



The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—AUGUST 11, 1917

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

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PRINCIPAL CONTENTS

MR. HOOVER'S CALL TO THE CHURCHES AND OTHER RELIGIOUS ORGANIZATIONS OF THE UNITED STATES	467
EDITORIALS AND COMMENTS: The Response of the Church—Reservation—War Relief	468
ANSWERS TO CORRESPONDENTS	469
THE TENTH SUNDAY AFTER TRINITY. By the Rev. William H. Bown.	470
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	470
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	471
IMPORTANT SESSION OF CONVOCATION OF CANTERBURY. London Letter. By John G. Hall.	472
THE FATHERLESS CHILDREN OF FRANCE. By the Rev. S. N. Watson, D.D.	473
BUBBLES. By the Rev. Louis Tucker. (Poetry.)	473
SAFEGUARDING THE MORALE OF ENLISTED MEN. By the Secretary of the Navy.	475
HOME CARD ISSUED BY THE UNITED STATES FOOD ADMINISTRATION.	475
ECCLESIASTICAL ART WORK. By Sarah Ireland. [Illustrated.]	476
"OLD GLORY." By Jane Findlay Torrence Sargent.	477
THE SOCIAL RESPONSIBILITY OF THE RURAL PARISH. By the Bishop of Milwaukee.	478
LIGHT AT EVENING TIME. By Maribel Yates. (Poetry.)	479
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	480
CORRESPONDENCE: Reservation (Rev. C. S. Abbott, Rev. Andrew Chapman)— The "Sunday" Revival (Rev. William R. Bushby)—Persecution and Martyrdom (Rev. D. Charles White)—To Establish Peace? (Rev. Oscar Woodward Zeigler)—"The Passing of Church Institutions" (Mary McE. Ehrhard)	481
LITERARY.	483
RELIGIOUS EDUCATION. Rev. W. L. De Vries, Ph.D., Editor.	484
PERSONAL MENTION, ETC.	485
NEW YORK SOCIAL WORKERS DINE AT THE RITZ-CARLTON. New York Letter.	488
HEAT CAUSES SUSPENSION OF MANY BOSTON ACTIVITIES. Boston Letter. By the Rev. J. H. Cabot, Ph.D.	488
DEATH IN PHILADELPHIA OF MAJOR MOSES VEALE. Philadelphia Letter. By the Rev. E. J. McHenry.	489
REBUILDING OF THE CHURCH OF THE REDEEMER, ELGIN, ILL. Chicago Letter. [Illustrated.] By the Rev. H. B. Gwyn.	490

WE THANK THEE, LORD, for this uninvaded land; for mountain and plain, for hill and valley; for swift running rivers, for quiet lakes, and for the great ocean; for the shade of trees, for the fragrance and color of flowers, for the song of the birds, for friends, for little children, and for every living creature.—*Selected.*



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 11, 1917

NO. 15

Mr. Hoover's Call to the Churches and Other Religious Organizations of the United States

CHE conservation of the food of the nation is no longer a problem merely of the farm and the market. It has become a question of public morals and ethics. Churches that have always preached self-denial, unselfishness, and the restraint of appetite for the sake of others, have at this moment an opportunity for rendering service to the nation and to the world on lines with which they have long been familiar.

When a family, in order to render a national service, has been willing to forego meat or wheat bread at a certain number of meals, it has met an obligation which is distinctly moral, in that it has alleviated suffering, helped to feed starving children, and hastened the end of a terrible war. This fact, therefore, vitally relates the propagation of the principles of food conservation to the moral ethics of the Churches in this critical hour of the nation's need.

All pastors are urged to present this lofty phase of the subject to the people and to secure hearty coöperation in the work of the Department of Food Administration by all members of their congregations.

THE SITUATION

The world is faced by a food famine. The function of the Food Administration is to regulate and conserve wheat, meat, and fat supplies of the United States, so there may be enough for ourselves and for our allies who are defending the common cause on the firing line in France.

The Food Administration proposes to utilize the experience of other nations and to begin conservation now instead of delaying as England did in the belief in a short war.

The crop shortage is universal. The world's wheat supplies are lower than ever before. Sugar and fat supplies are far below requirements. This is also true of the United States.

Reasons: Bad weather, unfertilized fields, diversion of man power from the fields to the firing line. Forty million men are in active army service—twenty million men and women are supporting them in other war activities. These are unproductive. They must be fed if they are to do our fighting.

To-day, in Europe, fields are worked by women and war prisoners. Result—further diminution in their food returns.

Over one million tons of food-carrying ships have been torpedoed since February 1st this year.

PRIVATION ABROAD

Why should we save to feed other nations?

We are at war. We have always helped feed England and France; England has been our greatest market for food stuffs. We have made billions out of her in the past. Her soldiers are in the trenches. Germany declares that if she can starve England she will win the war. England's food supplies are dangerously low.

To-day England is ruled by a Food Controller. Everyone is on limited rations. Meals have been cut down. No one may consume more than four pounds of bread weekly. The meat ration is two and a half pounds a week. Only three-quarters of a pound of sugar is allowed per individual. Cake and pastry have been stopped. Waste is punished by imprisonment.

Russia is suffering. The Revolution was caused by food riots. Petrograd is on a food card basis.

In Stockholm food has increased in cost from 200 to 300 per cent. Bread, milk, and flour cards have been in force for six months past.

France has far less food than she needs. All her men are at the front. Her women are cultivating her once fertile fields. She is suffering acutely from lack of coal and of sugar. The government has prescribed a war bread to save wheat. Meat may be served only once a day, and not at the evening meal. Waste of bread or other food stuffs is a crime.

All Europe is on rations, either prescribed by governmental authority as in the Central Empires, or voluntary as in France and England.

Make no mistake—Europe is suffering privations. Our best will no more than help relieve them.

Bear in mind that we are at war with Germany. Thus far only a few thousand of our men are at the front. Because we are unprepared we cannot send large armies against the common enemy for months to come. We have begun to train our armies to send abroad. The armies of England, France, Italy, and Russia to-day are fighting for our cause. The least we can do is help feed them. We must feed them for our own sakes.

The United States is the world's greatest food producing country. We have a larger acreage of land in crops than any other nation. Between ourselves and Canada we shall probably have a billion bushels of wheat. We and Canada need more than half that amount for our own food and more for seed, say al-

together 700,000,000 bushels. That leaves 300,000,000 bushels for exports. Our allies need in addition to what they can raise at least 600,000,000 bushels. To meet this emergency we must cut down our consumption of wheat. We must manage to send over at least 450,000,000 bushels. If each of us will eat but four slices of bread daily for the five we have been accustomed to, it will save 150,000,000 bushels to add to the 300,000,000 above. Even then our allies' loaf will be a privation loaf.

The regulations prescribed by the Food Control are simple and easy of application. We are not restricted in quantity, but are asked to substitute as far as possible corn and other meals for wheat, to cut down our consumption of meat, to save sugar, butter, and fats. The free use of vegetables, fruit, and potatoes, which we have in abundance, is urged. Especially are we asked to eliminate waste. Our dictum is: "Eat plenty, wisely—but without waste."

HERBERT HOOVER.

EDITORIALS AND COMMENTS

The Response of the Church

SINCE the Food Administration calls for the good offices of the Church, the Church must be ready to respond.

At the call of Mr. Hoover a number of conferences were held in Washington during July at which the ways and means by which the religious organizations can help were carefully discussed and plans have been worked out. In brief, the following are the steps proposed.

The preliminary cards of women who, as housekeepers, are pledging themselves to support the recommendations of the Food Administration have already been pretty generally distributed. Women signing these cards have received an attractive window card and a "Home Card" signed with Mr. Hoover's name in which a number of urgent suggestions are made.

Local churches throughout the country are now asked to appoint "Food Saving Report Committees". These will see that the women of the congregation have already signed the preliminary card and received the larger cards from the Food Administrator.

The next step for the committee is to obtain from the office of the Food Administrator in Washington a quantity of weekly report cards, which read as follows:

.....ChurchCityState

FOOD SAVING—WEEKLY REPORT
WASTE NOT THAT OTHERS MAY WANT NOT

I have during the week ending Saturday, July 14, 1917

	Actual Number of Meals Reported	Number of Meals I should Try to Report
A. Had "Wheatless" Meals.....	7
B. Had no bread on table cut before each slice was to be used	21
C. Had "Meatless" Meals.....	7
D. Had Meals in which no butter was wasted.....	21
E. Had Meals with dishes made from "left-overs"...	7
F. Had "clean plate" meals....	21

Signature.....

.....StreetCityState

This card should be filled out by head of household and handed in at Church on Sunday, July 15, 1917, or stamped and dropped in letter box same date.

These will be supplied in quantities free with separate dates for weekly reports up to each Saturday night, to be handed in at church service each Sunday or to be sent to

the committee by mail. We recommend that women of the committee be stationed in the vestibule of the church at every Sunday service to receive these cards. The latter are also arranged for mailing, addressed to "Food Saving Report Committee, — Church", with street and post office address to be supplied.

Mr. Hoover asks that diocesan authorities in the Church will receive these cards, tabulate the results, and send them on to the next highest unit of authority in the Church, and so on to the national authorities. The commission appointed by the Presiding Bishop, of which the Bishop of Tennessee is chairman, will, no doubt, work out details, and it is to be hoped that these will be completed at the earliest moment possible. That commission has already, at its initial meeting, endorsed Mr. Hoover's plan, and declared it to be "clear that victory or defeat in the War depends upon the food supply, and that the question whether Democracy shall survive depends upon the willingness of the men and women of America to place themselves under discipline in their eating and drinking." Mr. Hoover has urged upon the editors of religious papers the imperative duty of bringing before their constituents the necessity of carrying these plans into effect, and at a conference between these and Mr. Hoover and his associates, last week, the former accepted that responsibility. Subject, therefore, to any modification that may be requested by the Presiding Bishop's commission, we venture to make the following suggestions:

LOCAL

I. Let the rector of every parish promptly name some seven representative women of his congregation as the Food Saving Report Committee.

II. Let the chairman of this committee immediately write to The Food Administrator, Washington, D. C., asking for a sufficient number of the weekly report cards for such number of weeks as the administrator may deem best.

III. On the intervening Sunday before these are received, let the priest in charge explain this system and its great urgency, reading Mr. Hoover's Call as printed above. Let him tell the names of the committee, and ask that, as far as possible, the women of the congregation will go to the members of the committee for their cards, thus easing the problem of distribution.

IV. As soon as the cards are received, let the committee women plan the manner of distribution and collection. The size of the parish and local conditions will be factors and each committee must determine upon the best way in its own community. These cards are to be collected each Sunday, either at services or through the mail; and either the cards or a tabulation of them are to be forwarded to the diocesan authorities, whose names will be made known to the committee in due season. The committee women ought

to make themselves responsible for securing the widest possible use of these cards, and the widest circulation of the "Home Cards". The latter is reprinted in this issue, and copies may be obtained of the Food Administrator. Many of the women will already have received these.

DIOCESAN, PROVINCIAL, NATIONAL

I. The Church may well utilize for the extra-parochial work in this matter the machinery of her diocesan, provincial, and national Social Service Commissions. Mr. Hoover's office is anxious to secure a weekly tabulation of results. Is it too much to ask that (subject, as always, to changes that the Presiding Bishop's commission may authorize) these several commissions will immediately take jurisdiction? Let the chairman of the diocesan Social Service Commission, though he may be away on vacation, immediately issue a card to the clergy of the diocese stating that the commission will do so and naming the address to which the parochial committees shall make their returns. Let it be the business of the diocesan commissions to prompt and encourage the various parishes and missions to do this work effectually.

II. The provincial Social Service Commissions may well provide for receiving the tabulated returns from the dioceses, checking up those diocesan commissions that may be remiss, and asking the Bishop, should it anywhere be necessary, to substitute a working group for any commission that fails to rise to its opportunity. The provincial commission should see that somebody does the work in each of the dioceses.

III. Unless the Presiding Bishop's commission desires to receive the provincial returns, concerning which, no doubt, they will speedily make known their pleasure, it will naturally devolve upon the Social Service Commission of General Convention to receive the returns from the provincial commissions, tabulate them, and forward the results weekly to Mr. Hoover's office. Perhaps there will be provincial commissions that will not easily be stirred into activity. It will devolve upon the national commission to see that there is effective work done in each of the provinces, if necessary dealing direct with the dioceses in any province in which the provincial commission seems to be ineffective or recalcitrant.

All of this means much work, and in the heart of mid-summer. It will interfere with many vacations. Let us say frankly that it ought to. Vacations must be subordinate this year to the needs of patriotic work, and the strongest men in the country are giving their services without stint to their country. This particular work is laid upon the Church by Mr. Hoover and his associates in the Food Administration and the responsibility has been accepted for us by a commission named by the Presiding Bishop. It is our part of the work, as a national Church. Earnestly do we ask that every rector, in the first instance, and every bishop and chairman of a Social Service Commission—diocesan, provincial, and general—will, without waiting for official notification from anybody, immediately put *his part* of the system into operation. If, later, modifications may be requested by official bodies in the Church, it will be easy to make them. But if we all wait for official communications to be prepared and circulated, the time consumed will frustrate the purposes and hopes of the Food Administrator, Mr. Hoover is trying to reach a hundred million people and to achieve results at the earliest moment possible. He cannot wait for "red tape" to be unwound.

