cathedral and University sermons they would have reached the hearts and fed the souls of congregations anywhere. Canon Danks was something of a poet, a leader in social and humanitarian work, with a splendid gift in organizing people; but he was above all things a preacher. He had a message.

A. L. MURRAY.

The Faith of Robert Browning. By Edward A. G. Hermann. Boston: Sherman, French & Co. Green cloth, 12mo. Pp. 49.

This little study of the great poet on his religious side, by a Protestant minister, is reverently written, piously planned, and suggestive—at least to those who do not know Browning well. Its English is slovenly, and there are singular lapses in its philosophical and theological terminology; but the writer dwells lovingly and insistently upon Browning's whole-hearted acceptance of the Incarnation, with a wealth of illuminating quotations. He shows more literary discrimination than that inexhaustible "on-looker", Mr. George W. E. Russell, who pauses, in his flood of recollections touching the marriages of peers and their cousins, to tell us (in his new *Portraits of the Seventies*) that Browning was no poet at all, and only so esteemed by the pseudo-intellectual!

P. I.

In *Faithful Fellowship* (Doran, \$1.35) we have a second volume of the sermons of the late Father Stanton of St. Alban's, Holborn. Few books could be read with such mingled feelings or such uncertainty of judgment. The sermons are so plain and unpretentious that one wonders at first how the preacher gained his great reputation. One feels that it would be quite easy to dash off any number of addresses equally good without any real intellectual effort. Then, all at once, one discovers that, simple as the sermons are, they have the power of unconventionality and possess a dramatic vividness of which even the printed page cannot rob them. One feels in them the appealing quality and realizes that with the tones of the voice carrying the words they must have been wonderfully effective in revealing in the preacher an intense love of souls. After all, the least important thing in preaching is the sermon. It is not what one says so much as the fact that one creates an atmosphere of spiritual reality and powerfully moves souls in speech, not one word of which, perhaps, the hearers can remember. So the clergy might study these sermons, not to find food for new and original thought (it is not there), but to discover the art of spiritual expression and to learn how to reveal the heart's longing—if it is there to be revealed; and if it is not, then sermons like these will lay bare the preacher's lack to himself. It was this, probably, that made men of keen intellect listen to Father Stanton's preaching; and this that led such a man as Sir W. Robertson Nicoll to insist that the sermons were worth preserving and to send a stenographer to take them down, as they were preached extempore, lest they should be lost.

MISS MADELINE DOTY went to the women's peace congress at the Hague—that assembly of the saints which tried to whisper against the whirlwind. In *Short Rations: An American Woman in Germany* (The Century Co., \$1.50), she tells, with a sympathetic pen, about the trip and the subsequent meetings; but she is a practical woman as well as an idealist and one reads between the lines a clear-sighted judgment on the futility of the enterprise. Afterwards Miss Doty went to Germany, and a year later she was there again. Through her relations with the Social Democrats, she saw many things which the ordinary journalist missed. If her observations were exact, Germany cannot hold out much longer. Its people are starving (hence the title of the book) and everywhere are clamoring for the war to end.

A Litany for Use in Time of War is published in a four-page leaflet by Rev. F. F. Irving, B.D., Clevedon, England, and may be obtained at one cent and upward, according to quantity. Many in this country may be glad to secure samples and to use the Litany.



SARAH S. PRATT, EDITOR

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

UNDER the caption of Woman's Work, Red Cross now takes first place. Never in this land has there been a movement in which the world of womankind joined so simultaneously. The Red Cross inspiration is as far-reaching as dandelion seed; it fills the air, wafted by winds and settling everywhere. It seemed to reach the whole country at once. One tremendous, portentous utterance when on Good Friday we heard "America has declared War" started every needle in the world, it seemed. The knitting needle, the sewing needle, the machine needle—they speedily became the weapons of womankind.

"The bright little needle, the swift-flying needle
The needle directed by beauty and art,"

as the old poem has it, has taken a place of importance which surely must satisfy the most carping mid-Victorian.

"We are having a ripping time!" This is what one woman said—confidentially of course—lately as she tried to rip the close-set lock-stitches in a wrongly-made suit of pajamas which some other woman had begun. There is a good deal of argument at the sewing bees as to Red Cross standards of sewing. The fine sewers think them just right; the poor sewers consider them too exacting. The truth is that you cannot take an army of undisciplined sewers and bring them up to the top notch all at once. The American woman has been called on to sew; she has been importuned, shamed, spurred to this patriotic duty by flattery, satire, and appeals to her patriotism. Many have not needed this, but at any rate, she, the American Woman, is sewing as never before. That is, many of her are sewing and some are ripping;

"For some must sew and some must rip,
So runs the world away."

And she who rips must not condemn too harshly that woman to whom the making of a masculine garment has heretofore been a sealed secret.

"Buttonholes on the left side! How often must I remind you of this, ladies?" And this stern edict is heard with trembling by the tyro who must rip off something from one side of the garment and sew it on the other.

"I can't see what difference it makes to a sick man," some timid one at last ventures, "whether buttonholes are on one side or the other—and these are *all worked*—on the right side."

"They must be ripped—there *must be a standard*. If we are allowed to use our own standards we would certainly turn out a lot of highly original garments."

And so it is that while our young men are learning the bitterly wholesome discipline of camps their woman kin are feeling the discipline of the sewing room. And one of the beautiful things about this work—so comparatively practical and often coarse compared to the sewing which woman does ordinarily—is that much exquisite needlework is being freely used on it. Women work with as much care and interest as if they were making their daughters' *trousseaux*. Buttonholes worthy of a princess' lingerie go on these shirts and calico pajamas for French relief. Hems and seams and fells and gussets and collars and pockets—all of these are getting as much care from many women as would their own home sewing. A woman told me that she sewed one afternoon in New York with twenty-five women and no one spoke a word but the directress. All were engrossed with the work and the strong current of thought and feeling that is under and over and through it. The American Woman has risen to greater things, not industrially alone—her soul is growing.

THE SERIES OF ARTICLES in the *Spirit of Missions* telling how the Church came to various commonwealths of the country has shown that there is more of sentiment and pic-

turesque history connected with it than the average Churchman knows; in fact the coming of the Church is one of the most valuable and interesting parts of American history, being intermingled with the finest traditional lore of the land, with politics in a way, with statesmanship, with the history of many of the best families and some of the noblest men both of the laity and clergy.

A history by Mr. Joseph B. Doyle, author of a number of historic works, called *The Church in Eastern Ohio—With special reference to the parishes of Steubenville and St. James', Cross Creek*, is, so far as the writer knows, the first detailed, carefully written history of this kind of any church in the Mid-West. There have been histories of Trinity Parish, New York, histories of parishes connected with the Revolution, histories of some southern parishes. This one, a dignified book and not a mere pamphlet, is a fine addition to the literature of the whole Church and especially valuable to the dioceses contemporary with Ohio. This book is too full of interest for one to know just what to quote, but the initial chapter on pioneer Churchmen narrates the beginning of Church interest in Ohio when Gist and George Croghan—the famous King of the Traders—came from Pennsylvania to get definite information concerning the country and its Indian inhabitants. The latter of these explorers has been referred to as an "Irishman by birth and an Episcopalian by religion, when he permitted his religion to trouble him". The Doddridge family was one of marked importance at the beginning of the nineteenth century. Previous to his ordination in 1800 Dr. Doddridge depended for his livelihood on chance offerings which were pretty scanty. His wife gave the information that he was too poor to have a second suit of clothes and that he was frequently obliged to remain at home incognito on Saturday afternoons while she made his clothing presentable for Sunday. There is much of the life and work of Bishop Chase also, and of the part played by members of his family. During the civil war St. Paul's was loyal to the Government, and this note has a smack of present-day affairs:

"Cincinnati, Dec. 9, 1863. Received of Miss Mary Chase for the U. S. Christian Commission, one box of hospital stores valued at \$60, the contribution of St. Paul's Sabbath school, Steubenville, Ohio. We have this day forwarded the box to Nashville. It contains a most admirably selected stock of such stores as we need. In behalf of the soldiers we return thanks. J. M. Masley, secretary."

Visitors in some Ohio churches to this day wonder at the absence of certain symbolism generally used in the American Church, and this is explained in the interesting chapter on the Oxford Movement toward which Bishop Mellvaine held a very unsympathetic, in fact, intolerant, attitude. In writing this chapter the author is much more than local; in fact the mark of the thorough Churchman is over the whole book. "The Vested Choir" is another chapter treated in a large way and of value apart from its local application. Of the work of the many good women who played the organ in these early parishes, allowed the meetings to be held at their homes, and did all those things for which Churchwomen have been noted from the beginning of time, there is not space to speak, but full honor has been given them by their enthusiastic historian. The history is brought down as late as 1913. The book has many pictures of churches, schools, and early Churchmen. It is published by H. C. Cook, Steubenville, Ohio.

A CHURCHWOMAN writes:

"I was glad to see the paragraph straightening out the matter of the names of the King's Daughters and the Daughters of the King. In November, 1885, I began to attend the little Church of

the Holy Sepulchre (now the Resurrection), and although I was not in Mrs. Franklin's (or Francklyn) Bible class, she asked me to join this society of the Daughters of the King which was then composed only of her Sunday school class. She told me that she had thought of calling it 'The Daughters of the Cross.' I think none of us had an idea that it would spread as it has through the Church. I have been extremely puzzled that Mrs. Franklin's name is not oftener mentioned in connection with the Daughters. We constantly hear the name of the founder of St. Andrew's and of the honor paid to him."

In the several handbooks officially sent out by the Daughters of the King, Mrs. Franklin receives full honor for the inception of this beautiful idea.

IN GALLATIN ROAD, Nashville, Tennessee, stands a good-looking, spacious residence built of brick and with roomy porches known as "Paradise Home". Truly a pretentious name until one understands whose home it is. Then the significance of the name appears for it is a home for homeless children from one day old to sixteen years. The field over which this Home works is in the mountains, especially those of Tennessee. Much has been written of late about the meager, neglected life of the mountain child, and the Church through the Auxiliary and otherwise is trying feebly, but in the best way it can, to give these children some elementary education. But this Paradise Home offers much more than the mountain school. At the head of its board are two priests of the Church, Archdeacon Thomas D. Windiate and the Rev. Prentice A. Pugh. Of course this Home provides only a temporary place for many who come to it, as the children are placed in permanent homes as soon as it is thought suitable. After being trained in manners and in religion, after being made physically fit by good food and out-door life in the pleasant grounds, after being trained to wait on themselves and to be thoughtful of others, these children of the Home are desirable, and when a good home offers a child is transferred to it, the managers keeping in touch with the child in its new environment. Children so placed must be insured good treatment and no degrading service must be demanded of them. The guardians must report to the Home as to the physical, mental, and moral condition of the child once in the year and send a teacher's report of its educational progress. Three references, one of which must be a minister, are required to secure children from this Home.

Perhaps just now when all hearts are a little more tender toward childhood and many are thinking of the "Fatherless Children of France", some Churchwomen may find it convenient to do something for these little ones of our own land. The matron says: "We need groceries, new and second-hand clothing, shoes, sheets, and money to buy, afterwards, a permanent home that we may extend our activities. We need good, Christian homes for these children". Freight and express may be sent to 511 Gallatin Road, Nashville; money may be sent to Archdeacon Windiate, 1916 Grand avenue, Nashville, Tenn.