Will each of these rectors and chairmen be so good also as to advise THE LIVING CHURCH that he is entering upon the task? We shall hope to give due publicity to the replies. Then will the Church know that her responsibility as an important factor in society is being made good.

WE ARE ASKED also to say that since some of the reverend clergy will wish to volunteer for service in the important propaganda of food administration, arrangements are being made for "schools" to fit them for this purpose, in which Mr. Hoover and his assistants will be the faculty, to be given in four consecutive days of each week—Tuesday to Friday inclusive—at which any of the clergy desiring such preparation will be welcome. The first of these "schools" will be held in Washington, beginning almost immediately,

and it is hoped that arrangements may be made later for similar opportunities in other cities. Information will be given on application to Herbert Hoover, U. S. Food Administrator, Washington, D. C.

Those, be they clergy or laity, who are willing to help in the matter are asked to send to the same address for free copies of pamphlets, *Ten Lessons on Food Conservation*.

THE LIVING CHURCH pledges its best efforts to make the work of the Church effective in this great emergency.

WE CAN ALL BEGIN to carry out the Food Administrator's suggestions at our own tables. In brief, he asks us "to substitute as far as possible corn and other meals for wheat, to cut down our consumption of meat, to save sugar, butter, and fats." Let us religiously carry these suggestions into effect. Fruit and vegetables should provide the basis of our summer meals; products that, for the most part, cannot easily be shipped and should therefore be consumed at home so that the staples can be exported. A fortune awaits some bright "yankee" who will introduce southern corn meal—a totally different product from that of the North—throughout the northern and eastern states and show the people how to use it. Rice and hominy would be in general demand if our people would learn how to cook and use them. "War bread" of very palatable sorts is being introduced into our cities. We shall be better off physically for eating less meat and wheat bread. One meatless day a week has long been observed by great numbers of Christian people as their Friday fast and they are no weaker for it; meat once a day through the balance of the week is enough for anybody. When fresh fruit stops, oatmeal and other cereals may come into vogue. The self-denial that Mr. Hoover asks of the American people is painfully little for us to do, when we must be large factors in answering the cry of starving Europe for bread.

Let us even stint ourselves that we may be able to divide with those who need our help.

WE are not surprised that criticisms are made of our recent words on the subject of Reservation. To those who feel that the subject ought not to be introduced in this time of war we reply that the Commission on the Prayer Book is bound to find a solution of the problem before the next General Convention and cannot afford to leave it until the last minute. It must be considered now, and it ought to be considered thoughtfully and altogether apart from prejudices.

The question may be stated thus:

The primary purpose of the Holy Communion is the strengthening and refreshing of the soul. In order to accomplish that purpose it must be received by the individual.

Incidental to that purpose, but growing inevitably out of it, is the fact that where God manifests Himself to man, there He should be treated with especial reverence and devotion. Prayer and worship have always accompanied the act of receiving the sacrament.

Hence, on the one hand, it is inevitable and right that Churchmen will desire to offer their worship and prayer at the time of the holy sacrifice, though they be not prepared to receive. So grows up the natural custom of making the Holy Communion the chief service of the Lord's Day, though the great body of the people be encouraged to receive earlier and fasting.

Hence, on the other hand, it is inevitable and right that where the sacrament is reserved, though the primary purpose of the sacrament be that of communion, the Presence of the sacrament will instill the instinct of adoration and the desire to pray. Thus the reserved sacrament is a perpetual invitation to reverence and prayer. As it is right that the sacrifice be offered especially for the purpose of public worship, so long as the more essential purpose of communion be fully recognized, so is it also right that, as reserved, the opportunity be granted for private worship, so long as the more essential purpose of using it for the purpose of communicating the sick be recognized. As the (chiefly) non-communicating high Eucharist of Sunday morning is to the early Eucharist, so

is the chapel of the reserved sacrament to the communion of the sick from that sacrament.

And worship is inseparable from the Presence of God, however and wherever that Presence be manifested.

We do ask that this inevitable and proper sequence between the Presence and the instinct of worship be recognized in any legislation. To seek to separate the two is to introduce endless confusion and must inevitably lead to grave consequences.

It does not follow, as some of our correspondents seem to believe, that unauthorized uses of the Blessed Sacrament are to be permitted. The modern rite of Benediction is not a necessary nor a logical corollary from the free access to the chapel of the sacrament for prayer. Let those who would promote this rite do so on its merits, if they will, but it has no necessary connection with the freedom of access by the laity to the sacramental Presence chamber of God. And certainly no one, on Catholic grounds, can possibly deny the right of a bishop—much less of the whole House of Bishops—to forbid the use of the sacrament for an unauthorized ceremony. If a bishop exceeds his authority in forbidding the sacrament to be reserved or the access, under proper safeguards, of the laity to the Presence of the sacrament for worship, no conceivable theory of the Catholic episcopate can deny him the right to forbid its use in any ceremony not authorized by the Church.

We do ask that there be no confusion of thought between these two principles, though it is evident that in too many minds there is.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period of May 12th to August 4th, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of May 19th, page 69.

RECEIPTS

May 12th, balance on hand.....\$ 82.23
Acknowledged, May 19th to August 4th, inclusive 7,830.63
Received from The Young Churchman Fund..... 126.12

\$8,038.98

APPROPRIATIONS

MAY 12TH TO AUGUST 4TH, INCLUSIVE

Transmitted to Paris.....\$1,502.53
Transmitted to Rome..... 140.00
Transmitted to Geneva..... 200.00
Cable expense..... 11.18

\$1,853.71

TO SPECIAL FUNDS:

The Fatherless Children of France.....\$4,481.29
Armenian and Syrian Relief Fund..... 1,557.25
Polish Relief Fund..... 44.50
Serbian Relief Fund..... 53.00
Belgian Relief Fund..... 2.00
The Bishop in Jerusalem Mission Fund..... 6.00
American Red Cross War Fund..... 25.00

6,169.04

Balance on hand August 4th..... 16.23

\$8,038.98

The following is the list of the total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee.

To Paris	\$19,058.82	and	10,926.00	francs
" Geneva	4,267.02	"	8,882.00	"
" Lausanne	.....	"	10,158.12	"
" Rome	5,284.60	"	11,500.00	"
" Munich	5,464.56	"	3,882.75	"
" Florence	1,081.69	"	3,500.00	"
" Dresden	2,180.70	"	5,163.75	"
" Nice	450.00	"	328.00	"

\$37,787.39 and 54,340.62 francs

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 6th:

J. W. W., Chicago, Ill.\$ 2.00
St. Luke's Mission, Fay, Okla. 1.60
Junior Auxiliary, Emmanuel Ch., Brook Hill, Richmond, Va.* 3.65
Rev. Henry M. Kirkby, Morristown, N. J.* 5.00
A friend, Louisville, Ky.† 1.00
"Tithe", Morristown, N. J.‡ 10.00

Total for the week\$ 23.25

Previously acknowledged 49,276.73

\$49,299.98

* For relief of French war orphans.

† 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:

242. Church of the Atonement School, Chicago, Ill.	\$ 36.50
243. Woman's Art Club, Danielson, Conn.	36.50
244. Parish Aid Society of Trinity Church, Bristol, Conn. ..	73.00
1. St. Alban's School, Knoxville, Ill.	3.10
84. Good Shepherd French Baby Helpers, Lexington, Ky. ..	3.00
94. Mrs. W. H. Harrison, St. David's Church, Portland, Ore.	3.00

Total for the week\$ 155.10

Previously acknowledged 11,973.53

\$12,128.63

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

ARMENIAN AND SYRIAN RELIEF FUND

Lady Chapel, Grand Isle, Vt.	\$ 6.36
St. Ignatius' Church, Fitchburg, Mass.	3.36
A friend in New York City.....	3.00
All Saints' Church, Norristown, Pa.	15.00
Grace Church Parish, Stafford Springs, Conn.	15.64
C. B. L.	50.00
A Duluth Churchwoman.....	5.00
Mrs. O. Applegate, Morristown, N. J.	10.00
Miss Flora E. Hill, Marquette, Mich.	5.00
In loving memory of Major Moses Veale.....	5.00
St. David's Alms Box, Portland, Ore.	27.50
Rev. and Mrs. John L. Jackson, Charlotte, N. C.* ..	1.00
St. Martin's S. S., Charlotte, N. C.* ..	1.00

\$147.86

* For relief of children.

POLISH RELIEF FUND

M. M. and F. W. B., Katonah, N. Y.*.....\$5.00

* For relief among children.

SERBIAN RELIEF FUND

M. E. Payne, Springfield, Mass.\$2.00

RED CROSS FUND

St. Oswald's Episcopal Church, Fairfax, Mo.\$55.00

ANSWERS TO CORRESPONDENTS

F. R.—The Church Congress is a voluntary body for the discussion of religious subjects and has neither delegates nor legislative authority.

L. H. F.—Satisfactory topics for commencement addresses to high school pupils can be found in *Talks to Boys, or Men in the Making*, by James Logan (80 cts.), and in *The Wonderful Sword, Talks to Boys and Girls*, by Will Reason (80 cts.).

"TOO LATE!"

"Too late!" in bitter anguish now we cry;
We scarcely learn to live before we die.
The doubting heart alone bewails its fate,
For God's forgiveness never comes too late.

"Too late!" the heart we loved is in the dust,
We have betrayed our sacred love and trust,
Neglected duty. Why so desolate?
Repent and it shall never be too late.

"Too late!" the tempter whispers in our ear
And we are overwhelmed by doubt and fear.
We must be brave, our souls in patience wait:
For Thee, O God! it shall not be too late.

Asbury Park, N. J.

MARTHA A. KIDDER.

Do NOT KEEP your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and be made happier by them. The kind things you mean to do when they are gone, do before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friend beforehand for burial. Post-mortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance backward over the weary way.—*Selected.*

GOD is the home where our welcome is certain, and surpasses all our expectations. He is our rest where alone we can lie down without fear and sleep sweetly. He in His inaccessible splendor is the beautiful night wherein no man works, but where the weary laborer reposes from his toil in everlasting bliss.—*Sacred Heart Review.*

THE TENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

SPIRITUAL GIFTS

WE cannot close our eyes to the fact that what we need most in our Christian life is the spirit of unreserved consecration to God; the willingness to do according to our opportunities and capacity for service, and the deep consciousness that every act of love and obedience tells in the ultimate result.

Such service will be the means of developing our Christian character; of commending our Lord's blessed religion to those who know little of its brightness and sweetness. Is not this the spirit of the collect for the day? Who can breathe a more beautiful petition than this: "Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants"? Or, "Make them to ask such things as shall please Thee"? Is not this an expression of perfect trust in our Lord, of unreserved consecration to God, knowing that without Him we are lost?

These are momentous questions, the consideration of which should engage our attention as members of Christ's mystical Body. The duty laid upon us must be performed in His strength. Not that we are to look at all times for some higher sphere in which we may display our fidelity, or set to work in that boastful spirit which tempts us to desert a comparatively humble sphere, but that we may seek to please our Lord in prayer, that we may never neglect the opportunities of it, and endeavor at all times to add to such effort the incense of our own particular devotion, feeling assured that the more we pray in faith the greater will be the blessings showered upon us.

That there are diversities of gifts, and that each of us is called upon to exercise faithfully such as are given to us in our vocation and ministry, is the teaching of the epistle for the day; and "that no man can say that Jesus is the Lord, but by the Holy Ghost", is equally apparent to each of us, for the Holy Ghost must convince us of truth, and inspire us to trust in it, and the sooner we pray for grace to fulfill our obligations, the better.

After our Lord's model and pattern we are building the Christian superstructure of our own lives. Thus we may be built up, as lively stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Then, again, the gospel for the day is an illustration of the "mercy" of our Lord, as set forth in the collect, for He wept over the city in which God had deemed to place His Name, but which was now doomed to destruction. And well might He exercise discipline, when He saw how utterly the "diversity of gifts" had been spurned by the dwellers in the Temple, and how they had rejected His light and grace, and the things which belonged to peace.

And each of us, when we stop to think, will remember our times of visitation, and the compassion that spake to us in tones of mournful pleading. To be sure, we can only dimly comprehend; our minds are finite; the spirit is infinite; and nothing finite can comprehend or understand the infinite. It is enough for us to know that we can receive, through supplication, guidance in all our affairs, no matter how many, or how few, the spiritual gifts we may possess.

Why not seek the utmost of force, of influence, of spiritual energy? Why not pray for capacity for union, for sympathy, for coöperation with God? Why not seek the best gifts?