THE ANNUAL MEETING of the Springfield branch of the Auxiliary was referred to in a recent letter as the thirteenth; whereas it was the thirtieth. This branch was one of the first organized in the Mid-West. A tentative plan for the Sunday school as a Junior Auxiliary is to be tried in the Church of the Redeemer, Cairo, this summer. Each of the nine classes is to take a different country, as Alaska, Brazil, Hawaii, China, Japan, and give a programme on the fourth Sunday of each month, which is Missionary Sunday. It is hoped to know more of this in the autumn.

THE MAINE BRANCH of the Woman's Auxiliary sends out its thirty-ninth report containing unusual features in its Society for Isolated Churchwomen and its Altar Society. This latter has four officials, including directresses for the departments of silk embroidery and of linen embroidery. The president, Mrs. Herbert Payson of Portland, has a short and strong address in which she says:

"Early in February at Pittsfield, Mass., I heard a negro say: 'There is no reason why the negro should not have the ideals, and be as clean a man as the white man. He is beginning to realize his opportunity, the opportunity given by the white man, and it is for him to prove that even in the South the black and the white

can live side by side on an equal plane of morality and clean living. The negro is learning, and if the call comes there is no alien race which will respond more quickly or show greater loyalty to the flag, to the government of the United States, than the negro.' Within the past week, I have seen the same note sounded in an address reported in one of our daily newspapers and again in the *Southern Missioner*, published by the industrial school at Lawrenceville, Va. And we Christians of the white race can surely learn much from these statements. We must see that the opportunity be given not only to the colored people of the South, but to the white people of the southern mountains, to the Indians of the western plains, and to all alien races within our borders.

"And the opportunity must not only be one of education, of social service, but of Christian missionary fellowship. As we heard emphasized last night, the English Pilgrimage of Prayer of last year (from which we took the name and adopted the idea, though differing in its method of pilgrimage) and the present English Mission of Repentance and Hope are an outgrowth of the war. Education, social service, were not enough. The nation felt the need of prayer, the need of repentance, to strengthen hope. And we should learn our lesson from England; we should feel the need of that lesson; our Pilgrimage of Prayer should have brought us nearer to those of all nations who in suffering and sorrow have again found God. Let us work with the Red Cross, with the Navy League; let us provide all we can for the comfort and physical safety of those ready to give their lives for their ideals. Through Y. W. C. A. or Y. M. C. A., or other organizations, let us watch over those in our midst, giving them all assistance possible in combating and conquering temptation."

"NUNC ASSIMILAVIMUS"

Air: "Maryland, my Maryland"

Nunc assimilavimus
Solam unam artem.
Maxime amavimus
Unam orbis partem.
Linguas non intelligo,
Numeras non numero,
Semper, semper sed amo
Universitatem.

Litteras—ad puellas,
Artesque—amoris,
Scio, et scientias
Vini fortioris.
Doctus sum in legibus
Fractis jam compluribus;
Sed cognosco melius
Gloriam honoris.

Puella pulcherrima,
Pueri et fratres,
Bibitote pocula,
Bibiteque patres.
Patria carissima,
Alma mater domina
Est Sewanee, maxima
Mater inter matres.

LOUIS TUCKER.

I COME FROM a work among men who are doing the lowlier tasks of the ministry in small towns and rural communities, amid every possible discouragement. I find there many a tragic failure; but over and again I meet men who do their work with such ready cheerfulness and with so glad a heart that it all humbles me to the dust. I leave them, ashamed that I ever thought of the discouragement. These are the men who are real pastors of their people, true shepherds of souls; and their every service meets with such ready response, their lives are filled with such simple friendliness, they are blessed with such gratitude and affection, that one begins to understand the compensations of service. Not always do reticent village folk express their affection in words; but friendship always begets friendship, and one can feel that which is rarely openly expressed. One sees it best as it is reflected in the faces and echoes in the kindly hearts of the clergy themselves.—*Bishop Fiske.*

GOD WILL NOT let us be without pleasures of our own. The fields are full of such: flowers, verdure, beautiful plants at every step; birds everywhere; and then an air all perfumed.—*Eugénie de Guérin.*

Church Kalendar



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

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

AFRICA
 Miss M. S. Ridgely.

ALASKA
 Rev. Guy H. Madara.

CHINA
HANKOW
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago)
 Miss Grace Hutchins (address direct, 165 Beacon street, Boston).
 Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).
 Mr. J. A. Wilson, Jr. (in Third Province).

JAPAN
TOKYO
 Rev. R. W. Andrews.
 Rev. J. A. Welbourn.

THE PHILIPPINES
 Rev. R. T. McCutchen (in Fifth Province).
 Deaconess Hargreaves.

PORTO RICO
 Rev. E. A. Whittle.

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

Personal Mention

THE Rev. JOSEPH BAKER has accepted a call to Overwharton parish, Stafford county, Va., to take effect September 1st.

THE Rev. M. BELKNAP has assumed charge of St. John's Church, Jackson, Wyo., and should be so addressed.

THE Rev. DRAYTON R. BLASKE, having become rector of Emmanuel Church, Hastings, Mich., should be addressed at 329 West Center street.

THE Rev. E. V. COLLINS has accepted appointment as chaplain of Bellevue Hospital, New York City, beginning July 1st.

THE Rev. GEORGE WASHINGTON DAME, D.D., has resigned the rectorship of All Saints' Church, Reisterstown, Md.

THE Rev. WILLIAM T. ELMER has resigned his position as headmaster of St. Paul's School and assistant at Old St. Paul's, Baltimore, and began work July 1st as rector of All Saints' Church, Reisterstown, Md., and chaplain of Hannah More Academy.

THE Rev. LEROY ELTRINGHAM commenced his rectorship of St. Stephen's Church, Catasqua, Pa., on July 1st.

THE Rev. CHARLES W. FORSTER has resigned the rectorship of St. James' Church, Providence, to accept charge of Emmanuel Church, Newport, R. I., to take effect September 30th.

THE Rev. A. GORDON FOWKES of the diocese of Fond du Lac has accepted appointment for one year to mission work in Wyoming. His address is Big Piney, Wyo.

THE Rev. JOHN E. GERSTENBERG is now vicar of Christ Chapel, Brooklyn, N. Y.

THE Rev. W. J. HAMILTON should now be addressed at Hogsburg, N. Y.

THE Rev. WILLIAM H. HAUPT of Powell, Wyo., has been elected secretary of convocation of the missionary district of Wyoming, and has appointed the Rev. Alan R. Chalmers of Cody as assistant secretary.

THE Rev. W. F. HIGBY, for some time director of Religious Education for St. Mark's parish, Berkeley, Cal., has resigned his charge.

THE Rev. PAUL B. JAMES, who for the past year has served as private secretary to the Bishop of Wyoming, has been appointed by Bishop Thomas to have charge of missions in Platte and Goshen counties, Wyoming, and also as Rural Dean of the Platte, with headquarters at Torrington, Wyo.

MR. MORTEN JOSLIN, until recently pastor of a Presbyterian church in Colorado Springs, Colo., has been received as a candidate for holy orders by the Bishop of Colorado, and transferred as such to the district of Wyoming, where he has been given charge of the work at Medicine Bow and Hanna, with residence in Laramie, under the supervision of the Dean of the Cathedral.

THE Rev. C. J. LAMBERT should be addressed at Pierrepont Manor, N. Y.

THE Rev. J. P. McCULLOUGH has resigned from the charge of St. Matthew's Mission, Berkeley, Cal.

THE Rev. Dr. F. S. PENFOLD, rector of St. Luke's Church, Racine, Wis., has been appointed chaplain of the First Wisconsin Field Artillery with the rank of First Lieutenant, and has gone with his regiment to Camp Douglas, Wis.

THE Rev. LESTER LEAKE RILEY on July 1st became rector of Christ Church, Springfield, Illinois.

THE Rev. ARCHIBALD W. SIDERS will be advanced to the priesthood July 2nd by Bishop McElwain and will become rector of Grace Memorial Church, Wabasha, Minn.

THE Rev. JOSEPH E. WILLIAMS has taken up his work as rector of St. Paul's, Prince Frederick, and Christ Church, Port Republic, Md.

THE Rev. C. A. WILSON is now rector of Zion Church, Oconomowoc, Wis.

Summer Addresses

MR. CHARLES G. BAIRD of the Philadelphia Divinity School has been assigned vacation work at Meeteetse, Wyo.

DURING July the services at Emmanuel Church, La Grange, Ill., will be taken by the Rev. E. A. BAZETT-JONES of the Cathedral Staff.

THE Rev. ROBERT BELT, vicar of Old Swedes, Wilmington, Delaware, will spend July at Marblehead, Mass.

MR. HOWARD R. BRINKER of the Philadelphia Divinity School has been assigned work for the summer at Lusk and Glenrock, Wyo.

MR. ALFRED L. DU DOMAINE of Nashotah House has been assigned summer work at Sundance, Wyo.

MR. JOHN S. GILLESPIE, recently of the Berkeley Divinity School, has been given work for the summer at Lovell, Deaver, and Greynull, Wyo.

BISHOP GRISWOLD should be addressed during July and August at Richards' Landing, St. Joseph Island, Ont.

THE Rev. T. N. HARROWELL is supplying at Christ Church, Woodlawn, Chicago.

THE Rev. ALFRED E. JOHNSON may be addressed at "The Pequot," Oak Bluffs, Mass., during July.

ARCHDEACON LAWRENCE of Americus, Ga., will supply at St. Bartholomew's Chapel, New York City, for the month of August.

THE Rev. J. H. LEVER may be addressed during July and August at Pleasant View Beach, R. I.

DURING July the Rev. ARTHUR H. MARSH should be addressed at Blair, Nebr. He will return to Omaha for the regular Sunday service during that time.

THE Rev. OSCAR FITZLAND MOORE is in charge of St. Andrew's-by-the-Sea, Hyannisport, Cape Cod, during July and August. Mr. Moore and family are spending the summer at Barnstable, Cape Cod, Mass.

THE Rev. HENRY MOTTET, D.D., should be addressed at Provincetown, Mass.

THE Rev. H. S. MUSSON should be addressed until further notice at 371 Walmer Road Hill, Toronto, Canada.

THE Rev. F. B. REAZOR, D.D., should until further notice be addressed at MacMahan, Maine.

THE address of the Rev. JAMES SHEERIN during July and August will be Box 32, East Marlon, L. I., N. Y., where he will be in charge of St. Thomas' Summer Home for Mothers and Children of St. Thomas' parish, New York City.

THE Rev. L. W. S. STRYKER will spend the months of July and August in Philadelphia. He will have charge of the services of St. Paul's Church, Cheltenham (Post Office, Ogontz, Philadelphia, Pa.).

THE Rev. E. R. WILLIAMS should be addressed until September 1st at Box 191, Hyannisport, Mass.

THE Rt. Rev. JAMES S. WISE, D.D., Bishop of Kansas, will pass the months of July and August at Richards' Landing, St. Joseph Island, Ontario.

DEGREES CONFERRED

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE, CAN.—At the convocation, June 21st, D.D. (*jure dignitatis*) upon the Rt. Rev. Dr. JOHN CHARLES ROPER, Lord Bishop of Ottawa, and the Rev. EDWARD ARTHUR DUNN, Bishop-elect of British Honduras.

ORDINATIONS

DEACONS

ARKANSAS.—On Sunday, June 24th, in St. Mark's Church, Pulaski Heights, Little Rock, Bishop Winchester ordained to the diaconate Mr. SAMUEL ELI WELLS and Mr. JERRY WALLACE, Mr. Wallace being presented by the Rev. E. W. Saphoré, and Mr. Wells by the Rev. C. P. Parker, who also preached the sermon. Mr. Wells remains in charge of St. Paul's Mission, Little Rock, and Mr. Wallace of St. Mark's Church, Pulaski Heights.

KYOTO.—At Holy Trinity Church, Kyoto, on Saturday, May 26th, JIRO SASAKI, an alumnus of the Berkeley Divinity School, was made deacon by the Bishop of Kyoto, the Rt. Rev. H. St. G. Tucker, D.D. The Rev. Kishiro Hayakawa, principal of St. Agnes' School, Kyoto, another Berkeley alumnus, was the preacher. The candidate was presented by the Rev. R. Ohashi, who was that day leaving to take up missionary work in Formosa, as the representative of the Nippon Sei Ko Kwai. Mr. Sasaki has been called to succeed Mr. Ohashi at Christ Church, Kanazawa.

NEBRASKA.—On the Nativity of St. John Baptist, June 24th, in the Church of the Holy Trinity, Lincoln, Mr. LOUIS EUGENE WETTLING was ordered deacon by the Bishop of the diocese, who also preached the sermon. The candidate was presented by the rector, the Rev. S. Mills Hayes, L.H.D., who will have the direction of the newly ordained deacon during his term of service at Grace Church, Columbus.

OHIO.—At Gambier, Ohio, on Sunday, June 17th, Bishop Leonard ordained to the diaconate five graduates from the Divinity School, all candidates from the diocese of Ohio; CHARLES THOMAS HULL; NATHANIEL RUE HIGH MOOR; ERIC MORRELL TASMAN; WILLIAM CLINTON SEITZ and WALTER FREEMAN WHITMAN. The Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, preached the sermon.

TENNESSEE.—At All Saints' Chapel, University of the South, Sewanee, Tenn., June 7th, E. M. BEARDEN, J. C. MITCHENER, WARNER FORSYTH, by the Rt. Rev. Thomas F. Gailor, D.D. They were presented by Dean C. K. Benedict; the Litany was said by the Rev. A. C. Kilheffer; the sermon was preached by the chaplain, the Rev. H. D. Phillips. Mr. Bearden will continue his studies at Sewanee. Mr. Mitchener assumes charge of the work at Mt. Pleasant, and Mr. Forsyth will work in the diocese of Arkansas.

DEACONS AND PRIESTS

MINNESOTA.—On Trinity Sunday, June 3rd, in the Cathedral at Faribault Bishop McElwain ordained ALFRED GILLILAND MILLER to the diaconate and advanced the Rev. MESSRS. GUY CLIFTON MENEFFE, JAMES BENFORD SMITH, and EDWIN CLARE ATRINSON to the priesthood. The Rev. James H. Young, D.D., preached the sermon, and the Very Rev. Frank Zoubek, the Rev. F. F. Kramer, D.D., and the Rev. Duncan Weeks assisted in the sermon and in the laying on of hands.

NEW HAMPSHIRE.—The Rev. CHARLES H. COLLETT was ordained to the priesthood and Mr. WILLIAM WHITTLE was ordered deacon in St. Paul's Church, Concord, Thursday, June 21st, by the Rt. Rev. E. M. Parker, D.D. The sermon was preached by the Rev. S. S. Drury, D.D., rector of St. Paul's School, Concord. Mr.

Collett will continue to teach at St. Paul's and to have charge of St. Luke's Mission, Concord. Mr. Whittle is to live at St. Timothy's Mission, Concord, with the Rev. Robert Johnson, recently ordained at Berkeley Divinity School, Middletown, Conn., and together they are to have charge of St. Timothy's and Grace Missions, Concord, and St. Stephen's Church, Pittsfield. Mr. WILLIAM SPOFFORD was ordained deacon in Trinity Church, Claremont, by Bishop Parker on Trinity Sunday. He will serve at North Woodstock, in the mountains, during the summer and will then go to St. Paul's School to teach and have charge of the congregation of St. Paul's, Millville, which is drawn from the people around St. Paul's School.

NEW YORK.—Bishop Burch held a special ordination in the Cathedral of St. John the Divine on St. Peter's Day, when the Rev. WILLIAM C. CRAVNER of the clergy staff of Grace Church was advanced to the priesthood. At the same time and place ALBERT J. M. WILSON and THOMAS A. F. COLLETT were made deacons. Mr. Wilson was presented by the Rev. Dr. A. R. Mansfield. Mr. Collett was presented by Canon Nelson. Mr. Cravner was presented by the Rev. Benjamin M. Washburn. The Rev. Henry T. Scudder, rector emeritus of Christ Church, Tarrytown, preached the sermon. Mr. Wilson will be curate at St. Matthew's Church, New York City, assisting the Rev. Dr. Arthur H. Judge. Mr. Collett will have charge of several mission stations connected with St. Mary's Church, Tuxedo.

PRIESTS

CUBA.—On Wednesday, June 20th, at the opening service of the convocation, the Rev. SIMON E. CARRERAS, deacon, of Camaguey, was advanced to the priesthood by the Bishop of Cuba. His presenter was the Rev. C. E. Snavely of La Gloria, Cuba; the preacher was the Rev. J. M. Lopez-Guillen of Preston, Cuba, the epistoler was the Rev. Mr. Snavely, and the gospeler was the Ven. W. W. Steel. The Litany was said by the Rev. W. H. Decker of the Isle of Pines.

FLORIDA.—On Tuesday, June 19th, in St. Paul's Church, Quincy, Florida, the Rt. Rev. Edwin G. Weed, D.D., advanced to the priesthood the Rev. WALTER LEE LOFLIN. The sermon was preached by the Bishop. The Rev. J. William Foster, D.D., presented the candidate. The following priests joined in the laying on of hands: The Rev. Messrs. Walter C. Carell, J. H. Webber-Thompson, Francis Yarnall, J. William Foster, and Archdeacon Wyllie. The Rev. Mr. Loflin continues in charge of St. Paul's Church, Quincy.

KYOTO.—On June 7th at St. Mary's Church, Kyoto, the Rev. FRANK DEAN GIFFORD was ordained priest by the Bishop of Kyoto. The candidate was presented by the Rev. Roger A. Walke, priest in charge of St. Mary's Church, and the Rev. Charles Sweet of Tokyo was the preacher. Mr. Gifford is an alumnus of the General Theological Seminary and came out to Japan in September, 1916.

MONTANA.—At St. Mark's Church, Havre, at the sessions of diocesan convention, June 17th, the Rev. ROBERT JOHN JENSEN was advanced to the priesthood by Bishop Faber. The candidate was presented by the Rev. Charles F. Chapman, and several clergymen at the convention joined in the laying on of hands.

NEWARK.—The Rev. JOHN FREDERICK HAMBLIN was ordained to the priesthood on Sunday, June 24th, St. John Baptist Day, by the Bishop of Newark. The Rev. Mr. Hamblin was presented by the Rev. William C. Rodgers, D.D., president of St. Stephen's College; the Rev. Francis J. Hall, D.D., preached the sermon, and the Rev. Sidney E. Sweet read the Litany. Others present and assisting were the Rev. Mr. Lighthipe, the Rev. Mr. Honeyman, and the Rev. Gilbert L. Pennock. Mr. Hamblin continues at the Church of St. Mary Magdalene, Newark. A beautiful individual communion service was presented to him by members of the parish.

OHIO.—On Sunday, June 24th, being the Feast of St. John the Baptist, in Quarry Chapel of Harcourt parish, Gambier, the Rev. WILLIAM JOHN BARRETT, M.D., was ordained to the priesthood by the Bishop of Ohio. Preacher, the Rev. A. S. Winslow; presenter, the Rev. Dr. D. F. Davies. The Rev. O. E. Watson united with the above named presbyters in the laying on of hands. Dr. Barrett is in charge of Grace Church, Harbor, Ashtabula.

OREGON.—On the Third Sunday after Trinity, the Nativity of St. John Baptist, at the Pro-Cathedral of St. Stephen the Martyr, Portland, Bishop Sumner advanced to the priesthood the Rev. FREDERICK GEORGE JENNINGS, in charge of St. James' Church, Coquille, and adjacent missions. The sermon was preached by the Ven. H. D. Chambers, and the candidate was presented by the Very Rev. E. H. McCollister.

SHANGHAI.—On Wednesday, the 30th of May, at St. John's Pro-Cathedral, Shanghai, China, the Rt. Rev. Frederick R. Graves, D.D., ordained to the priesthood the Rev. MONTGOMERY HUNT THROOP, deacon. The candidate was presented by the Rev. C. F. MacRae, and the Bishop preached the sermon.

SOUTH CAROLINA.—On Wednesday morning, June 20th, in the Church of the Good Shepherd, York, the Rev. OLIVER J. HART was advanced to the priesthood by the Bishop of the diocese, assisted by the Rev. Dr. John Kershaw, the Rev. Dr. Mercer P. Logan, the Rev. Nathan Matthews, and the Rev. T. Tracey Walsh, rector of the parish. The sermon was preached by Dr. Kershaw, and the candidate was presented by his rector, Mr. Walsh. Mr. Hart is Dr. Kershaw's assistant at historic St. Michael's Church, Charleston.

BORN

LADD.—At Middletown, Conn., on St. John Baptist's Day, to the Rev. and Mrs. W. P. LADD, a son, JOHN.

DIED

FAIRBANKS.—ELOISE, beloved wife of Adolphe St. A. FAIRBANKS, died suddenly in Muskegon, Mich., July 25th.

Jesu, mercy!

KIDNER.—On Tuesday, June 19th, in Boston, KATHARINE CLINTON KIDNER, beloved wife of the Rev. Reuben Kidner.

LANSDALE.—In Hillsborough, Cal., June 23rd, MARY NICHOLS LANSDALE, wife of Mr. Phillip Moylan Lansdale and eldest daughter of Bishop and Mrs. Nichols.

SHERMAN.—On Sunday, June 24th, St. John Baptist's Day, the Rev. RICHARD M. SHERMAN, rector of St. Bartholomew's Church, White Plains, N. Y. Funeral services were held from the Cathedral of St. John the Divine, New York, on Tuesday, June 26th.

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.

WANTED

POSITIONS WANTED—CLERICAL

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

RECTOR DESIRES CHANGE. Ten years in present place. Will take long term locum-tenency. Correspondence invited. Address D. P., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

POSITIONS OFFERED—MISCELLANEOUS

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

CATHOLIC CHURCHWOMAN wanted to teach primary classes in mountain mission school. Must be able to play organ for Church services. Address Rev. R. R. HARRIS, Christ School, Arden, N. C.

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

POSITIONS WANTED—MISCELLANEOUS

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

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

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

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

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

MINISTER'S DAUGHTER desires position as expression and athletic teacher. Will consider English, History, or grades. Good references. Address L. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The San Diego, Calif., commission reports that in two years, with over 500 recitals, the big four-manual Austin organ has never once failed to respond to the demands upon it. This is an answer to the question of reliability. AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

ONE-THIRD DISCOUNT on Bondopticons to reduce stock. Supply limited. Religious slides and lectures for sale or rent. GEORGE W. BOND, 12 W.I. Washington street, Chicago.

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

ALTAR BREADS, ALL VARIETIES. Circular sent. Address MISS BLOOMER, Box 173, Peekskill, N. Y.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-Measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

ROOMS FOR RENT—MASSACHUSETTS

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

EDUCATIONAL

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

NEEDLECRAFT

NEEDLECRAFT: 12 months for 35 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, \$1.00 a year.