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

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Tenth Sunday after Trinity	I Samuel 20, 1-23 Tobit 13, 2-18	John 9, 1-38	Deut. 12, 1-19	II Cor. 8
Monday	I Samuel 20, 24-end	Matthew 26, 47-56	Jeremiah 51, 1-19	II Cor. 9
Tuesday	I Samuel 21, 1-9	Matthew 26, 57-end	Jeremiah 51, 20-41	II Cor. 10
Wednesday	I Samuel 21, 10-22, 5	Matthew 27, 1-26	Jeremiah 51, 42-64	II Cor. 11, 1-15
Thursday	I Samuel 22, 6-end	Matthew 27, 27-56	Jeremiah 22	II Cor. 11, 16-end
Friday	I Samuel 23, 1-14	Matthew 27, 57-end	Jeremiah 29, 1-14	II Cor. 12, 1-19
Saturday	I Samuel 23, 15-end	Matthew 28	Jeremiah 24	II Cor. 12, 19—13, end
Eleventh Sunday after Trinity	I Samuel 24 Job 33, 4-30	John 10, 21-end	Jeremiah 3, 12-4, 2	Galatians 1

THE story of the friendship of Jonathan and David begun in the first lesson Sunday morning is one of the world's classics. It has for its background the careers of two contrasted men: one whose star had begun to sink, the other whose star now hid behind clouds of persecution was yet in the ascendant and destined ere long to shine in the heavens: Saul and David. Saul has his modern defenders and the prophet Samuel his detractors; yet the fact stands out that Saul after his rebuke by the prophet gave himself over to remorse rather than to repentance, which resulted in the dissolution of his soul, the breaking down of what character he had. He became more and more the prey of an "evil spirit" (I Samuel 16, 14), of jealousy and murderous hatred of

his divinely appointed successor. The second lesson continues St. John's portrait of the true king, "Great David's Greater Son," with the story of the opening of the eyes of the blind man, whom our Lord led to the acknowledgment of Himself as Son of God.

Both these lessons bear in a remarkable way upon the theme that unites collect, epistle, and gospel: true prayer. "If any man be a worshipper of God and doeth His will, him God heareth," the blind man said, and it was in that spirit always our Lord prayed and gained His wondrous power. So it was in his degree with David; so it was not with Saul. Prayer is forming an alliance with God in line with one's "dominant desire", one's "demand upon life"; and hence true prayer results when one's dominant desire is service and the coming of the Kingdom (Fosdick, *Meaning of Prayer*). The Old Testament alternate is a beautiful example of praise and thanksgiving to God.

Passing to answer to prayer, we may well include within the "spiritual gifts" mentioned in the epistle that rare and royal friendship of Jonathan for David; while his loyalty to the future king marks him out in his degree as one endued with "discerning of spirits" and that insight which on its highest plane enables us to say "Jesus is the Lord".

In the evening the course reading of II Corinthians is continued with part of the section devoted to the true principles of Christian giving. The qualities commended by the great apostle in his Corinthian converts—generosity, love, faith, knowledge—as well as the varied precepts of the Old Testament lesson, are all well within the "spiritual gifts" concerning which the apostle would not have us ignorant. The gospel prophesies the destruction of the temple, warning against selfishness in religion; while I and II Corinthians are both addressed to Christians as themselves "the temple of the Holy Ghost" (I Cor. 3, 16, 17; 6, 19; II Cor. 6, 16).

Instructive commentaries upon Saul as well as on prayer may be found in the following week-day lessons: II Cor. 7, 8-10; Matt. 27, 3-5 (Repentance and Remorse); and Matt. 26, 36-39, and chapter 28 (Gethsemane and Resurrection).

THE TENTH SUNDAY AFTER TRINITY

With ears of mercy hear Thy servants' prayers,
Father in heaven! and may Thy will be theirs,
That they may ask of Thee such things alone
As in Thy wisdom, so beyond their own,
Thou for their good eternal dost ordain!
So may Thy children their desires obtain
And these petitions not be made in vain:
Through Jesus Christ, our Advocate. Amen.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignoribus

WE were whirling along a beautiful shady road in central New York, just at sunset, bound for one of the very best boys' schools in the world. Round a curve I saw it—the Romany camp! The caravans were drawn back against the hedge, the tents pitched near the brook; every bush had its fluttering garment. The horses grazed free, the children were screaming joyously, and the smoke of cooking went up appetizingly. An old woman sat in a tent-door, deep in meditation, her great gold ear-rings flashing in the light, her many-colored raiment proclaiming the East in every fold. To stop was impossible, for they awaited us at St. John's; but I put my head out of the car and shouted, *Kushto divvus, Dye!*, which, in the *Kala jib*, the black tongue, is to say: "Good-day, madam". It was a *coup de theatre*. The whole camp stopped its activities, stared at the flying car, then waved frantic salutations, with *Kushto divvus, Rye*, the return courtesy requires. It was over in a minute; but the memory has lingered all the month, with tags of Leland and Borrow and the other Gypsy specialists returning out of boyhood study. I know they are dirty; I fear their ideas of *meum* and *tuum* are not those inculcated by St. Thomas Aquinas in his *Moral Theology*; I much misdoubt their chiromancy. But I am glad I know the pass-word to their friendliness.

OTHERS FEEL AS I DO; witness this, which I take from my friend Thomas Dreier's paper, *The Vagabond*. He, too, has been drawn to the verses of "Kadra Maysi", quoted by me at other times on this page.

"I don't know who Kadra Maysi is, but I do know what he or she is talking about in this Gypsy Song which I found in that brilliant magazine, *The Masses*.

"Every spring when the flowers spring up from the ground, and the leaves appear on the trees, and the birds come from the South, I wonder why I'm so foolish as to continue to remain chained to a job. Why must I continue to be a useful citizen? Why haven't I the courage to be a vagabond, and wander wherever desire takes me?

"I suppose it is true that if I did not spend most of my time working I would not be in a position to appreciate the beauties of the vagabond life. I may as well confess, too, that I would prefer a dinner at Young's, the Parker House, the Copley Plaza, or the Touraine to a hand-out at the back door of some tenement. Yet, I can appreciate this

"GYPSY SONG

"Gypsy, gypsy, gypsy,
Can't you hear the call?
South, the tap is sighing
Through the timber tall!
Romany is crying,
'Come and leave it all!'

"Romany of olden,
Glad and gypsy gleams!
Daffodils are golden
By the silver streams!
Can you be beholden,
Save, alone, to dreams?

"Would you wait to weather
Dust and dark and drouth?
Only love can tether—
Kisses on the mouth!
You and I together—!
Springtime on the South—!

"Gypsy, gypsy, gypsy,
Springtime walks with me
Where the sap is turning
Sunward! Are you free?
For we seek the burning
Camps of Romany!"

IN THESE DAYS when all of us except treasonous persons are rejoicing that Britain and America stand shoulder to shoulder, these verses, out of an old London *Spectator*, may well be reprinted. The author, Bertrand Shadwell, lives in Chicago, though he is still a British subject:

"THERE'S SOMETHING IN THE ENGLISH AFTER ALL

"I've been meditating lately, that, when everything is told,
There's something in the English after all;
They may be too bent on conquest and too eager after gold,
But there's something in the English, after all.
Though their sins and faults are many, and I won't exhaust my breath
By endeavoring to tell you of them all,
Yet they have a sense of duty and they'll face it to the death,
So there's something in the English after all;

"If you're wounded by a savage foe and bugles sound Retire,
There's something in the English after all.
You may bet your life they'll carry you beyond the zone of fire.
For there's something in the English after all.
Yes, although their guns be empty, and their blood be ebbing fast,
And to stay by wounded comrades be to fall,
Yet they'll set their teeth like bulldogs and protect you to the last,
Or they'll die, like English soldiers, after all.

"When a British ship is lost at sea, oh, then I know you'll find
That there's something in the English after all;
There's no panic rush for safety, where the weak are left behind,
For there's something in the English after all;
But the women and the children are the first to leave the wreck,
With the men in line as steady as a wall,
And the captain is the last to stand upon the reeling deck,
So there's something in the English after all.

"Though the half of Europe hates them and would joy in their decline,
Yet there's something in the English after all;
They may scorn the scanty numbers of the thin red British line,
Yet they fear its lean battalions after all;
For they know that from the colonel to the drummer in the band,
There is not a single soldier in them all
But would go to blind destruction, were their country to command,
And call it simply duty—after all."

THIS, BY REGINALD WRIGHT KAUFFMAN, is worth reading, for its truth if not for its literary value:

"Erect before Hell's hurricane, between the Germans and the sea,
Belgium, still smiling through your pain; still, in the hour of ruin,
free;
While yet the cannon's note resounds along each poplar-bordered way,
O bleeding Belgium, to your wounds what mankind owes what man
may say?

"Long years, while battle came and went afar at Fate's malign caprice,
Your kindly folk, serene, content, pursued the pleasant ways of peace.
They promised, all the mighty ones: 'In that calm land shall not be
heard
The thunder of our angry guns'—Kaiser and King, they pledged their
word.

"And then, unwarning, arrogant, the cut-throat liar of Berlin
Tore into shreds his covenant: his armed hosts were swarming in
From Prussian beer-halls, Rheinisch hills, from Aurich east to Gum-
binnen,
From Rostock down to stolen Silz, sounded the tramp of Krupp-made
men.

"While village after village fell, cottage and church engulfed in smoke;
While all the land became a Hell and served to turn a Teuton joke;
While Belgian women prayed in vain for German mercy, trusting, fond;
While German 'Culture' burned Louvain, and German tenderness Ter-
monde:

"You did it, Little Belgium—you! You stopped the dyke with half
your sons;
You did what no one else could do against the Vandals and the Huns!
The eternal future in your debt from now until Man's latest day,
How can the wondering world forget—and how, remembering, repay?

"France, Britain, Russia: they have fought as fits the vast initiate;
You, all unready, but unbought, till they were marshalled, hold the
gate.
Above all clamor and applause, you stand, whatever else befall,
God's David in Mankind's high cause: Belgium, the bravest of them
all!"

IMPORTANT SESSION OF CONVOCATION OF CANTERBURY

Houses Discuss Subjects of Much Interest

INCLUDING PRAYER BOOK REVISION AND HOLY ORDERS

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

CONVOCATION of the Province of Canterbury met last week at the Church House, Westminster, for the summer group of sessions. The President (the Archbishop) referred in the Upper House to a wide spread desire that had been expressed that some authoritative action should be taken for the appointment of a National day of prayer at the forthcoming third anniversary of the outbreak of the Great War.

It had been thought that such an appeal to the Nation should be made by the Crown and the authorities of the State, and not merely by the Church. There had been constant communications between the Archbishop and the Government on the subject, but the civil authorities had not seen their way to provide for such a national day of prayer. The Prime Minister and others in authority had, however, expressed the hope that the Church would in every possible way make the anniversary an occasion for public prayer. The Archbishop hoped shortly to suggest arrangements for special services in the churches of his Province on August 4th and 5th, the forms of devotion being based on those issued for the previous two anniversaries. Their Lordships of the Upper House considered the report of the Committee on the use of the Psalter in divine service. The real inwardness in considerable part of the present official scheme of Prayer Book revision is now further and very sharply revealed by the truly monstrous proposal of the committee, which was actually adopted by the Upper House, that Psalm 58 should be altogether omitted in public worship, and also certain verses in Psalms 14, 55, 68, 69, 109, 137, 139, 140, and 143. Because these Biblical passages have been quoted by people, who are ignorant of their deep and solemn meaning, as justifying "reprisals" in the War, this is "an opportune time" (in the Archbishop's phrase) for Holy Church practically to cast them aside. The House approved Proper Psalms for Sundays and other holy days, and Proper Lessons for the Feast of St. Mary Magdalene. The conditions of acceptance as candidates for ordination after the War of men now in naval and military service were discussed and agreed to. It appeared that many officers and men had already expressed their desire and determination to offer themselves for holy orders after the War, if they survived.

Their Lordships passed to the discussion of the educational ideals and proposals outlined by the Minister of Education in his speech in the House of Commons. They adopted a resolution welcoming the same, but resolved that "so soon as such action can be taken without hindrance to those proposals, a united effort should be made to secure that adequate religious instruction be an essential part of the education given".

They then turned to the report of the Archbishops' Committee on Church and State. The Bishop of Oxford said that Churchmen insisted on freedom for the Church. The Church was to claim "recognition of its distinctive existence and its definite endowment with a divine sanction to regulate its own spiritual concerns, and to demand restoration of all proper liberty of autonomy."