MEMORIAL

CAROLINE RENARD

In loving memory of CAROLINE RENARD, widow of Daniel Renard, Sixth Pennsylvania Cavalry, U. S. Army.

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

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free

services in connection with any contemplated or desired purchases are offered.

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

BOOKS RECEIVED

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

Longmans, Green, & Co. New York.

The Work of St. Optatus, Bishop of Milevis, Against the Donatists. With Appendix. Translated into English with Notes Critical, Explanatory, Theological and Historical. By the Rev. O. R. Vassall-Phillips, B.A., Balliol College, Oxford, Priest of the Congregation of the Most Holy Redeemer. \$4.00 net.

Lectures on the Church and the Sacraments. By P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead; and Dean of the Faculty of Theology in the University of London. \$2.00 net.

E. P. Dutton & Co. New York.

The Golden Days of the Early English Church, From the Arrival of Theodore to the Death of Bede. By Sir Henry H. Howarth, K.C.I.E., D.C.L., F.R.S., F.S.A., President of the Royal Archeological Institute and Trustee of the British Museum, Author of *The Lives of Pope Gregory the Great and Augustine the Missionary, The History of the Mongols*, etc. With illustrations, Maps, Tables, and Appendices. Three volumes. \$5.00 each, net.

Richard G. Badger. Boston.

Mental Antidotes for Many Ills. By George R. Wood. \$1.00 net.

Houghton Mifflin Co. Boston.

Papers from Picardy. By two Chaplains, the Rev. T. W. Pym, C.F., Chaplain of Trinity College, Cambridge, and the Rev. Geoffrey Gordon, C.F., Author of *An Interpreter of War*. \$1.50 net.

Brothers in Arms. By E. Alexander Powell. 50 cts. net.

Community Drama. Its Motive and Method of Neighborliness. An Interpretation. By Percy MacKaye. 50 cts. net.

Russell Sage Foundation. New York.

A Seasonal Industry. A Study of the Millinery Trade in New York. By Mary Van Kleeck, Director Division of Industrial Studies, Russell Sage Foundation. \$1.50 net.

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

Church Ornaments and Their Civil Antecedents. By J. Wickham Legg, Hon. Doctor of Letters in the University of Oxford; Chairman of the Council of the Henry Bradshaw Liturgical Text Society. \$2.00 net.

The Christian Symbolic Publication Society. 901 Belmont Ave., Chicago, Ill.

The Canons and Decrees of the Sacred and Ecumenical Council of Trent Celebrated under the Sovereign Pontiffs, Paul III, Julius III, and Pius IV. Translated by the Rev. J. Waterworth. \$1.50 net.

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Bldg., Philadelphia.

Heroes of the Campus. The Records of a Few of Those Knightly Souls Who, Burning Out for God, Kindled Unquenched Fires in the Lives of Their Fellow Students. By Joseph W. Cochran. 60 cts. net.

J. B. Lippincott Co. Philadelphia.

Church Advertising: Its Why and How. Papers delivered before the Church Advertising Section of the Twelfth Annual Convention of the Associated Advertising Clubs of the World. Compiled by W. B. Ashley, Executive Secretary, Church Advertising and Publicity Department; Former Associate Editor of *Christian Herald*. \$1.00 net.

International Historical Society. 171 Madison Ave., New York.

The Hand Invisible. Edited by E. B. Harriett. \$1.75 net.

Macmillan Co. New York.

The City Worker's World. By Mary Kingsbury Simkhovitch. \$1.25 net.

PAMPHLETS

From the Author.

A Form of Supplication and Intercession for the restoration of the world's peace and for Divine Guidance for all men. St. Mary's Guild of Intercession, Christ Church, Norfolk, Va.

Catalogue of Andover Theological Seminary, Cambridge, Mass., 1916-1917.

Twenty-fourth Annual Address of the Rt. Rev. A. C. A. Hall, D.D., to the Convention, Diocese of Vermont, June, 1917.

Outlines of Religious Instruction Suggested for Parochial Use. Prepared by a Committee of the Board of Religious Education of Central New York.

Longmans, Green, & Co. New York.

The Theological Bearings of Certain Extra-Liturgical Uses of the Blessed Sacrament. Reprinted from *The English Church Review*. With a Preface in reply to Dr. Stone by Charles Gore, D.D., Bishop of Oxford. 20 cts. net.

University of Chicago Press. Chicago, Ill.

Circular of Information: Rush Medical College, Seventy-fifth Annual Announcement. Vol. XVII., No. 5, May, 1917.

Presbyterian Board of Publication and Sabbath School Work. Philadelphia.

An Old-Fashioned Home. By J. Wilbur Chapman. 3 cts. net.

400th Anniversary of the Protestant Reformation. 5 cts. net. \$3.00 per 100.

Hartford Seminary. Hartford, Conn.

Commencement Number, Hartford Seminary Foundation Bulletin. Vol. IV., No. 1, June, 1917.

Government Printing Office. Washington, D. C.

The Single Tax—What it is and Why We Urge it. Speech of Hon. Warren Worth Bailey of Pennsylvania, in the House of Representatives, January 24, 1917.

Educational

SATURDAY, June 16th, was closing day at St. Mary's School, Concord, N. H., at the graduating exercises in the gymnasium, Bishop Parker presided and announced the prizes. Diplomas were presented to four pupils. The address was given by the Hon. Henry C. Morrison, Commissioner of Education for New Hampshire. Bishop Parker in his closing address referred to plans for moving the school to a place already bought on the outskirts of the city. The commencement sermon was preached in St. Paul's Church Sunday evening by the Rev. James Clarence Jones, Ph.D.

THE GAMBIER Summer School was held at Gambier, following the commencement at Kenyon College, Wednesday, Thursday, and Friday, June 20th to 22nd, the Rev. Franklyn C. Sherman presiding, with attendance of about fifty. The speakers were the Rev. Dr. Fosbroke, who gave two lectures on The Prophet Isaiah; the Rev. L. P. Edwards, who spoke on The Church and Society, and The Social Treatment of Crime; the Rev. B. S. Easton, D.D., who gave two lectures on the Book of Revelation; and the Rev. D. F. Davies, D.D., who spoke on The Theology of Ridley. The Rev. Edmund C. Mapes was elected secretary. During the same three days the women of the dioceses of Southern Ohio and Ohio held at Gambier a School for Parochial Workers, the chief speaker being the Rev. Dr. W. E. Gardner. The Gambier Summer School and the School for Parochial Workers, both of which will meet at Gambier next year, have arranged for at least one joint session each day.

COMMENCEMENT at Kenyon College and Bexley Hall took place at Gambier, Ohio,

(Continued on page 334)

ANNUAL CONVENTIONS

SUMMARY

MONTANA provided that all missionary salaries should be paid in full monthly by the diocesan treasurer. Pension fund canons were adopted.—CUBA'S work was routine. It passed legislation bringing itself into line with the recent action of General Convention.—WYOMING urges the formation of a Rocky Mountain province.

MONTANA

STRENUOUS EFFORT had been made to prepare the new granite structure of St. Mark's Church, Havre (Rev. L. J. Christler, rector), for the sessions of the fourteenth annual convention, which met on June 17th. Neither windows nor doors were in place, but the roof was on and chancel furniture and pews had been placed on the rough floor, and despite its incompleteness the space had taken to itself the atmosphere of religion.

Morning Prayer said by the Rev. Messrs. Charles F. Chapman and Robert J. Jensen was followed at 10:30 with a brief form for the opening of a church, which was said by the Bishop. Afterward came the service for the ordination of a priest, when the Rev. J. W. Hard was the preacher. The candidate, the Rev. Mr. Jensen, was presented by the Rev. Mr. Chapman. A number of the attending presbyters joined with the Bishop in the laying on of hands.

The Bishop was assisted in the administration of the Holy Communion by the archdeacon, and the rector of the parish; the Rev. F. R. Bateman read the Epistle and the Rev. F. B. Lewis the Holy Gospel. The offering was taken for the work of the Red Cross. Mr. Jensen will continue as assistant to the Rev. Charles F. Chapman in St. John's parish, Butte, where there are two mission churches.

On Sunday evening Bishop Faber delivered his annual address, in which he reviewed the work in the diocese, laying special emphasis upon the plans and prospects for the ensuing year. He paid a most beautiful and discriminating tribute to Bishop Brewer and his work; and he made a strong appeal for a noble, high-minded, and self-sacrificing patriotism in fighting against the fearful tyranny and frightful evil which threatens the civilization of the world.

On Monday the convention assembled for business. The Rev. Frank B. Lewis, secretary for many years, was unanimously re-elected to that office, and the Rev. Lee H. Young was made assistant secretary. Mr. J. Henry Longmaid, who has been treasurer of the diocese for many years, resigned, and the Rev. Frank Bogart of Helena was elected. The report of the treasurer of the Episcopate Fund showed that the fund had passed the \$100,000 mark.

Mr. Edward C. Day of Helena was appointed chancellor.

The Rev. Frank B. Lewis, the Rev. Charles P. Bennett, and the Rev. Charles F. Chapman were appointed examining chaplains.

The Standing Committee: The Rev. Messrs. Francis R. Bateman, James L. Craig, Charles F. Chapman; Messrs. Wellesley C. Messias, Allen P. Bowie, Fidel Huber.

The regular business of the convention was transacted with despatch. Some changes

were made in the missionary canon looking to greater efficiency and to greater centralization of the work. It was decided to adopt the plan of having all money given for salaries in the various missions sent to the treasurer of the diocese. And on the first of every month he will send a check to the missionaries for the full amount of their salaries.

Considerable time was taken up with the discussion of the Pension Fund system, and machinery was created for operating it in the diocese. Protests were ordered sent to the General Pension Fund Commission in regard to several points to which there seem to be strong and valid objections.

On Monday evening there was a missionary meeting with addresses by the Rev. G. Victor Bell of Malta, the Rev. J. W. Heyward of Hamilton, and the Bishop.

Tuesday was taken up with business. And the lunch hour was given over to the celebration of the twenty-fifth anniversary of the organization of woman's work in Montana. Mrs. Clinton H. Moore, treasurer, Miss Mary Lewis, Archdeacon Hooker, the Rev. Charles H. Linley, the Rev. Frank B. Lewis, and Bishop Faber were the speakers.

Wednesday was woman's day, and after Holy Communion at 9:30 was largely devoted to reports of the work and to the discussion and adoption of a new constitution and by-laws.

At the close of the convention, much to the surprise of many, St. Mark's Mission, Havre, made application to be admitted as a parish into union with the convention, and after due consideration was so admitted. Thus the Rev. L. J. Christler is beginning to see some of the fruits of his long and self-sacrificing labor in this vast and rapidly developing field.

CUBA

THE ELEVENTH annual Convocation of the District of Cuba was held in Havana on June 20th and 21st. The opening service in Holy Trinity Cathedral consisted of the full order for the ordination of a priest, together with the reception of an ex-Roman priest into this Church. The Rev. S. E. Carreras of Camaguey was ordained Priest. The Rev. Pablo Muñoz y Diaz, formerly a Roman priest, was formally received into the ministry of this Church, after replying to the questions in the order for the ordination of priests, and reading a renunciation of the errors of the Church of Rome and all allegiance to it. Mr. Muñoz will be in charge of Calvario Mission, Jesus del Monte. He is one of three ex-Roman priests who have been seeking admission to our ministry; the other two are still on probation. An ex-Methodist minister is in the same position.