With regard to the proposed basis of lay suffrage (the same as for the existing Representative Church Council), the Bishop would "fight to the last ditch" any suggestion to admit to the franchise those who, professing not to belong to any other religious body than the Church of England, are still not full members of the Church by Confirmation. He could not conceive that a merely baptismal suffrage would be tolerable. He was not persuaded that disestablishment was necessary for the freedom of the Church. But whatever was in store for the Church it was her duty to struggle to recover her lawful and necessary liberty of self-government, so that should disestablishment come it would do much less damage than if it came when the Church was unprepared. The Bishop of London did not think the report had made any impression upon the great body of Church people; and that when the revolutionary character of its proposals—especially those in limitation of the authority of the clergy—was realized considerable opposition would be aroused. With regard to the latitudinarian clamor for an "uneclesiastical" franchise, he recalled the remark of a priest, "My parish is full of baptized heathen". They would be wrong, he believed, in ad-

mitting to a voice in Church affairs those who declined to complete their baptism in the Church's way of Confirmation. The Archbishop, who agreed with the fundamental principles of the report, though not with all its details, observed it was impossible to make the scheme a *fait accompli* during the War. The resolution was carried *nem. con.*

The Lower House was chiefly occupied with the resolutions of the joint committee on Prayer Book Revision as amended, accepted, and added to by the Upper House. The debate on rectifying the present dislocated and unprimitive canon of the Holy Liturgy resulted in nonconcurrence with the action of the bishops against any change. The House three years ago, by 79 votes to 8, proposed to deal with the canon in the following correct way: The Prayer of Consecration to be followed (interposing "Wherefore") by the present Post-Communion Prayer of Oblation and the "Our Father." Then the Prayer of Humble Access, the Communion, the Thanksgiving, the *Gloria in Excelsis*, and the Peace and Blessing. Their Lordships of the Upper House, however, declined to rectify the canon, even in a permissive way. Sub-Dean Hassard opened the important debate by moving nonconcurrence with the decision of the bishops. He rested the case for rectification on the ancient Liturgies, and made a telling reference to the Letter Responsory of the Archbishops to Pope Leo XIII, in which the official teaching by the English Church of the Eucharistic Sacrifice was emphatically stated. Were we now to play into the hands of Roman Church controversialists by stultifying that Letter? Thousands of English priests at present, somewhat against their conscience, interpolated from the Roman Missal. Canon Robinson traced the course of the "unhappy dislocation" of the canon inherited from the Protestantizers of 1552, "who forgot that the whole consecratory action is one prayer to the Eternal Father". The Scottish and American Liturgies were precedents for rectification, which had been desired by such learned old English divines and Bishops as Overall and Cosin. Dr. Sparrow Simpson (editor of the *English Church Review*), in a characteristic scholarly speech, described the 1552 order as "unprecedented in Christendom". Interpolation, involving long silences so irritating to the laity, could only be stopped by putting the parts of the service back into their right order. The voting in favor of nonconcurrence with the Upper House was 57 to 30.

Subsequent proceedings in the Revision were, on the whole, of a wantonly destructive character. The sweeping and drastic alterations in the baptismal and marriage services betokened, as one speaker observed, a deliberate attempt, from first to last, to disparage the Old Testament. The neologians and modernists so largely compose the House that they seem to have things largely their own way. All the significant and valuable references in these services to Old Testament history and to God's servants in the Patriarchal age, and the beautiful mystical types, so full of meaning, were deleted as though they were defilements. The House concurred, of course, in the revolutionary action of the Upper House respecting parts of the Psalter in public recitation. If many Church people are not very much mistaken, all this mischievous Revision work will not survive to be incorporated in the Prayer Book.

GOD BLESS EACH STAR

Glory and love to thee, banner of victory,
Shining serene in the azure above;
Day-star of Liberty, homage supreme to thee—
All a world's loyalty, laurels, and love!

What maketh earth to-day safe for democracy?
What but thy level stripes, sternly unfurled?
Flag of To-morrow, of Labor, and Liberty,
Shine in thy splendor, thou hope of the world!

Starry and blue as the mantle of Motherhood
Mary the ever-compassionate wore,
God who hath lent thee, bright Banner of Brotherhood,
Prosper and bless thee; yea, God bless each star!

K. J. D. F.

WHO OF US has not seen and admired the serenity of certain lives? Perhaps we thought that saintly poise but the culmination of a life which had been "one glad, sweet song". It may have been, yet methinks seldom are such poise and sweetness attained save as many a trial, many a tribulation, is met and overcome. Self-sacrifice, self-conquest, loving ministry, these are the things whence spring life's noblest, best manifestations. The peace of God which passeth understanding! How we love it! How its benign influence shines upon us! Like a calm and even stream, it flows on and on. Not in a day or a year does it come, but through long years, silently, it gathers force.—*Eva J. De Marsh.*

THE FATHERLESS CHILDREN OF FRANCE

Dr. Watson Writes of What Is Being
AccomplishedOVER EIGHTEEN THOUSAND CHILDREN
NOW LISTED

A WELCOME letter from the Rev. Samuel N. Watson, D.D., rector of the American Church in Paris, tells of some things being accomplished by the smaller relief organizations in France.

In the system established for the Fatherless Children of France, no contributor may "adopt" an orphan for a less period than two years, the cost of such adoption being ten cents per day, or \$73 in all. Lesser sums, however, may be offered, and are accepted with gratitude. These sums not specially designated make possible a work of mercy of perhaps greater worth than if their object had been precisely specified.

"Here is a copy," Dr. Watson writes, "of a letter which I have received from the widow of a French captain whose orphaned children are being helped by the money sent by contributors to THE LIVING CHURCH fund in various sums not specially designated for the adoption of children directly by the donator. I have put together a number of these sums, and have paid them over to the treasurer of the Fatherless Children to care for this family of wonderfully attractive children."

The letter, naturally, is in French, but we have secured a translation, which follows:

"June 23, 1917.

"Monsieur:

"Your committee has sent me some money for my eight fatherless children, and this unexpected gift has been an unspeakable help to me.

"I learn through my sister that it is to your delicate intervention that I owe all this, and I can only say that I am incapable of expressing to you my gratitude.

"Language was given to man to express thought. That is possible, but I am sure there are some very deep feelings which one cannot always express, and I have come to such a case.

"Nevertheless, rest assured, Monsieur, that in the admirable work you are doing you write upon the hearts of my children a purer brotherhood, a more real attachment, for these brothers of the United States whom we are to-day so proud to call our allies. They know, these little ones, that they are clothed, shod, aided in everything, and that it is to great America they owe all; and I am happy to make my own this exclamation of my second son: 'Mama, since Americans are so good, I want to become an American.' This thought of the child reflects somewhat the current attachment which so many French orphans certainly feel for the United States.

"In the name of their father, Monsieur, I thank you again and again.

"(Signed) MADAME

"The little property which this family once possessed," Dr. Watson continues, "was in the north of France, invested in manufacturing. The Germans burned down the buildings, and sent the machinery into Germany. The family is ruined: and the family is of the best blood in France; and there is not only the widow and her children, but the grandmother. Unhappily there are only too many like cases: but from this letter you can see what our help is doing.

"May I say to your readers that more and more we need money to express to France what is really our devotion to her splendid idealism? Let no one think that because there are big organizations on the ground here that therefore the need is over. It is far otherwise. The bigger the organization the less is its possibility of helping gently the little things, the tender things, the modest sufferers. This family of whom I write could never be known to anything in the way of relief service except to just such a service as is this of our American Church Relief. It is not that I have anything but admiration for the splendid way in which the big services of relief do big things; there must be big organizations to handle vast problems. But I want to impress on our generous supporters amongst your readers that we do a vast service of mercy that no one else is in touch with or can do. It is not the fault of the big organizations that they do not

and cannot reach much of the deepest suffering; it is simply a fact of the essential conditions. When the elephant wanted to pet the fly it was not the elephant's fault that the fly was hurt; it was the essential fact that the elephant's foot was too big to do that kind of caressing gently!

"As vice-president of the Fatherless Children of France, I am glad and proud to tell you that we have now about eighteen thousand children on our pension lists to whom we give 15 francs a month; and we heartily thank THE LIVING CHURCH for its splendid coöperation and for its constant advocacy of our cause."

BUBBLES

As a strong swimmer fallen from some bark
Which in the dark
Has left him on the open sea to drown,
Riding the ocean-swell toils hard and well
And lives a little while and then goes down,
So we, too, on that sea (Eternity)
Which men call "Time" swim for a space, till claims
The vast abyss its own, and, as we groan
With fears that all men know and no man names
Head raised above the years awhile toil we
Straining like weary swimmers far at sea.

The open sea has bubbles like the shore;
For always pour
Themselves down their own slopes the surges tall
And bright the bubbles dance and, flashing, glance
In foamy myriads where the wave-crests fall.
They take their colors bright from the sky's light.
Each holds a fleck of fire or pearl of dawn.
As rich as jewels rare they are, and fair,
And at a little breath of wind are gone.
So men upon the earth rise momentarily
As bubbles on the billows of the sea.

Yet though but short of time we surge along
Being made strong
Out of brief fleetness of a brittle life,
Shiver like fragile glass when tempests pass,
Yea, die in smallest elemental strife,
Since we make good a path on the white wrath
Of the eternal ocean evermore,
Face sea-death till we break and, gripping, make
The seven seas our servants, deep and shore,
Something within the souls of men must be
More powerful and deathless than the sea.

And since He made us mingled fire and clay,
Through one small day
Dust of the earth, yet deathless as a star,
While of an unmixed birth, not stained with earth,
His messengers pure flames of fire are,
We grieve not overmuch that at a touch
Ashes to ashes, dust to dust grows prize
Whose spirits shall endure, redeemed, made pure,
Cleansed and made ready for the singing skies.
Our God is a consuming fire, and we
Are purified in Him as streams in th' sea.

Like to a puff of breath on steel or glass
This world shall pass,
These steadfast mountains and abiding main.
Out of His thought they came and, like spent flame,
Into His thought they shall return again.
The very heavens they shall pass away
To the last sun within the star-depths ranged;
Like some rich vesture's fold they shall grow old
And God shall change them and they shall be changed.
He changeth not: and therefore, deathless, we
Shall some day hear the death-song of the sea.

LOUIS TUCKER.

TURN WHOLLY from yourself and give up yourself wholly to God with these words, "O my God, with all the strength of my soul, assisted by Thy grace, I resolve to resist and deny all my own will, earthly tempers, selfish views and inclination, everything that the spirit of the world and fallen nature prompt me to." This must be the daily, the hourly, exercise of your mind till it is wrought into your very nature, and you feel yourself as habitually turned from your own will and earthly desires as you are from stealing and murder. As soon as the soul is thus dead to self, free from its own passions, and wholly given up to God, happiness will follow.—*Wm. Law.*

SAFEGUARDING THE MORALE OF ENLISTED MEN

By JOSEPHUS DANIELS
Secretary of the Navy

OF all the sacrifices that have been made, that are being made, or that will be made for our country in this war, there is no sacrifice so heroic, so unselfish, so terrible, as the sacrifice of the mother who sends her son, in his strong, clean young manhood, from the protecting influence of his home, to live, to fight, to die, if needs be, with no one near to guide or advise him, save his military superiors. No man can fully realize what this sacrifice means; only a mother's heart can understand.

Of all the responsibilities, in these hours of heavy responsibilities, that are laid upon the civilian heads of the Army and the Navy, there is, after all, no responsibility more weighty, more solemn, more fraught with terrible results if evaded, than this responsibility of acting in a mother's place towards these splendid youths on whom the nation rests its hope of existence.

The young sailor or soldier of to-day will form no small part of the nation's very lifeblood in the times of peace following. To consider now their moral, as well as their physical well-being, is not the narrow view, it is the broad view, the big, far-sighted view of things. I have no patience with those who sneer at any attempt to keep our young men as sound in mind as they are in body, to send them back as worthy to become leaders of the nation in times of peace as if they had not had the horrible experiences of war, because there is no view so utterly one-sided, so utterly unmilitary in the biggest sense of the word, so ostrich-like, so entirely opportunistic, petty, and contemptible, as the attitude which considers these boys as so much "cannon fodder", to be drilled with gun and bayonet, to be taught to obey military commands, and then, through neglect of their moral well-being, to be thrown back upon their country after the war debased in morals, broken in health, like so many squeezed oranges, a poison in our body politic, instead of a strong, invigorating new life. That is the policy which those who are arguing that we should ignore matters of morality would have us seriously consider.

Those who prate that interest in this matter is "unmilitary" show a sad ignorance of what "military" means. There is nothing so important from a military standpoint as the morale of the men, and morale and morals in the long run are synonymous. Nature invariably punishes the offender against her laws by disease. A sailor or a soldier to be efficient must be healthy; to be healthy he must be clean-living. A man in the military service, stricken by any of the diseases that follow excess or unclean living, is as dead for military purposes as if he were stricken by the enemy's fire.

Napoleon has said that "an army travels on its belly"; it is equally true that it fights with its soul. No army of degenerates could win in the gruelling test of endurance of modern warfare against an army of clean, fresh young manhood, with all their vigor of mind and body unimpaired. Such is my belief, and such, I know, is the belief of the Secretary of War. From every standpoint, military, political, moral, it is, above all things, our duty to protect these youths, so that we can say to the mothers of the country when the war is over, "We return your sons, made strong by suffering, made wise by discipline, no longer youths, but men, tried in the fierce flame of war, as worthy of their place in your family circle as they were when they left home."—*Association Men.*

HOME CARD

Issued by the

United States Food Administration

WIN THE WAR BY GIVING YOUR OWN DAILY SERVICE

SAVE THE WHEAT.—One wheatless meal a day. Use corn, oatmeal, rye or barley bread and non-wheat breakfast foods. Order bread twenty-four hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for cooking, toast, etc. Eat less cake and pastry.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat flour that means 250,000,000 more bushels of wheat for the Allies to mix in their bread. This will help them to save DEMOCRACY.