Business sessions were held in the Cathedral school building, those of the second day being preceded by Holy Communion at which Mr. Carreras was the celebrant, this being his first celebration.

Although political conditions in the Island are still very unsettled, and some delegates were three days on the trip to Havana, there was a very full representation, only one priest being unable to attend.

The work of the convocation was entirely routine, the only matters of importance being the changing of the constitution and canons to conform with those of General Convention.

Complimentary resolutions were also passed with reference to the retirement of the Ven. C. M. Sturges, Archdeacon of Central Cuba, because of his age and infirmities. Archdeacon Sturges was one of the three American clergy who came to Cuba with Bishop Knight, in 1905. He was stationed at Sagua la Grande, then at Camaguey, where he built a church and bought a rectory. Again he was at Sagua, then at Matanzas, and finally at Calvario Mission, Jesus del Monte, Havana.

The following officers and committees were elected and appointed:

Archdeacons: The Ven. W. W. Steel, of Havana; the Ven. Francisco Diaz, of the Cuban missions in Central Cuba.

Secretary: The Rev. Canon H. B. Gibbons, Cuba.

Assistant Secretary: The Rev. Emilio Planas.

Treasurer: Mr. R. R. Ellis.

Chancellor: Mr. Albert Wright.

Registrar: Mr. E. G. Harris.

Historiographer: The Ven. W. W. Steel.

Examining Chaplains: The Very Rev. G. B. Myers, the Rev. J. M. Lopez-Guillen.

Council of Advice: The Ven. W. W. Steel; the Ven. Francisco Diaz; the Rev. J. M. Lopez-Guillen; and Messrs. W. L. Platt, H. A. Himely, and T. H. Harris.

During the past year there has been a great deal of interruption in the various works of the Church in the eastern part of the Island, owing to the insurrection, so that the reports will not show the usual advance and progress.

WYOMING

THE TENTH annual convocation met in the Church of the Holy Communion, Rock Springs, June 15th to 18th. The convocation sermon was preached by the Bishop of Idaho, whose jurisdiction included the Rock Springs parish prior to the setting apart of Wyoming as a separate district.

By unanimous action the General Convention was petitioned to set apart the dioceses and missionary districts lying within the Rocky Mountain region as a new Province. A committee was appointed to bring this petition to the notice of the Synod of the Northwest at Pueblo this fall, and also to present the same to the various diocesan and district conventions of the Rocky Mountain country. At present these jurisdictions are divided, as to their provincial alignment, between the Sixth and Seventh Provinces on the one hand and the Eighth Province on the other, in other words, between the Middle West, the South, and the Pacific Coast. The petition points out that the Rocky Mountain region is at once distinct and homogeneous, and that the Church throughout that region is confronted by substantially the same conditions and problems, many of which are altogether foreign to regions adjacent.

Resolutions were passed approving President Wilson's course in connection with the war, renewing allegiance to flag and country,

and calling for national prohibition, on both moral and economic grounds, during the term of the war.

On account of unsettled conditions incident to the war, no action was taken to appoint a time and place for the next meeting of convocation, the matter being left to the discretion of the Bishop.

Recommendations of the Joint Commission on Business Methods were incorporated in new canons regulating the keeping and auditing of Church accounts and the insurance of Church property. A committee was appointed to draft a new form of parochial reports, embodying the recommendations of

the Joint Commission, and to report to the next convocation.

Reports showed a large increase in the number of Sunday school teachers and pupils. Of clergy canonically resident, twenty-eight are actively at work, and three are non-parochial. One clergyman not canonically resident is serving in the district. The Bishop Randall Hospital at Lander reported 231 patients admitted during the thirteen months up to May 31st, the total number of days' treatments being 2,896. The Cathedral Home for Children reported forty-two children cared for.

Among the notable gifts and achievements

of the year were noted the gift to the Cathedral at Laramie, by the Hon. Edward Iverson of that city, of new towers and a central spire, a clock and chimes and a beautiful stained glass window; the gift to the Bishop Randall Hospital of an X-Ray apparatus, the most complete in the West; the lifting of the debt on St. Peter's Church, Sheridan; the payment of more than \$7,000 on the parish house debt of St. Mark's, Cheyenne; the erection of a church in Hanna; and the completion of arrangements for erecting a new church in Eden Valley.

A partial report of this convocation appeared last week.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, July 2, 1917 }

BISHOP BURCH officiated at the funeral of the Rev. Richard M. Sherman at the Cathedral of St. John the Divine on Tuesday afternoon, June 26th. Other clergy present and assisting were Archdeacon Pott, Canon Nelson, Canon Jones, the Rev. Dr. Arthur H. Judge, the Rev. Dr. John Chamberlain, and the Rev. Dr. J. P. McComas.

The vestrymen of St. Bartholomew's Church, White Plains, served as honorary pallbearers.

The late rector was ordered deacon after graduation from the General Theological Seminary in 1890; and was advanced to the priesthood in 1891 by Bishop Coxe. He was in charge of St. Peter's Church, Dansville, N. Y., 1890-1892; rector of St. Stephen's, Newark, N. J., 1892-1899; senior assistant at St. Agnes' Chapel (Trinity parish), New York City, 1899-1906; rector, Trinity Church, Potsdam, N. Y., 1906-1912.

While rector of St. Stephen's in Newark, Mr. Sherman founded a mission work which has grown to be St. Andrew's parish in the southwestern section of the city. After leaving the parish at Potsdam, N. Y., Mr. Sherman took up the mission work in White Plains. He became the first rector of the new St. Bartholomew's Church and was in active service until compelled to enter St. Luke's Hospital about five months ago because of serious heart trouble.

He was a Church musician whose taste and ability were unquestioned; a fearless

preacher and faithful pastor; a constant friend to those in need of comfort and defence.

SUMMER PROGRAMME AT GRACE CHURCH

At Grace Church, during July, the preacher on Sunday mornings will be Bishop Lloyd, and the Rev. Cedric C. Bentley will preach at the evening services. Outdoor services in Huntington Close will be held on Wednesdays and Fridays until October, at 12:30 o'clock. The singing of hymns will be led by a cornetist. Each Tuesday and Thursday at 12:30 there will be a service and address in the church. The Holy Communion will be administered at 12 o'clock on all Thursdays and holy days.

The fresh-air work has begun, the first party of women and children going to New Canaan on June 30th. The first group of boys went to the camp at Stony Brook on July 2nd. The sessions of the summer school, to be held in the parish house, at 415 East Thirteenth street, will begin on July 9th. The school will open at 10 o'clock on week-day mornings, except on Saturdays, and there will be classes in sewing, carpentry, and kindergarten.

MISCELLANY

The people of St. Bartholomew's Chapel and parish house subscribed \$17,500 to the Liberty Loan. This is aside from what they may have subscribed outside the parish house, or in their places of business, and quite apart from the parishioners of St. Bartholomew's Church.

CONFERENCE FOR CHURCH WORKERS IN CAMBRIDGE

In Two Weeks' Session — Military Services in Boston Churches

The Living Church News Bureau }
Boston, July 2, 1917 }

A GOODLY number of clergy and lay folk is attending the annual conference for Church Work in session for a fortnight in Cambridge. The programme, very full, is about the same as last year, as to services, hours of lectures, classes, and addresses. For each week there is a general Bible class for the whole conference each day from 9:05 to 10 A. M. The leader from June 23rd to 29th, is the Rev. James B. Thomas, Ph.D., professor in the University of the South, and from June 30th to July

7th, is the Rev. W. A. McClenthen, D.D., of Baltimore. Missions, religious education, social service Church history, personal religion, etc., occupy the rest of the day; and there are various "public meetings", open to all, scheduled for the evenings. Some of the speakers are: Dean Rousmaniere; the Bishop of Philadelphia; Mrs. Edward S. Drown; the Rev. Messrs. Elliot White, F. C. Lauderburn, Robert K. Smith, I. H. Hughes; Bishop Lloyd; Miss Lucy C. Sturgis; Dean Bernard I. Bell. The chaplain for the first week is Dean Rousmaniere, and for the second week is the Rev. Fr. Huntington, Superior O.H.C.

As usual, the Summer School of Church Music goes on at the same time, the director being Mr. Richard G. Appel. Instruction is

being given by A. Madeley Richardson, Mus. Doc., of England; the Rev. C. W. Douglas, Mus. Bac., of New York; and Mr. Appel, who is organist and instructor in Church Music in the Episcopal Theological School.

MILITARY SERVICE AT THE ADVENT

It gives one some faint realization that America is at war when we have a military service in church, attended by a body of soldiers in khaki or sailors in blue. On Sunday evening, June 24th, the Fifth regiment, Massachusetts National Guard, sent a large contingent to attend service at the Church of the Advent. Col. Stover and Chaplain Rollins, a priest of the Church, were present. The Advent donated to Mr. Rollins his equipment of large tent, moving picture machine, motor truck, field altar and its necessary vessels and ornaments. The altar and its adjuncts were solemnly blessed. A congregation was present that occupied nearly all available space. Dr. van Allen, preaching on "the holy war", said:

"We rejoice that our government has already formed the only plan of democracy by calling on men of all walks of life to join the colors. In presenting this altar to the Fifth regiment we recall that along with it will be carried the colors that were first planted on the banks of the Rio Grande last year, when you boys were sent to the border. There is no vocation with higher self-sacrifice than the vocation that your uniforms acknowledge as your own. Every good soldier is a martyr, not a murderer. He offers his life in a good cause to save the lives and liberty of others.

"When we speak of the holy war, the war of the Crusaders generally is meant. You, far more truly than they, are going on a holy war. You may well take that cry with you. The present war is the redeemer of the whole world, for if by any chance we should suffer defeat, it would mean the passing of the world under the heel of the worst despot in history. It would mean freedom and order obliterated."

AT THE CATHEDRAL

The Cathedral is active in helping our sailors to pass in happy and wholesome fashion, of their spare time while hereabouts. The Cathedral unit had one hundred sailors to supper in the Cathedral rooms one evening lately and then provided a simple entertainment. It is planned to open the rooms of the Guild of St. George, on Bromfield street to sailors during certain evenings of the summer. Reading matter, games, music, and other entertainment will be provided in order to make the rooms as attractive and home-like as possible. On June 15th, the Rev. Mr. Larned, chaplain of the U. S. S. *Georgia*, baptized six of his men in the Cathedral and presented them to Bishop Lawrence, who confirmed them.

The Cathedral is to depart from its usual custom by issuing its weekly kalendar all summer, in order to keep all those interested

more closely in touch with all the special services and activities. The Dean is to conduct another week-end retreat for men, at the Episcopal Theological School, July 7th to 9th. All men are welcome and the cost is only \$2.00 per man. J. H. CABOT.

CHICAGO'S BISHOPS ASK THAT JULY FOURTH BE HOLY DAY

And Provide a Special Liturgy —
Entertainment for Enlisted Men
—Summer School

The Living Church News Bureau }
Chicago, July 2, 1917 }

THE steady demand for a sane Fourth has been re-inforced this year by a demand through the Churches that the day be kept holy. The Bishops of this diocese have asked that the clergy and their people keep holy day as well as holiday on the Fourth of July, by holding special services wherever practicable, "for the purpose of intercession for our country, for seeking God's guidance, and for deepening the moral and spiritual convictions of our people in regard to the far-reaching issues of the times in which we live". A special collect, epistle, and gospel are suggested for use at the Holy Communion, and special psalms, prayers, and lessons for other services.