SAVE THE MEAT.—Beef, mutton or pork not more than once daily. Use freely vegetables and fish. At the meat meal serve smaller portions, and stews instead of steaks. Make made-dishes of all left-overs. Do this and there will be meat enough for every one at a reasonable price.

We are today killing the dairy cows and female calves as the result of high price. Therefore, eat less and eat no young meat. If we save an ounce of meat each day per person, we will have additional supply equal to 2,200,000 cattle.

SAVE THE MILK.—The children must have milk. Use every drop. Use buttermilk and sour milk for cooking and making cottage cheese. Use less cream.

SAVE THE FATS.—We are the world's greatest fat wasters. Fat is, food. Butter is essential for the growth and health of children. Use butter on the table as usual but not in cooking. Other fats are as good. Reduce use of fried foods. Save daily one-third ounce animal fats. Soap contains fats. Do not waste it. Make your own washing soap at home out of the saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

SAVE THE SUGAR.—Sugar is scarcer. We use today three times as much per person as our Allies. So there may be enough for all at reasonable price use less candy and sweet drinks. Do not stint sugar in putting up fruit and jams. They will save butter.

If everyone in America saves one-ounce of sugar daily, it means 1,100,000 tons for the year.

SAVE THE FUEL.—Coal comes from a distance and our railways are overburdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

USE THE PERISHABLE FOODS.—Fruits and vegetables we have in abundance. As a nation we eat too little green stuffs. Double their use and improve your health. Store potatoes and other roots properly and they will keep. Begin now to can or dry all surplus garden products.

USE LOCAL SUPPLIES.—Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save transportation.

GENERAL RULES

Buy less, serve smaller portions.
Preach the "Gospel of the Clean Plate"
Don't eat a fourth meal.
Don't limit the plain food of growing children.
Watch out for the wastes in the Community.
Full garbage pails in America mean empty dinner pails in America and Europe.
If the more fortunate of our people will avoid waste and eat no more than they need, the high cost of living problem of the less fortunate will be solved.

HOME CARD

HERBERT HOOVER
United States Food Administrator

OUR Lord always held Himself in proper reserve. He was not anxious to make recruits and never went out of His way to gain a disciple. Indeed, He refused to commit Himself to four classes of men—to those who would follow Him because of His marvelous healing power, to those who would follow Him because of His ability to feed the multitudes, to those who would follow Him because He attacked the prevailing religion of the day, to those who would follow Him because He could add another thing of beauty and achievement to their moral character and intellectual life. He could not wisely commit Himself to any of these men, for they could not understand Him. He was not sent to become a great physician, neither the world's commissary king, neither a teacher of ethics or aesthetics. He came to this world as a Saviour, a Redeemer. He never fails to commit Himself to a heart-broken sinner.—*Western Christian Advocate.*

PATRIOTISM consists not in waving a flag but in striving that our country shall be righteous as well as strong.—*James Bryce.*

THE VALUE OF THE SOUL

ONE of the greatest Christian hymns opens with the line, "Were the whole realm of nature mine", and the stanza teaches that the soul is a greater and bigger thing than the whole realm of nature. Does each of us believe the assertion? In one of his Yale lectures, Silvester Horne says: "It is the most romantic of all beliefs. It affirms that the soul of every forced laborer on the Amazon is of more value than all the mines of Johannesburg, all the diamonds of Kimberly, all the millions of all the magnates of America. It affirms that in God's sight all the suns and stars that people infinite space are of inferior worth to one human spirit dwelling, it may be, in the degraded body of some victim of drink or lust, some member of the gutter population of a great city who has descended to his doom by means of the multiplied temptations with which our so-called society environs him. It is a romantic creed. But if it is not true, Christianity itself is false."—*Biblical Recorder.*

CHRIST'S APPEAL

OUR Lord always held Himself in proper reserve. He was not anxious to make recruits and never went out of His way to gain a disciple. Indeed, He refused to commit Himself to four classes of men—to those who would follow Him because of His marvelous healing power, to those who would follow Him because of His ability to feed the multitudes, to those who would follow Him because He attacked the prevailing religion of the day, to those who would follow Him because He could add another thing of beauty and achievement to their moral character and intellectual life. He could not wisely commit Himself to any of these men, for they could not understand Him. He was not sent to become a great physician, neither the world's commissary king, neither a teacher of ethics or aesthetics. He came to this world as a Saviour, a Redeemer. He never fails to commit Himself to a heart-broken sinner.—*Western Christian Advocate.*

Ecclesiastical Art Work

By SARAH IRELAND

IN the old chronicles, we may read of the vision that was sent one night to Thomas, sub-prior of the Abbey of Hethholme—Thomas of a narrow, grudging nature, who gave not of his substance to God or man.

In contrast to his churlish, bitter spirit, was the sunny, generous Prior of the Abbey, John of Fulda, who, deeming nothing too beautiful for the House of God, had made it wondrously rich with carvings of stone and wood, and great windows of storied glass and with gold and silver and gems. Also he had given vestments of fine linen, and of silk embroidered in gold, and richly illuminated missals and psalters.

But this lavishness displeased the sub-prior. And so great was his obsession that often he lay before the chancel through the long night hours, stretched on the cold stones, thinking, in bitterness of spirit, that thus was he giving the highest service. Falling asleep one night, he was awakened by the strains of soft music that seemed to float about him, and he listened in awe and wonder as voices from different parts of the building took up the words from the *Te Deum*:

"To Thee All Angels cry aloud—"

And then his vision cleared, and he saw that the angels in the choir stalls and in the stained glass windows were singing. And presently from all around him came other voices, and the effigies of saints in the niches, and carved beasts and birds, and all the Minster, sang together; the metal of the hills, stone from the quarries, gems, and forest wood.

"Day by day we magnify Thee, and we worship Thy Name ever world without end."

And the heart of the sub-prior was filled with a great peace, and he saw that the adornment of the church was a part of worship, and that the creation of man's mind and skill may be an offering of one's best, and an expression in its truthfulness and beauty—as well as in appropriateness of treatment—of the most reverent worship.

At the recent exhibition of old and modern handicraft held at the Peabody Galleries, by the Handicraft Club of Baltimore, there was shown a remarkable collection of ecclesiastical work: Embroideries, carvings in ivory, designs for stained glass windows, reproductions of carved wood and ivory, and work in silver and brass.

Church embroidery in England at the beginning of the fourteenth century had reached a high artistic standard and was marked by a simplicity of treatment and knowledge of the use of materials that made it valuable for all time. It was known as *Opus Anglicanum*. The acknowledged best specimen of this work is the Lyon Cope, now in the South Kensington Museum.

Examples of this style of church embroidery, adapted to modern use, were exhibited at the Peabody by the Sisters of St. John Baptist, Ralston, New Jersey. The technique was remarkable, simple, strong, and effective. The treatment of the flesh was particularly notable. A hood for a cope was one

of the most beautiful pieces shown, the detail from an altar set designed by Durr Friedly of the Metropolitan Museum of Art. The design was strongly Gothic in feeling, and the thought embodied was: "Let all the angels of God worship Him."

Wonderful in soft tones of green and brown and rose was a St. Christopher bearing the Christ Child; the conventionalization of the water, and the background generally, making it most decorative in effect.

The exhibition of work by St. Hilda Guild, New York, included the banner of the Cathedral League of the Cathedral of the Incarnation, Baltimore, St. David's banner, from St. David's Church, Roland Park, and a beautiful Roman chasuble seventeenth century reproduction. But, as an example of needlecraft, nothing excelled a white linen chasuble with the old Y form of the cross particularly adapted to the Gothic shape, embroidered in a conventional grape design, very exquisite in detail.

Among other distinctive pieces were a rose set, to be used only on the Third Sunday in Advent and the Fourth Sunday in Lent. This was loaned by the Church of St. Louis, Clarksville, Md. A rich frontal and tabernacle veils made in panels of purple and red, and belonging to St. Mary's Seminary, Baltimore; a cope of old tapestry design with hood and orphreys of velvet; and many small pieces for altar service, made up a very comprehensive exhibit from this guild.

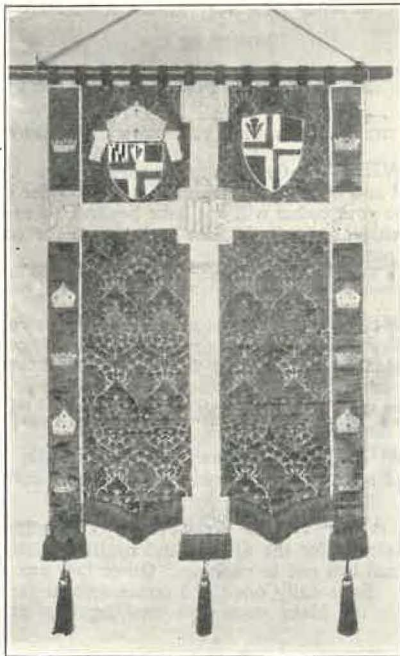
Truly, St. Paul's and St. Luke's of Baltimore are rich in wonderful vestments and altar hangings, much of the work being local, and examples of the skill of the All Saints Sisters, a Baltimore community.

The fabrics, wonderfully interesting, were obtained from England, having been specially woven for ecclesiastical use. One quite generally seen is the Rose of Sharon pattern; sometimes the pomegranate for fruitfulness and good works. The grape design is largely used for eucharistic vestments.

One of the most attractive examples was a set of vestments: chasuble, stole, and maniple. Into the very beautiful pattern was woven the young raven. We have read somewhere that this signifies "God's care for His children". The young ones are deserted by the parent birds for the first week or two, and as they are nurtured and cared for so are the people of God watched over by a Higher Power.

This particular set of vestments was green with blue orphreys embroidered in gold. It was the work of the All Saints Sisters, and was loaned by St. Luke's Church.

Among other sets from St. Luke's embroidered by the Baltimore Sisters was an altar frontal of a rich dark red for use at Pentecost and on feasts of apostles and martyrs. The designs appropriate to the season were rich in gold and colors, and into the fabric of which the frontal was made many symbols were woven, so delicately and skilfully that only on close inspection would the pattern be noticed. With the trefoil design were the Lamb, the I. H. S., the rose, and the



BANNER OF THE CATHEDRAL LEAGUE

Cathedral of the Incarnation,
Baltimore, Md.



FRONTAL EXHIBITED BY COMMUNITY OF ST. JOHN BAPTIST,
RALSTON, N. J.

grape. For use at the Feast of the Annunciation, the Purification, and days appropriate to the Blessed Virgin, was a chasuble with stole and maniple, white with orphreys of blue embroidered in lilies, and the monogram MR.

The symbolic colors for church usage are white, red, purple, and green. Blue is occasionally seen, but only when it is a tone that merges into violet, as it also belongs to the penitential season. The shade of the rose of Mid-Lent should also have the violet tones, as it is used to lighten the Lenten gloom before going into the deeper, solemn period of Passion-tide.

In addition to several beautiful examples of Baltimore work, St. Paul's Church showed some rare and wonderful embroideries by the Sisters of St. Margaret's, East Grinstead. These were obtained in England many years ago and presented to the parish. Of special note was an altar frontal, the design representing the nine choirs of angels. The central figure was the Archangel with the Seraphim and Cherubim on either side. In the other scroll forms which served as a setting for the nine figures were angels and archangels, representing Power, Dominion, Principality, etc.

The Seraphim are used a great deal in church decoration as typifying holy zeal. The six wings—"with twain they covered their face, with twain they covered their feet, and with twain they did fly"—signify contemplative and active service: "with twain they covered their face and with twain they covered their feet", prayerful worship, and adoration; "with twain they did fly"; zeal and ministering service.

A chalice veil and burse from England, an altar book illustrated by Anning Bell with border designs by Bertram Goodhue and printed by the Merrymount Press, were also among the notable exhibits from St. Paul's Church. Both St. Paul's and St. Luke's sent fine linen chalice veils embroidered by Miss Hildebrandt of Baltimore.

Mrs. Walter Prescott Smith had examples of her skill in ecclesiastical embroidery, consisting of a very lovely white stole belonging to St. Paul's and several altar sets from St. Mary's Church, colored.

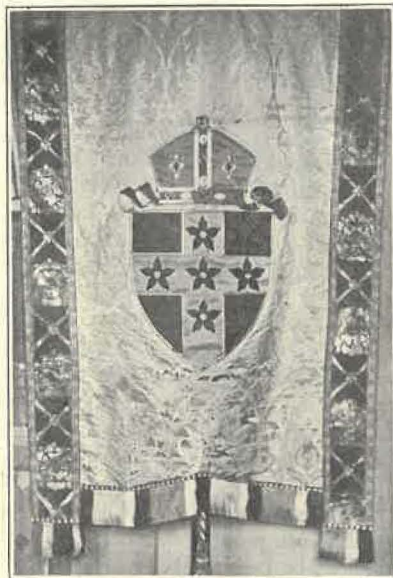
Mrs. Smith also loaned a very old piece taken from a cope, depicting St. Francis of Assisi, the stitches so fine that one could not tell where one blended into another.

An object of general interest was a collection of autochromes, from designs for stained glass windows by Charles J. Connick of Boston. These were shown in a hexagonal diaspore which stood in the center of the long gallery.

The work of Arthur Williams of Boston was represented by an alms basin in beaten brass with conventional border of strips of brass laid on and divided by four medallions—in one, the I. H. S., and to the left and right the A and O, the brass letters being relieved by a background of enamel, one white, another red, and the third green, while the circle in the center of the basin was in violet enamel, thus embodying the ecclesiastical colors for the different seasons.

The collection of reproductions of old ivories by F. W. Miller of Providence, Rhode Island, gave opportunity to study the wonderful productions of centuries rich in handicraft. A Madonna and Child in niche was as soft in coloring as though touched by time—a reproduction, reduced in size, of one now in the Louvre, formerly in Saint Chapelle, said to have belonged to Louis IX—St. Louis.

A number of croziers, Italian, Irish, French, were of great interest. The quaint simplicity of the Irish crozier was enriched by delicate tracery, and the design in the crook suggested St. Patrick and the snake, which looked somewhat like a dragon. It was not possible to determine if the snake were trying to swallow St. Patrick or St. Patrick were about to overcome the snake, but both looked perfectly happy and the effect was delightfully grotesque. An altar frontal of pillow lace made by a cloistered nun in Belgium, some years ago, covered a period of more than six years' work, a lesson in patience and perseverance.



ST. DAVID'S BANNER
St. David's Church, Roland Park, Md.

"OLD GLORY"

BY JANE FINDLAY TORRENCE SARGENT

WE read and think of all the things written and said in prose and verse about our own beautiful flag, with pride that it is ours.

As I looked at the flag in the church I saw in it something I had never seen or thought of—the flag as a missionary flag, bearing the message of our Lord's Incarnation, Birth, Life, Death, and the extension of the Incarnation. The flag droops from the standard as it stands in the church; the white starred blue field is uppermost.

The stars always mean Heaven and God: "He numbereth the stars—He calleth them all by their names." "Christ who is very God of very God." "Without Him was not anything made that

was made." "Our Morning Star Came down from Heaven."

Blue always reminds us of the Blessed Virgin. "And was conceived by the Holy Ghost of the Virgin Mary."

After the blue field comes a white stripe, representing the perfection and purity of His human life: "And was made man—"

The red stripe following symbolizes blood: "And was crucified for us under Pontius Pilate."

The next stripes, red and white, show the water and the blood which came from the riven heart of Christ—His Atonement made for us, making possible "the remission of sins."

The next and last stripes show the fulfilment of His promise, "I will come unto you," in the white wafer, the blood-red wine, the "Extension of the Incarnation" in the Holy Eucharist: "The Body and Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting Life"—"The life of the world to come."

In those days when our nearest and dearest, our own Church boys and men, are going from us, brave, strong, offering themselves that our country may not be another Belgium, it may be a comfort and joy to them to see in that flag which leads them their creed—and in the rush

and push of battle with life hanging in the balance may with thankful hearts murmur—"Credo—I believe!"

WHENEVER you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—*Drummond.*

LIFE IS an education in love. Prayer is an attitude of soul, opening the life on the Godward side, and keeping free communication with the world of spirit.—*Hugh Black.*

HOW CALMLY may we commit ourselves to the hands of Him who bears up the world!—*Richter.*



FRONTAL OF PILLOW LACE
Made by a Nun of Belgium

The Social Responsibility of the Rural Parish

By the RT. REV. W. W. WEBB, D.D., Bishop of Milwaukee

IT is my privilege to speak to you this morning about the Social Responsibility of the Rural Parish. I hope that I may have some helpful suggestions to make, not only because of my general interest in the subject, but also because there are a number of rural or small village parishes that I visit every year in all the southern counties three deep along the Illinois line from the Lake to the Mississippi, and then north as far as Superior, all west of a line drawn north and south just east of Eau Claire.

For sixteen years I was head of a theological school situated at Nashotah, in Waukesha county, with a farm of 640 acres attached to it; and for twenty years I have owned and spent part of the year on a small farm of forty acres in New Hampshire, some three miles from the nearest village. The contrast between this little farm in New Hampshire and the farm at Nashotah makes one realize how conditions have changed.

In New Hampshire, the house is built around a frame of heavy oak timbers standing on a foundation of granite, where it has stood over a hundred years, with lath that was split, not sawed; a chimney that would build a dozen chimneys in these days; with its fireplace that will hold wood of cord length, with its great brick bake oven and ash pit, where beans and brown bread could be baked all night, its crane and iron pots; the sugar grove and the wood lot, that there might be sugar and fuel; the small barn and the long, low wood-and-wagon shed connecting it with the house.

What a contrast to the large barn with its concrete walls for cattle and horses and its sanitary piggery, its silos and water laid on, and even electric lights, its gasoline engine; the rural free delivery, the parcel post, the rural telephone, the automobile, with increasingly good roads, the rural library, the University extension courses—how rapidly all these things are changing the conditions of a generation ago!

These new conditions bring about new opportunities and new problems. In every direction to a greater or less degree, thinking men are taking advantage of these opportunities and are trying to solve the problems. One sees throughout parts of New England many church buildings, especially in the rural districts, closed. They have sometimes been called "Christianity's tombstones." It may be due in some extent to the change in population, as there are many abandoned farms, but it is also due to the fact that there was a failure to try to reach the problems and changed conditions of life.

I would be the last one to advocate the rural church giving itself up to mere social betterment. The city church that has been given over to institutionalism has usually found out that it was a mistake. In some directions there is a strong reaction, a feeling that it has been overdone. The church is first and foremost a house of God, a place where prayer is offered to God and His truth is taught to man. Philanthropy and social service do not and cannot take the place of religion; but man is a composite being, not a pure spirit. He has a body as well as a soul, and that which affects the body very closely affects the soul; and we want to reach the whole man. It is only under proper social conditions that the best spiritual work can be done, and so a social responsibility rests on the rural as on the city parish.

The tendency that there has been for the young man or the young woman to go to the village or city, to work in the mill or the office rather than on the farm, is to be deplored. The rural population constitutes the true backbone of the nation. They represent more truly the nation than the inhabitants of our cities. It is often said "Paris is not France", and no one who knows only Paris really knows France or the French.

It is just as true of this country. New York and Chicago are not the United States, and one might know those cities well and have no conception of the life of the real American, who, on the farm, is living the life of the country, and is helping to provide that which is absolutely necessary for the existence of the nation.

We want to make the farmer realize his great vocation.

We want to arouse in his children the strong desire to stay on the farm; to make them realize what it means to the nation and the race, as well as to themselves; to show them that although the city may offer greater prizes, and endless excitement, there are some things that are better worth while, in the home life, the nearness to nature, the stern discipline and hard work of the farm.

Over forty million of the people of this country are farmers. Everything that affects them vitally affects the nation. Everything that increases their efficiency, that dignifies their work, that tends to keep them on the farm, that makes them realize their great vocation, that makes it easier for them to carry it out, that attracts men to the farm and keeps them from crowding into the cities, is for the good of the whole nation. Toward this end the rural parish can be always working if it only realizes its social responsibility.

As President Butterfield has said in *The Country Church and the Rural Problem*, "inasmuch as the ultimate problem is essentially social, so far the forces to be utilized for the direction of rural development are social; we must reach the mass of individual farmers through the machinery of the social agencies."

The rural church and the schoolhouse are the natural centres of social work. More and more is being made of the schools, and also, I am glad to say, of the church. The church buildings are being used to some extent, and the various organizations connected with the rural parish are undertaking one form or another of social work. All this is part of the social consciousness which is being so wonderfully developed throughout the country. In some cases small halls are being erected, sometimes by the members of the parish and sometimes in combination with the people of the villages.

The work done depends largely on the attitude of the pastor. Under all ordinary circumstances he will be the centre of influence and the one who will largely have to plan the work and be the source of inspiration. An active, energetic pastor, who really wants to do everything for the betterment of his people, can do a great deal and fill his own life full of interests that may mean much for a community, and save himself from the dangerous temptations of a Sleepy Hollow.

Where it seems impossible to erect a special building, the church can be built with a high basement room, or the church can be raised and a basement room built under it. This can easily be done in parts of the state where the soil is sandy and there is no danger of dampness. I have been able to do it in the case of rural or semi-rural parishes in the past few years at Hayward, Clear Lake, Altoona, and Melville.

In one case, Prescott, where there was a church altogether too large for the congregation, built in the days when it was thought Prescott would be a rival to the Twin Cities, I had a dividing wall built in the church, with windows of frosted glass and a ceiling that meets the slope of the high gabled roof of the original church. This gives the interior the effect of a perfect little church building with an open peaked roof; and then, ceiling the other side with a flat inside roof, the people have a fair sized hall that can be used for many purposes.

I have tried very hard to get people to erect a guildhall rather than a church first, and so to arrange it that those things needed for the service could be screened off by a folding door or a roller screen; and then the hall, which being seated with chairs could easily be cleared, could be used for all sorts of social purposes. I know of this being done by many of my brother bishops very successfully, and I did it myself in a new work I started in an Eastern city, where we could not at first have both church and guildhall and yet I felt the work must be made a social centre.

Although I have offered sometimes to pay a good proportion of the cost of the building, the people have always said to me, "No, we want our church. We could not have suppers, or perhaps dances, where we have our Sunday services." Naturally I have a certain sympathy with their point of view,

although I think they are drawing unnecessary distinctions, and yet I feel so strongly the need of the social side of the work that I would be willing to run risk of seeming irreverence to accomplish what seems to me so vitally important.

One great difficulty with all rural work is the conservatism of the average farmer. His isolation produces strong individuality and he is very fixed in his opinions and is slow to change. It is his weakness and at the same time his strength, for it produces strong characters. A very large proportion of the greatest men the nation has produced are the product of the farm.

Given a building, a hall or a schoolhouse, every possible use should be made of it in a social way. It should be made a vital centre, sending out streams of influence throughout the community; a nucleus, bringing people together and making them feel that it is a common centre of work and influence. Social gatherings of all sorts should be arranged merely that the people may get to know one another better. The more points of contact we have with people, the better for us all. We want to foster, to the greatest extent, that democratic spirit that breaks down barriers and tends toward a true and vital brotherhood, that makes us realize our common interests, our common problems, our common opportunities, even our common weaknesses and our common sins.

We want to bring into the life of every one all possible happiness, joy, helpfulness. The custom of having a community Christmas tree, which has spread with such rapidity throughout the country, is an example of that motive at least, perhaps of something even far greater. A common Christmas tree in an absolutely rural church, where there is no village at all, a church that I was instrumental in having built and that I saw for the first time not very long ago, brought such a crowd from miles and miles around that the church could not begin to hold the people; and the basement hall was filled with men, while the children and their mothers were enjoying the tree.

When I went to that same church a short time ago, the building would not hold the people comfortably, and nearly two hundred had supper together in the basement after a service. The mere attempt, and much more than an attempt, to make the hall beautiful and the table attractive, was an object lesson. There is a growing tendency to decorate these halls with good pictures, photographs of famous paintings, and the better color prints that form the supplements of some magazines and papers. It is creating an art sense; it is teaching people the value of the beautiful; it is putting some color into a hitherto too sombre life. The schools in one way or another have been doing this work for even a longer time. I notice in many cases some pictures have fastened on the frame a little metal label showing that they have been given by some group of boys or girls, of men or women, in memory of some friend or some event. The cost may be little or great, but there is the value in it of a common interest, and the recognition of a useful life or something worth remembering.

One weakness of rural life is its lack of recreation, especially for boys and girls. Many of the old-time customs of huskings and "bees" for various purposes that brought the young people together socially have been driven out by modern machinery. We must create new forms of amusement and recreation. We are glad to see the pageants and the folk dances gaining a hold, at any rate in some of the Eastern states. Local fairs and exhibits, baseball, picnics, everything of the kind, should be encouraged. The skiing contests in some parts of the state are a strong factor in bringing the men and boys together socially.

The lecture or informal talk, especially on topics that concern the farmer or of current interest, is not difficult to arrange, for in these days of University Extension courses, and when so many young men and women are glad to help in social betterment, the more practical and concrete the better: sanitation, first aid to the injured, labor-saving devices, good dairy methods, the value of good seed, insect pests. Many a young man or woman can bring back a message from the short course at the university or from the Stout School or from some agricultural college or normal school, that may mean a great deal to the whole country-side both in comfort and in cash. Give the younger people a chance, even if they seem a little over sure and a little bumptious, and talk as if

they knew it all, and have the spirit of reformers. They may have a message that is well worth while. We were pretty sure of ourselves at one time; and as the years go by, if we are wise, we are learning that we have many things to learn.