In another message the Bishop asked the clergy and their congregations to unite in helping the Red Cross Campaign of last week. Many clergy appealed for the Red Cross on Sunday, June 24th, and many, too, following the request of Mr. Herbert Hoover, are observing Sunday, July 1st, as Food Conservation Sunday in their parishes.

NORTH SHORE CITIZENS ENTERTAIN ENLISTED MEN

The thousands of men stationed at the Great Lakes Naval Station and the Officers' Training Camp at Fort Sheridan are practically on leave from Saturday afternoon till Sunday evening each week. Those who live in or near Chicago naturally go home, but most must take their leave and leisure at the camps, or as strangers in the city or in the towns near by. Consequently on Saturday and Sunday Chicago and the North Shore are alive with soldiers and sailors. Many have friends nearby who entertain them, but many more have no place in particular to go and are lonely and restless. Residents of the North Shore have been quick to see this situation, and many have been generously inviting the strangers to their homes. In many of our parishes the clergy have asked the members of their congregations to entertain the lonely ones, and the response has been general. Some parish houses are opened on Saturday evenings where soldiers and sailors may meet the young ladies of the community under proper chaperonage. The authorities at the camps and the men themselves have greatly appreciated this willing and genuine hospitality.

The Rev. H. B. Gwyn is serving as volunteer chaplain at Fort Sheridan during the month of July and the beginning of August. Since the beginning of June there has been a celebration of the Holy Communion on Sunday at 9 o'clock, following the Roman Catholic Mass at 8 o'clock. The service at 10 o'clock is directed by the Y. M. C. A. Dr. Stewart of St. Luke's Church, Evanston, preached at this service on July 1st.

DIOCESAN SUMMER SCHOOL

The annual summer school under the auspices of the diocesan Board of Religious

Education was held in the Church Club Rooms on June 26th, 27th, and 28th. Nearly seventy were enrolled, most of them teachers. The Bishop of Kansas conducted the school this year, taking for his general topic The Parish Organized for Education. Each day there was a conference for primary teachers on the Christian Nurture Course Number 2, directed by Mrs. C. E. Bigler and Miss Anna F. Murray. There were interesting discussions at this conference on this special course which is being prepared by Chicago leaders in primary work. At 4 P. M. each day Bishop Wise held a series of conferences for Junior and Senior teachers, and at 7:30 he spoke at an open meeting on the following subjects: on Tuesday, The Place of Vestries in the Well-organized Parish; on Wednesday, Men's Work in the Well-organized Parish; and on Thursday, Women's Work in the Well-organized Parish. So pleased were those who attended these meetings that special gifts were made to Bishop Wise at the close of the school.

THE LIBERTY LOAN

It has just been reported that in response to a request from the Chicago Church Federation Council, in every Protestant church so far as can be ascertained, in a circuit including Waukegan, Elgin, and Joliet, the Liberty Loan was announced, circulars distributed, and people urged to subscribe. The Red Cross Movement was also advertised throughout the same great circuit. Reports from the Red Cross Headquarters indicate membership from the churches pouring in at a most gratifying rate.

ST. LUKE'S PARISH, EVANSTON

St. Luke's Church, Evanston, has secured 620 new members for the Red Cross, with a total of \$1,050 in membership fees. Bishop Woodcock was the preacher at St. Luke's on St. John Baptist's Day. During July and August Dr. Stewart and his family will be at Port Carling, Ontario. H. B. GWYN.

SPECIAL COUNCIL IN WESTERN NEW YORK

THE DIOCESAN COUNCIL of Western New York has been called in special session for the election of a bishop. The meeting will be on July 5th, at Christ Church, Rochester.

CONSECRATION OF CHRIST CHURCH, RIDGEWOOD, N. J.

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service. Bishop Lines was to have preached, but at his request Bishop Stearly spoke in his stead. The offering was for the building fund of St. Bartholomew's Church, Hohokus, which began as a mission of Christ Church but was admitted as a parish at the last diocesan convention.

DEATH OF WILLIAM B. HURST

THE CHURCH in Maryland has suffered severe loss in the death of Mr. William B. Hurst, prominent among the business men of Baltimore. He was a member of the Standing Committee, a vestryman of Grace and St. Peter's Church, superintendent of the parish Sunday school, and a director of the Brotherhood of St. Andrew.

Mr. Hurst was for many years head of the firm of John E. Hurst and Company, in whose building the great Baltimore fire had its origin. He was actively interested in a multitude of business enterprises and in several social movements. By his will he bequeathed \$10,000 each to the Home of the Friendless and the Children's Fresh Air Fund of Baltimore, \$5,000 each to the Henry Watson Children's Aid Society, St. Peter's Asylum for Female Children, and the Church Pension Fund.

DEATH OF REV. DR. W. W. OLSEN

THE REV. WILLIAM WHITTINGHAM OLSEN, D.D., professor emeritus of Mathematics and Natural Philosophy in St. Stephen's College, Annandale, N. Y., and for fifty years a priest in active service in the diocese of New York, died at the home of his daughter, Mrs. S. P. Bleecker, in Bloomfield, N. J., on June 21st, aged 90 years.

Dr. Olsen was a graduate of Columbia University and the General Theological Seminary. While in deacon's orders he had charge of Grace Church, Prattsville, N. Y., and St. John's, Cold Spring, L. I. In 1851 he became rector of the Church of St. James the Less, Scarsdale, N. Y., of which parish he was incumbent for twenty years, resigning to accept the professorship in St. Stephen's College, with which institution he remained connected until his death.

The funeral and interment were at the Church of St. James the Less, Scarsdale, on Saturday, June 23rd.

DEATH OF REV. NATHANIEL HARDING

RECTOR of St. Peter's Church, Washington, N. C., for the past forty-three years, the Rev. Nathaniel Harding died in that city on June 27th, having been confined to his bed for about two weeks. Death is ascribed to old age. Far a number of years Mr. Harding was unable to leave his wheeled chair.

Born in Chocowinity, he had lived practically all his life in Beaufort county, N. C. He served in the Confederate army, joining at the age of seventeen. In 1873 he was made deacon and in 1875 priest by Bishop Atkinson, going to the charge of his first and only parish in 1873.

Mr. Harding was first secretary of the diocese of East Carolina, serving for twelve years. He was made president of the Standing Committee in 1897. In 1884 he was appointed an examining chaplain and also elected a deputy to General Convention. As chaplain of the Second Regiment of the state he held the oldest commission in North Carolina.

Funeral services were held from St. Peter's Church on Friday afternoon (St. Peter's Day).

BEQUESTS

ANSON W. HARD, who died on June 20th at his country home in Lawrence, Long Island, left by his will \$7,500 to St. Luke's Hospital; \$3,000 to the Society of St. Johnland; \$2,000 to the Fund for the Relief of Widows and Orphans of Deceased Clergymen; \$5,000 to the American Museum of Natural History; \$5,000 for Domestic and Foreign Missions.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Training Camp Services—Red Cross

THE BISHOP has begun active work at the officers' training camp at Fort Logan H. Roots, Little Rock, having a celebration of the Holy Communion every Sunday morning. He will be assisted in personal work among the men by the Rev. Warner L. Forsyth, recently from the University of the South.

A MAJORITY of the standing committees having already consented to the consecration of the Ven. E. W. Saphore, the matter is now in the hands of the bishops. The Bishop trusts that the consecration service may occur at an early date, as he greatly needs the assistance of a Suffragan.

THE DECLINATION by Archdeacon James S. Russell of his election as Bishop Suffragan for negro work in the diocese has been received with great regret.

RED CROSS work is enlisting the services of Churchwomen throughout the diocese. The Bishop by special request made an address at a Red Cross mass meeting at Helena on Sunday evening, June 24th.

THE STANDING COMMITTEE at a meeting on June 22nd recommended the Rev. William E. De Claybrook, a prominent colored Baptist minister, as a candidate for holy orders.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

American Church Union—Alumni Organize

A CHAPTER of the American Church Union, consisting of twelve members, has been recently organized, with the Rev. R. N. Willcox as president.

FOR THE last two or three years during the meeting of the annual convention the alumni of the General Theological Seminary have gotten together for an informal dinner. These gatherings have proved so enjoyable and so helpful that permanent organization has been effected and the Rev. Charles Mercer Hall is the president for the year.

ATLANTA

Cornerstone Laid—Chapter House Completed

THE CEREMONY of laying the cornerstone of Egleston Memorial parish house of All Saints' Church, Atlanta, was conducted by the rector, the Rev. W. W. Memminger, just before the eleven o'clock service on Sunday, June 24th. The rector led in the Creed and appropriate prayers, and special hymns were sung by the church choir, after which the rector's little daughter, Suzanne Mazzyck Memminger, four years old, with trowel and mortar did the symbolic work of laying the cornerstone. The little girl is the god-child of the late Thomas Egleston, who bequeathed \$25,000 to All Saints' Church toward the erection of a parish house to be

named in honor of his mother. The new building will be a beautiful structure with all modern facilities and equipment, well designed to serve the needs of the parish and the section of the city in which it is located.

THE NEW chapter house of St. Philip's Cathedral, Atlanta, has been completed except for the basement. The building is in effect a parish house of sufficient size to provide a general assembly room and separate class rooms for the Sunday school, an attractive office and study for the Dean, and a commodious men's club room. It is proposed later to provide a well-equipped gymnasium, with shower baths and lockers, in the basement. St. Philip's is a busy place with its various clubs, camp-fire girls, Knights of St. Philip, and other organizations. Among the various activities is management of a daily lunch room, where a hot luncheon is served at a cost of 25 cents, which finds a ready patronage among the people employed in the neighborhood. But the institutional work is not permitted to interfere with the spiritual and devotional life of the parish. The church building is open every day for private prayer, and a daily service is held.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Farewell Sermon

ON SUNDAY, June 24th, the Rev. James F. Powers, D.D., rector emeritus of Trinity Church, Pottsville, preached his farewell sermon. He will continue to live in Pottsville. The rector, the Rev. Howard W. Diller, will be assisted by a curate.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
St. Dorothy's Rest

ON FRIDAY, June 22nd, St. Dorothy's Rest, Camp Meeker, received its annual visit from the Bishop, its officers, and a carload of friends. The special event was the formal opening of two blocks of land recently acquired which protect the Rest from the encroachment of further building. One block was given by Mr. A. Cutler Paige, who with his sister, Mrs. Lydia Paige Montague, has been a friend of the Rest for many years. The second block is the gift of the family of the late Mr. M. C. Meeker, after whom the town is named.

KENTUCKY

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

Leave of Absence to Rector-Chaplain—Clericus—Girls' Friendly Inn

THE VESTRY of Calvary Church, Louisville, have granted their rector, the Rev. Harris Mallinckrodt, indefinite leave of absence, in case he shall be called to duty with the First Kentucky Regiment, of which he is chaplain. It is understood that the question of a temporary supply during his expected absence will be left open for future adjustment.

THE LOUISVILLE CLERICUS met at the Cathedral on Monday, June 18th. A paper was read by the Rev. Richard L. McCreedy, Dean-elect of Christ Church Cathedral, upon the subject of The American Cathedral—What Shall It Be?