The lantern and the phonograph can be used with great effect and helpfulness. The people of a strictly rural parish have not been spoiled by the moving picture show and can still enjoy and be instructed by the good old-fashioned lantern slides. A good lantern with an acetylene generator can be had for a comparatively small sum, and the parcel post is sure to make the renting of lantern slides an easier matter. If eggs can be mailed, and they are mailed by the thousands, slides can be mailed.

In the years before I was a bishop, and even since, when I am more busy, I have talked in scores of schools and halls when I know that people were instructed and informed, not by what I said but by what they saw on the screen. They say a woman believes nearly everything she sees in a newspaper; most of us believe the things we see with our eyes.

And the phonograph: you can have parts of the greatest oratorios sung by some of the most famous singers, and symphonies played by the best orchestras that up to within a couple of years ago could be heard only in the metropolitan cities of the country. I have asked some of my farmer neighbors in New Hampshire to come and listen to my victrola, and they wanted and appreciated the best music; and they would have stayed well into the night if I would have kept on playing records. We know what that means for men who start off on dairy work at half past four in the morning.

I might go on, but my time is limited. An alive pastor, without a hall or even a schoolroom, if he will take the trouble, can do more for the social uplift and the betterment of his people than almost anyone else. We know how in the years not long past he was doctor and lawyer, adviser and teacher, for the whole countryside. He does not have to be that usually now, and some things he had far better leave to the physicians and the lawyer. They are specialists. But he can specialize in social service. There are correspondence courses, there are summer courses, there are lending libraries, and there are meetings and reports of many sorts of conferences and conventions.

If he wants to help his people toward a better and wider and fuller life, if he wants to teach them to be more effective and efficient, if he wants to bring more into their lives, he can do it. First and foremost his work, undoubtedly, is with their souls; that is his vocation; that is his specialty; but he is a poor sort of a pastor if he ends there. I am convinced that the more he plans and does to meet the social responsibility of his parish, rural or urban, provided he does not forget his first and greatest work, the more he will be likely to save souls.

LIGHT AT EVENING TIME

Zech. 14: 7

The day is in its afternoon, and still the heavy clouds hang low. The dawn was fair, but all too soon the storm cloud hid its golden glow. All day the tempest ruled the air, and wreck and ruin mark its path. Full many a sturdy oak shall bear mute witness to its mighty wrath. The noblest branches shattered lie, riv'n by the lightning's stroke, and left Upon the sodden ground to die; the parent tree is sore bereft. Far out at sea, by wild waves toss'd, a ship lies helpless in the blast, With tatter'd sails, with rudder lost, broken and useless ev'ry mast. My windows look into the west, and there I sit with heavy heart, And pray that God will send His rest to weary earth, ere day depart. All suddenly, when hope seems vain, the sun shines out in glory bright: God's promise then is all made plain: "At evening time it shall be light."

My life has reached its afternoon, and still the clouds hang low and grey. Its rosy dawn light faded soon, obscured and lost in stormy day. All day the tempest swept my heart, and fondest hopes in ruin lie; Life's treasures, one by one, depart, far scattered on the ground to die. Far out upon the heaving wave, my ship is helpless in the gale; In vain I look for One to save, 'til faith and courage almost fail. Kneeling, I look into the west—the winds still rage, the billows roar— And pray that God will give me rest, some token that the storm is o'er: "O Father, rend the clouds apart and send Thine own warm, cheering ray Into my weary, aching heart, for one brief hour, ere close of day!"

* * * * *

The ship in harbor rests, at last. The sailors sing, all danger past. The sunset gilds a quiet sea. The peace of God enfoldeth me.

MARIBEL YATES.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE CHURCH AND THE LIQUOR PROBLEM

ON the question of the duty of the Church towards the liquor problem there developed wide difference of opinion in the Board of Social Service of the diocese of Newark. In its latest report it said that:

"There is no difference of opinion regarding the gross evils that surround the liquor traffic, the harm to society that is done by saloons as at present conducted, and the need of wise and constant education of the youth of the Church respecting these evils. It is not to our credit that we have allowed our difference of opinion regarding total abstinence to affect assistance we ought to be giving to those who are working to suppress the evils of the liquor traffic. After careful and painstaking discussion and investigation of this question we have unanimously come to the conclusion that what is needed at the present time as a practical measure is not the passing of resolutions that can mean but little, but the lining up of the forces of our diocese to help secure local option in New Jersey. We have therefore prepared the following resolution which we will offer at the proper time: *Resolved*, That the convention urge upon the Legislature of New Jersey the passage of a local option bill, with strict provision governing the manufacture, transportation, and sale of alcoholic beverages. We do not propose to rest content if the convention passes this resolution, but we propose forthwith to use such strength and influence as we have, in conjunction with others working for the same end, to bring it about."

WOMAN'S SOCIAL SERVICE AUXILIARY

The Social Service Commission of the diocese of Bethlehem met in the Pro-Cathedral at South Bethlehem, recommended to the Bishop that an Auxiliary to the diocesan commission be appointed to consist of three women interested in social service work. Accordingly Bishop Talbot has appointed Mrs. E. J. Litps, interested in social work among women; Miss Frances Kaercher, a professional trained public librarian and well qualified along lines of social activities; and Mrs. R. P. Gleason, the president of the Pennsylvania State Federation of Women's Clubs and also the leader of the Mothers' Pension Fund in Northeastern Pennsylvania.

It is anticipated that with an Auxiliary of women the diocese may be kept in contact with those movements which are closely allied with the work among women and children.

The Commission has elected the Rev. R. P. Kreidler of Scranton as chairman and Mr. H. C. Pastorius of Allentown as secretary.

6,050 DEAD

The above is not an announcement of the result of a great battle or earthquake or tidal wave. It is simply a citation, from the latest mortality statistics available, of the numbers of persons who suffered death during a single year as a result of conflagrations or of burns otherwise inflicted within the registration area of the United States. The death rate from these causes was rather below the average in the year quoted. Taking the figures for the registration area as a basis for estimating the total loss of life throughout the country, we get a death roll of 9,000. Many of these deaths are the result of burns caused by the careless handling of gasoline and other hazardous liquids.

The National Fire Protection Association (Boston) is responsible for the above statement.

CARE FOR DISABLED AND DEPENDENT

That charity organizations must prepare *at once* for the time when communities will be called upon to care for disabled men and for the families of those made dependent through war is the judgment of W. C. White, Director of the Associated Charities, Milwaukee. Mr. White is quoted in the Milwaukee *News* as saying: "We will be called upon to make the greatest sacrifices in men and money, and this will

mean suffering at home. We must recognize the situation and prepare to deal with it. First of all our charity organizations must be generously financed. The charity workers must be spared the additional anxiety of scarcity of funds. Then there must be coöperation in the way of volunteer work. It will be impossible for the regular staff of any organization to meet all the demands upon it."

PREPAREDNESS FOR WAR AND PEACE

In a recent address Mayor Mitchell said:

"With all its fine activities along social lines—such as its work among children, its work to obtain ex-convicts honorable employment and its Christmas tree parties—the Police Department has been constantly preparing for the time when this country should become engaged in war. Do not forget that the man who yesterday handed out a doll to the kiddie in the back room of the station house is prepared to stand behind a machine gun in the streets of New York City to-morrow. This is no figure of speech. We've got the machine guns."

In this happy combination of preparedness for the opportunities of war *and* peace, Mayor Mitchell has set an example of far-reaching importance, and develops one of the strong arguments in behalf of his reelection.

LAWS FOR PROTECTION OF WORKERS

It is a source of great satisfaction to Pennsylvanians that the legislature of that state, notwithstanding its shortcomings in other directions, has passed the bill for the protection of workers in compressed air as advocated by the American Association for Labor Legislation. It also provided for a commission to make an official study of health insurance. Pennsylvania is now one of nine states ready to study the problem of sickness among workers. The hope is indulged by the Association for Labor Legislation that Pennsylvania will be the first to adopt health insurance legislation as the only comprehensive method of dealing with the situation.

RESCUE WORK AMONG GIRLS

No more practical work exists than this of rescuing and restoring to decent womanhood these young girls who, if left to sink down unaided, spread in their path degeneracy, disease, and the wreckage of human lives and human endeavor. Mankind is coming to recognize the folly as well as the wrong of its old indifference to the fate of these young creatures who disappear yearly from home, shop, and factory to be found later in our night court, our hospitals, our public shelters. To-day rescue work takes its place beside preventive work in the social programme.—*William T. Manning.*

DOMESTIC SCIENCE AND NATIONAL DEFENSE

The woman's suffrage party of Allegheny, Pa., reports to the Woman's Committee of the Council of National Defense that the school board of that city has selected ten schools in different sections of the city where domestic science teachers will hold two classes a week. They will teach how to substitute for foods which should be conserved, demonstrating in splendidly equipped kitchens.

In Massachusetts, if the schools are not available, the lessons will be given in grange halls and in public libraries.

NORTH CAROLINA PRISON LAWS

Since writing the paragraph about the new North Carolina prison laws which appeared in the Social Service Department of the issue of July 28th, I have learned that the law which I there described was drafted by a member of the Social Service Commission of the diocese of North Carolina, Dr. Joseph Hyde Pratt.



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.

RESERVATION

To the Editor of *The Living Church*:

READING a number of recent articles in *THE LIVING CHURCH* with regard to the reservation of the Eucharistic elements, I do not think that you have been quite just to those who believe that the Church should not officially authorize Reservation.

The matter is one of great importance and yet it is always discussed from the standpoint of the Reformation settlement or of Catholic privilege. The question is, however, a good deal deeper than that and the objection to Reservation should not be confused with whether the person who believes in Reservation is supposed to be going to Rome, or whether the person who objects to Reservation is supposed to be a follower of Ulrich Zwingli.

Let me therefore be permitted to state where in the minds of some persons, at least, the real objection lies, although there will be of course a large number of persons who will not agree with me.

The Eucharist is one of the two Sacraments ordained by Christ Himself, and is fundamental to Christianity. It depends altogether upon Christ's words. The Eucharistic presence is there because He says that it is there. No philosophical or theological exposition has ever been of much value in understanding the presence. But the chief point to be observed is that the Eucharist guarantees that the presence is there. The guarantee is not arrived at by deduction, or by what may be, or by what helps or benefits the individual soul, but by the distinct words of Christ. As Christ is alive now, the words of institution are His continuous voice speaking.

The institution of the Eucharist is so closely connected with the reception of the elements and with the act of Communion, that it is nowhere in the New Testament dissociated from this act.

The Eucharistic adoration of the individual worshipper is, so to speak, incidental, an attitude of mind rendered necessary by the fact of his certainty of the special presence of Christ.

Now Reservation, which leads logically to the service of Benediction, uses the Eucharist primarily to make the Eucharistic Presence continuous. It is an extension of the Presence promised by our Lord under rather specific limitations. It is a matter resting not upon promise but upon logic and deduction. The result is, that Reservation for the purpose of perpetual adoration weakens the doctrine of the Real Presence by placing it of necessity upon a theological basis, *i. e.*, upon logic and deduction.

If the elements are regarded merely as a symbol in the same sense that the cross or the flag are symbols, then Reservation and the service of Benediction become intelligible, but they are *not* merely symbols and the whole value of the Eucharist rests upon the pledge that they are not merely symbols of something else.

In the feeling of the writer any attempt to go beyond the distinct command of Christ in this central act of Christian faith, however good the motive may be, can have but one result, *i. e.*, to deprive the soul of the guaranteed certainty of the Eucharistic Presence by attempting to use the elements for a purpose for which they were not intended. For example, in a talk with some young people whom I thought not altogether reverent during the service of the Holy Communion, I could say to them: "You were in the immediate presence of Christ who was with you, and you did not seem to realize it." I knew this was true and they knew that it was true. They only needed to have the fact pointed out to them and they recognized it. I could not have said this in regard to the Reserved Sacrament.

I am aware that a number of persons on both sides of the ecclesiastical fence will not agree with any of these statements, but I am quite sure in my own mind that the subject should be treated and faced if necessary from quite a different viewpoint than that of merely Protestant or Catholic development or of what the Protestant individual or the Catholic individual feels is good for his soul.

Washington, D. C., August 1st.

C. S. ABBOTT.

To the Editor of *The Living Church*:

IN the July number of the *English Church Review*, which has just successfully broken through the U-Boat cordon (as every number has so far since the war began!), someone who signs himself Philoxenus has written a supplement to Dr. Darwell Stone's invaluable treatise on Reservation which ought to be read

by every interested Catholic. The subject is not, to be sure, quite so much in the air in this country as it is in England, possibly because the practice is more firmly and generally established under the benignant liberty which obtains on this side of the water.