THE MEMBERS of the board of the Girls' Friendly Society, Louisville, (of which Miss

L. L. Robinson is president), have been cheered and encouraged by the recent anonymous gift of \$1,000. The money will be used to cancel some of the outstanding indebtedness. The sum is doing incalculable good in furnishing a pleasant and desirable home for working girls at a reasonable rate, and the sixty beds are always occupied with generally a number of names upon the waiting list.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeaconry—Dr. Birkhead Sails for France—Two Classes Graduated at Annapolis

THE ARCHDEACONRY of Annapolis met at Christ Church, West River (Rev. Robert A. Mayo, rector), on June 10th. The Bishop, who presided, emphasized the importance of the work being done with the men in camp at Fort Myer, Va., many of whom are from Maryland. He has undertaken to raise \$1,500 for this work. He spoke also of the responsibilities arising in connection with the regional camp at Annapolis Junction after the selective draft goes into effect. He appointed a committee to act. During the sessions sermons were preached by the Rev. Messrs. Theodore S. Will and Francis P. Willes; and the Rev. Dr. Glanville read an essay on The Attitude of the Church toward the War. The next sessions will be held at St. Stephen's, Severn parish.

THE REV. DR. HUGH BIRCKHEAD, having offered himself to the Red Cross, is on his way to France. He will spend two or three months at the front and then return to deliver addresses through the country in stimulation of Red Cross effort.

CHAPLAIN SYDNEY K. EVANS of the Naval Academy at Annapolis has had the unusual experience of delivering two baccalaureate sermons within the institution in three months. Owing to the exigencies of the war the fourth year class was graduated in April; but the third year class has also now been graduated, almost a year before its time. The occasion was impressive.

THE ADDRESS at the graduating exercises of the Training School for Colored Teachers of Baltimore, made by the Rev. Dr. George F. Bragg, Jr., was an interesting account of the work accomplished by the colored educators of the city.

BISHOP MURRAY, much pleased with the recent every-member canvass in Baltimore, has continued the campaign committee, and hopes to extend the campaign until the entire diocese has been covered.

NEW MEXICO

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

Red Cross Service

ON SUNDAY, June 24th, there was held in St. Paul's Memorial Church, East Las Vegas, a special Red Cross service. In the procession were the Sherman Post, G. A. R., Red Cross executives, Boy Scouts, and many other representatives of the city. The sermon was preached by Bishop Howden.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Summer Address

UNTIL SEPTEMBER 15TH, Bishop Williams may be addressed at Richards Landing, St. Joseph Island, Ontario, Canada.

OREGON

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

All Saints', Hillsboro—Interparochial Picnic—
Bishop Webb in Portland

ALL SAINTS' GUILD HALL, Hillsboro, has been offered as a headquarters for Red Cross work, and the grounds tendered to the honor guard of that city for its drills.

WITH AN attendance of 650 people, young and old, the second annual interparochial picnic of the Sunday schools in Portland was held the afternoon of Tuesday, June 19th, in one of the city parks. A most successful and pleasant affair, it marked an advance in coördination among the schools. Six medals were awarded by Bishop Sumner to the winners of various contests.

THE BISHOP OF MILWAUKEE has been spending a few days in Portland, being one of the lecturers at the Oregon Summer School for Clergy and also conducting a quiet day for the Sisters of St. John Baptist.

PORTO RICO

C. B. COLMORE, Miss. Bp.

St. John's School—New Workers

CLOSING EXERCISES of St. John's School, San Juan, were held on Thursday, June 14th, when two pupils of the eighth grade were given their certificates of graduation. The programme, being on flag day, was largely patriotic, and drew much commendation from visitors.

THE STEAMSHIP *Carolina*, arriving on June 20th, brought two new workers for the district, Deaconesses Crane and McDonald, who go temporarily to St. Luke's Hospital, Ponce, to relieve a strain on the doctors and nurses, but expect to be transferred later to other posts. On the same boat came the Rev. Mr. Whittle, who will assist the Bishop in the mission at Fajardo left vacant by the Rev. Paul Reinhardt and ministered to of late by a native lay reader. Two candidates for holy orders are passing their summer in Porto Rico, making themselves useful to the Church during their stay.

RHODE ISLAND

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

Choir Guild Repeats Festival Service

AFTER THE conclusion of the series of Choir Guild services it was decided to repeat the service at St. Michael's Church, Bristol (Rev. George L. Locke, D.D., rector). This presentation occurred on June 21st, and five choirs took part. Mr. Howard Hagan, choir-master of the guild, directed the music, and Mr. Henry See of St. Michael's presided at the organ. The Rev. Charles E. McCoy acted as precentor.

SOUTH CAROLINA

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

Renovation of Church Building

THE CHURCH OF THE HOLY COMMUNION, Charleston (Rev. H. W. Starr, Ph.D., rector), has during the summer been completely renovated and its interior redecorated. This church is widely known throughout the country in connection with the educational work of the late A. Toomer Porter, D.D., founder of the Porter Military Academy. In the present work much of the original decoration has been retained or restored, and the scheme carried out in harmony with it. The organ has also been entirely rebuilt and a new finish put upon the exterior of the church.

TENNESSEE

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

In Mining Centers—At Military Camps

THE BISHOP has just concluded a series of visitations through East Tennessee, where the towns are springing up in every direction under the new impulse of mining activities. Maryville will have the largest aluminum plant in the world. Copper Hill has more than doubled the capacity of its sulphuric acid plant since the war began; and Kingsport, which ten years ago was unknown, has a population of more than fifteen thousand, with its great paper mills, dye factories, and chemical works. Every effort is being made by the Bishop, with the efficient assistance of Archdeacon Claiborne, to provide services in these new towns.

THE CONCENTRATION of troops in training at Fort Oglethorpe to the number of nearly twenty-five thousand has created another big problem for Tennessee; because, while Ft. Oglethorpe is technically in the State

of Georgia, it is so near to Chattanooga that religious work has to be carried on from that city. The Rev. W. J. Loaring Clark, D.D., of St. Paul's, Chattanooga, has been specially invited by the officer in charge to minister to the men, and is doing an excellent work. Bishop Gailor has made an appointment to preach at the camp on July 8th and at Fort McPherson on July 15th. A conference will be held to determine the best method of securing a proper building for the celebration of the Holy Communion and for holding services in bad weather.

THE ELECTION of the Rev. Henry J. Mikell, D.D., of Christ Church, Nashville, to the episcopate of the diocese of Atlanta has been hailed all over Tennessee as a most fitting recognition of one of the ablest priests in the South, who will be an ornament to the House of Bishops. Dr. Mikell is a Sewanee man and the Mountain rejoices over his election.

THE REMOVAL of Archdeacon Windiate to the diocese of Washington is universally

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i>	<i>1.54</i>
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i>	<i>2.02</i>
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.21</i>
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	<i>1.12</i>
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

regretted; but the work at Monterey, which Mr. Windiate founded, will be carried on as heretofore. The Rev. P. A. Pugh and the Rev. G. I. Hiller of Nashville, have been put temporarily in charge of Monterey, and Miss Whitmore and Miss Hewins are still in residence.

VIRGINIA

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

Guild Holds Service for Sailors

St. MARY'S GUILD of Intercession for the officers and men of our army and navy and for the peace of the world has a service of Litany and Holy Communion every Wednesday. The afternoon of St. John Baptist's Day, one hundred and fifty sailors were invited to attend Evensong. There was a representative from nearly every State in the Union, all of them full of patriotism and enthusiasm. The patriotic service in the church followed. There was a brief appeal from the rector never to let go the spirit of reverence for holy things.

WASHINGTON

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

Military Ministrations

THAT THE CHURCH is alive to her duty to our soldiers appears in the efforts now being made by the diocese of Virginia at Fort Myer, which is close to Washington. The Rev. W. D. Smith, D.D., is chairman of the committee in charge of Church services and parochial ministrations. Fort Myer officers' reserve corps camp, is the centre of many religious activities. On Sunday, June 24th, an open air service was held at the encampment in the evening, when the clergy and choir of the National Cathedral, on the invitation of Dr. Smith, took charge of the service. The Marine Band, by courtesy of the Secretary of the Navy, accompanied the singing. As soon as the band began to play *Onward, Christian Soldiers*, great numbers of men approached the place of service; it was an inspiring sight to see them; the singing was thrilling and worthy of the occasion. The preacher, Dean Bratenahl, gave a very practical address from the text, "His servants shall serve Him, and they shall see His face." He dealt with the privilege of national service and the paramount claims of our country on our entire loyalty and devotion, and made those before him remember that they were the soldiers of God as well as country, and that they must realize that this is a fight of faith and truth against tyranny and sin. The Bishop of Washington was present; the Rev. Dr. Smith read the service; special intercessions were offered for the soldiers and sailors and the nation.

The diocese of Virginia deserves much praise for the work being done at Fort Myer. Four of the clergy are living in a tent adjoining the center of religious work; thus they are on hand at every call made to them for help. Lt.-Col. Fenton is giving all the help he can to make the work of the Church effective. A Churchwoman of this diocese, Miss Bessie J. Kibbey, has made herself responsible for the living expenses of the four clergymen as well as for the cost of the tent. A large proportion of the men in training are Churchmen, and fully realize the gravity of the situation and the part they are expecting to play in the world's conflict. The expenses of maintaining the camp pastoral work and services are being met by the six dioceses from which most of the men come—Virginia, Washington, Maryland, Delaware, New Jersey, and Newark.

In connection with this campaign there are nearly ten thousand new employees in the

service of the government at Washington, and it has fallen to the lot of Epiphany parish to "do its bit" by way of providing a registration bureau (under the Girls' Friendly Society), so as to provide suitable homes and do anything else for the comfort and help of the newcomers.

WESTERN NEW YORK

Holiday House of G. F. S.

THE HOLIDAY HOUSE COMMITTEE of the Girls' Friendly Society has again rented the Henry C. Trafton cottage, Canandaigua Lake (west side). It was opened to Girls' Friendly Society members, married branch helpers, and associates on Saturday, June 30th.

CANADA

Cornerstone Laid—Return after Fifty Years—Synods

Diocese of Huron

BISHOP WILLIAMS laid the cornerstone of the new Church of St. Luke, at St. Thomas, June 6th. The work in this Mission was only begun four years ago. The church will cost about \$5,500.—FOUR MEMORIAL WINDOWS were recently dedicated by Archdeacon Richardson in St. Matthew's Church, Florence.—THERE WAS a farewell service in St. John's Church, St. Thomas, June 10th, for a number of the young men of the congregation who were going to the front. The honor roll of the parish has now about 280 names, of whom twenty-six have fallen.

Diocese of Nova Scotia

ARCHBISHOP WORRELL in his charge to his diocesan synod laid special stress upon the duty of economy, and of increasing production by the breaking up of land to produce food. On the question of woman suffrage he said he hoped it would be settled by men giving women the franchise.—AFTER AN absence of fifty-two years the Rev. W. Armstrong was able to preach in his old Church, St. Paul's, Halifax, again, where he was curate more than half a century ago. He recalled many incidents of interest in the past.

Diocese of Ottawa

AT THE diocesan synod, Bishop Roper made a strong plea for a greater interest in the work of the Missionary Society of the Church in Canada. The care of disabled soldiers and the question of increased food production were brought before the synod at the evening meeting. The Hon. Martin Burrell, minister of agriculture, spoke on the necessity of every man and woman in the country doing their utmost to produce this season more food than ever before.

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Bishop de Pencier, passing through Ottawa on his way back to the trenches, addressed the synod on the greater fellowship amongst Christians which is bound to come through the war. A very encouraged report on Sunday school was read by Canon Kittson.

Diocese of Quebec

THE 24TH of June has been appointed by the Bishop as the day when all parishes are asked for special offerings for Armenian and Syrian Christians. Contributions are to be sent immediately to Archdeacon Balfour, who will forward them to the Archbishop of Canterbury.—SPECIAL SERVICES for Rogation days were well attended in the city churches in Quebec. The necessity of increasing the food supply of the Empire is being taken up largely.—THE REV. E. ARTHUR DUNN, Bishop-designate of British Honduras, and Mrs. Dunn leave Quebec June 27th and expect to sail from New York, July 3rd, for Barbadoes. The consecration of the new Bishop will take place in Barbadoes at the same time as that of the Bishop-elect of the Barbadoes and Windward Islands. The date has not yet been fixed.

Diocese of Rupert's Land

THE DIOCESAN SYNOD was called by Archbishop Matheson to meet in Winnipeg, June 19th.

Diocese of Toronto

THE DEATH of the Rev. Canon Broughall, for over fifty years rector of St. Stephen's Church, Toronto, at the advanced age of eighty-five, has removed one of the best known clergy of the diocese. Three of his sons are clergymen and eleven grandsons have entered military service, three of whom have been killed in action. Canon Broughall filled many positions of usefulness in the diocese.

AT THE general ordination held in St. Alban's Cathedral, Toronto, on Trinity Sunday, by Bishop Sweeny, eight were ordered priests, and seven deacons. The preacher was Archdeacon Warren of Peterborough. On June 1st the Bishop in a special service in St. Alban's Cathedral solemnly set apart six deaconesses, two of whom have already been accepted by the M. S. C. C. for foreign mission work.

Educational

(Continued from page 327)

June 15th to 19th. On Friday evening occurred the annual meeting of the board of trustees. On Saturday evening an inspiring address before the Phi Beta Kappa Society was given by Jesse S. Reeves, Ph.D., Kenyon '91, on Democracy and the Law of Nations. At the ordination service Sunday morning the sermon was preached by the Rev. George P. Atwater, '95. The following graduates of Bexley Hall were ordained to the diaconate by the Bishop of Ohio: Charles Thomas Hull, B.A.; Nathaniel Rue High Moor, B.Lit.; William Clinton Seitz, B.A.; Eric Morrell Tasman, B.S.; Walter Freeman Whitman, B.A. At the baccalaureate service in the evening the sermon was preached by the President of Kenyon College. On Monday morning, at the formal exercises of Commencement day, the invocation was said by the Bishop-Coadjutor of Ohio. Before the conferring of degrees the candidates listened to an eloquent address from the Governor of Ohio. At the alumni luncheon which immediately followed the toastmaster was the Rev. A. L. Fraser, '80. The enjoyment of the occasion was added to by after-dinner speeches from Governor Cox, Dr.

Hamilton, Mr. Ohl, Mr. James H. Dempsey, and others. On Tuesday morning at the breakfast of the Bexley alumni the Rev. George P. Atwater acted as toastmaster and addresses were made by Dean Jones, Bishop Leonard, Bishop DuMoulin, the Rev. R. L. Harris, the Rev. Arthur Dumper, and others.

The Magazines

"WAR, RELIGION, and the Man in the Street" is the title of a thoughtful article by Sir Joseph Compton-Rickett in *The Contemporary Review* for May. He points out, with considerable truth, that "social morality, touched by imagination, has been coming to replace doctrinal religion". But the war has brought about a change in that respect. "It has revealed difficulties in the way of men's easy-going faith; it has opened gulfs of new enquiry; it has put questions to them to which they are driven to find some reply." This is the Church's opportunity of which we hear so much. "If she cannot provide some explanation in reply to this heart-longing, she will inevitably stimulate the growth of a doubtful spiritualism." That, alas, is what has, to an alarming extent, taken place in England, where there has been an amazing recrudescence of superstition within the last few months, such a superstition as encourages mourners to base their belief in immortality not on "the blessed, and clear, and clean, and strong assurance of our normal Creed", but on the pitiful cheapnesses and vulgarities of mediumistic adventure. The moral with which

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Sir Joseph concludes his discussion is a call to the Church "to amend her teaching in closer correspondence to its primitive forms, so that an atmosphere of awe, deepening into fear, may give new strength and warning to her message of Love. Intellectual agreement on other and minor questions can never be the one condition of Christian fellowship. . . . The unity for which Christ prayed really banished uniformity for ever. It was a unity of intercession, one Christ, one hope, one confidence, with varying degrees of knowledge. But admitting this, we still have reason to do everything possible to bring the different bodies, which constitute the visible Church of Christ, into contact and cooperation. It appears as if a great opportunity were maturing". An officer in an Irish regiment writes of "Relations between the Trenches" in a way that almost moves to tears. "The ruling spirit which animates the soldier in the fury of the fight, is," he says, "that of self-preservation. . . . Each side, in their own opinion, are waging a purely defensive war. So it is that the feeling of hostility subsides, once the sense of danger is removed, and each side sees in its captives not devils or barbarians, but fellow-men." Even "atrocities" are forgotten. Said a private of the Dublin Fusiliers to the writer of the article, describing how he had shown mercy to a foeman who had shown none himself, "I was glad that I hadn't the blood of him on my soul. 'Tis a queer thing to say, maybe, of a man who acted like that; but all the same, he looked a decent boy, every bit of him. I suppose the truth of it is this: We soldiers on both sides have to go through such terrible experiences that there is no accounting for how we may behave. We might be devils, all out, in the morning, and saints, no less, in the evening." In moments of sanity their feeling toward each other is of sympathy rather than hate. . . . "In a dim way they pitifully regard each other as hapless victims caught in the vortex of the greatest of human tragedies, and they sometimes wonder why it was they fought each other at all." There is a lesson in this for the non-combatant. Sir Paul Vinogradoff—than whom who should know more?—contributes an interesting study of the causes and events of the Russian Revolution. His opinion is that the present situation contains elements of very grave danger, which should not be minimized (although indeed "the main point has been won: Russia has shaken off her fetters"), but that on the other hand there are hopeful signs that must be taken into account. Chief of these are "that elementary instinct of self-preservation which has led the Russian people out of even more difficult situations", and the fact that men of widely differing views have joined hands, forgetting the distractions of partisanship, in a policy of mature statesmanship, directed toward the service of a free Russia.

WHAT THE RECTOR SAYS

CHURCH PEOPLE in general may be said to attach undue importance to what the rector says. There are two classes of people who err in this respect: those who highly approve of everything the rector says, and those who disapprove of many things the rector says.

The first class believes in the infallibility of the rector quite as ardently as loyal Roman Catholics believe in the infallibility of the Pope. Now no man on earth is infallible, not even the rector. Many people err in this way: the Roman Catholic thinks the Pope is infallible, the Protestant thinks himself infallible, and the Protestant Episcopalian thinks the rector infallible. They

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are all mistaken; only the whole Catholic Church is infallible.

Of course the rector has authority in all matters of spiritual direction and discipline within his parish; but not in matters of faith. In matters of faith he may be quite as mistaken as the Pope.

The second class is continually being upset by something the rector said, or somebody else said the rector said (which may not amount to the same thing). Now this is to attribute too much importance to what the rector says. It really makes no difference what the rector says privately or publicly on matters of religion. The thing we need to concern ourselves with is what the Prayer Book says. The Prayer Book is for us the only authoritative statement of the doctrines of the Church. It does not even make any difference what a bishop says.

If the rector teaches something you don't approve of, you have only to open your Prayer Book and check up and compare what the Prayer Book says on the same subject. If the Prayer Book agrees with the rector then you had better swallow your disapproval and change your opinion. If the Prayer Book agrees with you, you ought to write a letter to your rector and point out his error.—*Parish Notes, Church of St. Mary the Virgin, New York.*

"THE BISHOP OF THE PHILISTINES"

DR. BRENT, Bishop of the Philippines, who has arrived on a brief visit to England, and who is to preach on Sunday in the Abbey, is one of the most learned prelates of the American Church. He has repeatedly declined promotion to important bishoprics, including that of Washington, because he prefers a missionary life and his present difficult diocese. The unfamiliar title of this Bishop has sometimes created a comic confusion, which appealed to his keen sense of humor during previous visits to England. He was once styled "Bishop of the Philippians", and on another occasion a flunkey furnished some sensation for a West End drawing-room by announcing the "Lord Bishop of the Philistines".—*Westminster Gazette.*

THE MODERN CRUSADERS

NEVER BEFORE has an army been assembled in a worthier cause than that now being enrolled by the United States. It seeks no conquest, harbors no malice, cherishes no revenge. It goes forth to battle for the right of the weakest nation to live securely beside the strong, so that the safety of peaceable men, women, and children on the great deep may always be secure, and to end forever the dreadful scourge of war. No army ever ventured on a holier quest or deserved more devoted homage.

But this army will consist of all sorts and conditions of men. They will be surrounded by manifold temptations. Some will go from their home town for the first time. Will they always be strong enough to stand firmly for the right while beyond the restraining influence at home?

Loved ones will constantly surround them by thought and prayer, but a further safeguard may be provided. If your soldier boy would read his Bible every day he would gain a moral strength that would fortify him against every temptation, comfort him in every affliction, and settle all his perplexity.

He will not be able to carry much with him, but he can easily find a little room for a compact Oxford India Paper Bible. They are small and yet are printed with very clear type and may be had in serviceable leather bindings.

There might truly be a Bible in every

knapsack if every one who knew a lad who was going away would give him a copy.

MUSIC FOR CHILDREN

WHY SHOULD not every church in which there is a good organ and has a competent organist open its doors freely to children from eight or nine to seventeen or eighteen for one hour every week at such time as may be most convenient for the largest number of the children within its reach, and arrange for its organist to render for the children the best music? No one who knows children and older boys and girls, and who also knows the educative power of good music can doubt for a moment the moral and spiritual value which this hour must have for the present and future lives of those who may come under its influence.—DR. P. P. CLAXTON, U. S. Commissioner of Education.

THE *American Magazine* has been offering prizes for the best letters about the Jews. One of these letters, written by a Jew, follows:

The Jew is Dives; the Jew is Lazarus.

The Jew is Carl Marx; the Jew is Rothschild.

The Jew is Felix Adler; the Jew is a gunman.

The Jew is a wanderer; the Jew clings to the Pale.

The Jew is Shylock; the Jew is Baron de Hirsch.

The Jew is Disraeli; the Jew is Herzl.

The Jew is Spinoza; the Jew is Maimonides.

The Jew owns Broadway; the Jew is homeless.

The Jew is Judas; the Jew is Jesus.

There are millions of Jews; "the" Jew does not exist.

MIZPAH

Go thou thy way, and I go mine,

Apart yet not afar.

Only a thin veil hangs between

The pathways where we are.

And God keep watch 'tween thee and me,

This is my prayer;

He looks thy way; He looketh mine,

And keeps us near.

I know not where thy road will lie,

Or which way mine will be;

If mine will be through parching sands

And thine beside the sea;

But God will watch 'tween thee and me,

So never fear;

He holds thy hands, He holdeth mine

And keeps us near.

Should wealth and power perchance be thine,

And my lot lowly be,

Or you be sad and sorrowful,

And glory be for me,

Yet God will watch 'tween thee and me:

We are His care!

One arm round thee and one round me

Will keep us near.

I sigh oft times to see thy face,

But if this may not be,

I'll leave thee to the care of Him

Who cares for thee and me.

He keeps us both beneath His wings;

This comfort's dear;

One wing o'er thee and one o'er me,

So we are near.

So while our paths are separate,

And thy way is not mine,

Yet coming to His Mercy Seat

My soul will meet with thine.

And God keep watch 'tween thee and me,

I'll whisper there.

He blesseth thee; He blesseth me,

And we are near!

—Anonymous.



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