There are two paragraphs in the article to which special attention should be called. The first is numbered "4" on page 315. For we are making the same weak defence of Reservation as our brethren in England. A priest who dropped in on me the other day (from a somewhat "retarded" parish, be it said) expressed himself as convinced that Reservation would never become quite general until we quit saying that it was primarily for the sick and dying. It is convenient, in emergency, to have the Blessed Sacrament in the tabernacle to carry without delay as viaticum. But in the ordinary parish such use would only be made of it a few times in the year. The opponents of Reservation know this, and they see the weakness of the claim that Reservation is primarily for the extraordinary use of communicating the sick and dying. The use of the Reserved Sacrament for housing the well who are unable to come for their Communion at the proper time would seem also a bit far fetched. Why not come out quite frankly and say that the prime motive for Reservation is to enshrine the living Christ in His church that the faithful may worship Him?

The other paragraph to which attention is directed is "2" on page 320, dealing with the ceremony called Benediction. I should like to add my word to what Philoxenus says by remarking that when it comes to the matter of "extra-liturgical" services there is scarcely a city church in England or this country where such are not common. I am aware that Benediction differs perhaps in degree of extraliturality (if I may coin a word), but does it differ in kind from intercession services, classes in personal religion, the spiritual exercises of retreats, and noon-day prayers, or even the much mooted "Three Hours' Service"? The plain fact is that many of us have "extra-liturgical services" more or less habitually in our parishes, and our right reverend fathers in God do not (and are not likely to) cite us before their courts therefor. Can anyone doubt that the spiritual life of "this Church" is enriched by them? And if it is, and if the doctrinal position of "this Church" is not relaxed or jeopardized, does it matter very much if the Roman Church also has them?

St. James' Church,
Cleveland, Ohio.

Respectfully yours,
ANDREW CHAPMAN.

THE "SUNDAY" REVIVAL

[ABBRIDGED]

To the Editor of *The Living Church*:

IN your issue of July 28th you give some figures in regard to "the Sunday Revival in New York". They are "interesting", as you say, but it depends upon the point of view as to what is meant by "interesting".

In the city of New York there were reported, in the last issue of the *Living Church Annual*, 68,873 communicants of the Protestant Episcopal Church, or "Episcopalians" as the New York daily papers term them. The figures given by the daily papers show that 6,630, or a little over nine per cent. of this number, "hit the sawdust trail". Now you say that "the Church ought never to give her imprimatur to such methods as those of Billy Sunday; but neither ought she to interpose the slightest opposition to him wherever he may go." Do you not think that this is a rather inconsistent statement? For, if we are not to give our imprimatur to the methods, surely we have no consistent right to sanction them, and if we have no right to sanction them it is our duty to oppose them, *at least so far as our own people are concerned*. We pray to be delivered from all false doctrine, heresy, and schism. Do not then let us play with these things, for they may burn us.

Much has been said for and against these spectacular revivals, but we are only concerned about them so far as they affect the members of the Protestant Episcopal Church. Persons who have received the apostolic rite of Confirmation in the Protestant Episcopal Church have voluntarily taken upon themselves certain very definite and solemn vows which cannot be treated with indifference or neglect. In other words communicants of the Protestant Episcopal Church are expected to believe in the doctrine, to abide by the discipline, to participate in the worship of that Church. In

my own experience, in connection with the "sawdust trailers", it is found that the majority of them are in the class of religious "slackers". They call themselves "Episcopalians" but that is as far as they ever go. They never have realized the moral obligations incumbent upon them as members of the Protestant Episcopal Church, and they are not going to be enlightened in that particular by perfunctorily signing a "decision card" thrust under their noses by the zealous agents of any revivalist. At least that is the result of my experience and observation.

Bishop Reese of Southern Ohio at the joint session on Missions, during the General Convention in St. Louis, October 25, 1916, said in regard to the emotional revival: "I have not any one evangelist in mind. I mean the whole system as it finds expression everywhere, and I speak out of years of personal investigation of this matter in various states. I know that any form of religion which comes to a community in the name of the crucified Christ, which has the stamp of irreverence, commercialism, sensation, appeal to self-interest, and an Old Testament theology, does not bear the marks of the Lord Jesus. . . . After the excitement, noise, and tumult have ceased it has left the people deaf to the still, small voice and burned out their religious emotions."

A great deal of stress is laid on the argument of numbers. Look, they say, at the results. Well, let us do so. In the diocese of New York there are 9,113,614 people. Of this number there are 93,902 communicants of the Protestant Episcopal Church. Statistics show that approximately only three people out of every nine are even nominally Christian, therefore we might assume that there were about three million people in the diocese of New York who even claim to be Christian. The "Sunday Revival in New York" resulted in 65,915 people signing a "decision card", or a little over two per cent. of the "Christian" population. For the great amount of publicity, and the big sum of money spent, that is not a large percentage. There are people, however, who are carried away by numbers, and they point to these figures and say: "See the results!" If we are to judge by numbers only, then the Devil is the most successful evangelist. Every loyal and intelligent communicant of the Protestant Episcopal Church knows that these revivals supply him with nothing which his own beloved Church cannot also supply in fuller, larger, and purer measure.

The Protestant Episcopal Church provides two special seasons of revival (if you care to call them so), Advent and Lent, and no communicant of the Church has ever availed himself of the wonderful privileges of their quiet, intelligent plans for self-examination year after year, who has ever been led astray (through morbid curiosity or otherwise) by the spectacular sectarian revival, or been compelled to resort to influences outside of the Church to maintain his spiritual life and enthusiasm.

Religion is consecrated common sense, and it is the acceptance, on the part of a sane person, of an offer made by Infinite Love through the medium of the Church, and there is nothing of emotional hysteria in it.

Let us cease this sentimental gush over the spectacular circus form of religion, and, so far as we "Episcopalians" are concerned, let us not insult the Church, and be disloyal to the principles for which she stands, by admitting through our attendance on these sectarian revival meetings that they can give us what the Church cannot.

WILLIAM R. BUSHBY.

Laurel, Md., July 31st.

PERSECUTION AND MARTYRDOM

To the Editor of *The Living Church*:

NOW that we have at work in the Church an organization formed to silence or to drive out all who do not agree with its interpretation of the Prayer Book and of the doctrines of the Church, it might be of interest to see just what is being objected to.

In his *Portraits of the Seventies*, the Rt. Hon. George W. E. Russell writes of one of the victims of the notorious Church Association described by Bishop Magee as "The Persecution Company, Limited", in the following words:

"A generation has arisen which never heard of the riots at St. George's-in-the-East, and barely remembers the acrimonious litigation which so long harassed St. Alban's. Modern society has learned the lesson of toleration, or perhaps of indifference, so rapidly and so completely that it can only recall by an effort the passionate animosities which thirty and twenty years ago made ecclesiastical controversy so furious and vindictive."

"In this altered condition of the public mind it may not be uninteresting to recall the kind of life which earned for Mackonochie the guerdon of personal violence, protracted persecution, judicial penalties, pecuniary loss, professional discredit, shattered health, and ruined happiness.

"That life may be expressed in three words, *Sacerdotium est sacrificium*; and in Mackonochie's case, the sacrifice was not more deliberate than complete. In early manhood and middle age and advancing years; at morning, at noon, at night; in

summer and winter; in work-days and holiday-time, in popularity and persecution, he gave himself, body and mind and soul, to the work which he had undertaken. Indefatigable in the duties of his sacred office, he labored far beyond its limits for all that could serve the material and moral interests of his fellow-men. He worked for public health, for higher and wider education, for all innocent and national recreation. Not content with teaching, and preaching, and visiting the sick, and guiding the perplexed, he instructed the ignorant and comforted the sorrowful and fed the hungry and clothed the naked, and helped without pauperizing the industrious poor. Frederic Myers portrayed a life so spent when he made St. Paul exclaim:

"Never at even, pillowed on a pleasure,
Sleep with the wings of aspiration furled;
Hide the last mite of the forbidden treasure;
Keep for my joys a world within the world."

"It is not to be conceived that such a life, lived with unflagging purpose for twenty years in the poorest and most degraded quarters of a crowded city, could fail of its effect.

"There is nothing fruitful but sacrifice," cried Lamennais when no other conviction was left to cheer him; and the sacrifice of Mackonochie's life bore abundant fruit. He enlarged the boundaries of the Kingdom of God by making the lives of men purer, brighter, and more humane."

CHARLES WHITE.

Ogdensburg, N. Y., July 31st.

TO ESTABLISH PEACE?

To the Editor of *The Living Church*:

MR. SMILEY'S curious idea that the responsibility for the present war is to be laid upon the banking theory which underlies the practice of charging interest is valuable in discovering the fact that wars are not caused by the conditions usually asserted in the claims of the belligerents concerned! Mr. Smiley's theory is but one of many which witness to the insufficiency of the usual and current explanations.

Very curiously, a conscientious pacifist told me during that campaign that he could not buy Liberty Loan Bonds since "to the extent of his investment he would be receiving pay for furnishing a part of a soldier!" The more the commonplaces of the mind of a warring people are examined the more will the fact become apparent that war has a nexus of ideas altogether apart from that in which human thinking commonly moves. In short, that there is a real war-psychology and a distinct war-logic! And that both this logic and psychology are disparate from the logic and psychology which regularly determine human action.

It would seem, therefore, that the "worker to establish peace" *par excellence* for which we are all praying will be the philologist or social philosopher who will study war psychology, war symbolism, and war logic as real phenomena, and who shall discover the facts which underlie them. This much to be desired philosopher can get very far along on his path towards the assertion of a constructive doctrine which will establish a durable peace by criticizing the Hegelian philosophy which is almost a pure war-logic. May I close with an assertion that is rather startling but which I believe goes further to apprehending the facts of war than any which have been put forth? War is primarily and essentially a phenomenon of sex, and its philosophy and logic are developed from a socialized sex aesthetic.

OSCAR WOODWARD ZEIGLER,

Sometime Rector of St. Mark's Church, Baltimore.

"THE PASSING OF CHURCH INSTITUTIONS"

To the Editor of *The Living Church*:

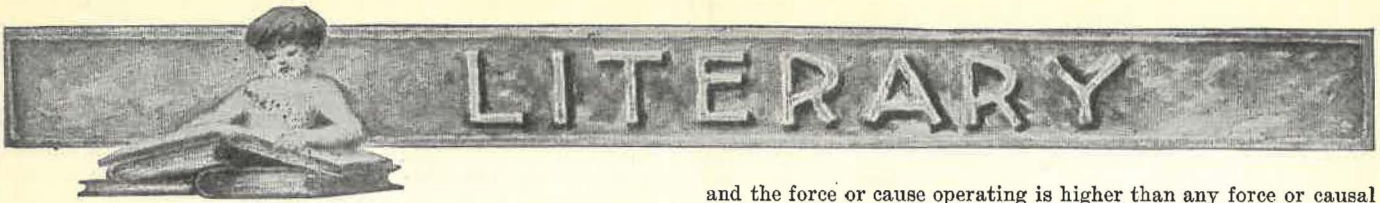
ONE person, of course, knows so little about conditions in general. But I understand that our Church hospitals ("Christ" and "St. Barnabas") in Jersey City and Newark are considered better than the city hospitals, and the Roman Hospital in Hoboken is so fine an institution that a "city" one never seems to have been needed. There is something, to a Churchwoman, delightful in the atmosphere of a Church hospital, where she can join in the chapel worship, and make her Communion even during a long illness. I know this from experience.

And when the Apostles rebelled against "serving tables", did they thereby say it was not a work for the Church or that it was not a work for *Apostles*? "The Church" is a pretty big body; it isn't only bishops and priests. And may it not with advantage give its benediction, its imprimatur, to work carried on by lay people under its auspices?

MARY MCE. EHRHARD.

West Hoboken, N. J., July 22nd.

THE BEST WORK of the world is done not by those who organize on a large scale, but by those who work faithfully on individual lines, in corners and by-ways.—A. C. Benson.



THE SUPERNATURAL

Nature, Miracle, and Sin: A Study of St. Augustine's Conception of the Natural Order. By T. A. Lacey. The Pringle Stuart Lectures for 1914. London, New York, etc.: Longmans, Green & Co., 1916.

One who seeks to give a true and proportionate account of St. Augustine's position encounters much difficulty, for that saintly genius, in Father Lacey's words, "was a master of phrase, a rhetorician born and made, but a laborious thinker; his dialectic circled round his words with disconcerting digression. A sparkling epigram, an apparently precise definition, leaps to the eye; it is well to be careful, to look backward and forward, and to look far. Indexing is as dangerous with him as versicular quotation with St. Paul."

Father Lacey does not undertake a full exposition of St. Augustine's general position, but he does afford much valuable help in interpreting that writer—especially in relation to such subjects as "Human Will and Freedom", "Good and Evil", and "Sin and Its Consequences". But he is more particularly concerned with the Augustinian conception of nature and miracle—a conception with which he is in close sympathy.

According to this conception will, in spite of its uniqueness, is "a force in nature, . . . included with other forces in the *ordo causarum*". Yet will is original, containing the element of free self-determination, although comprehended within the forces which all owe their existence to the originating will of the Creator. Causes are distinguished as natural and voluntary; but "voluntary causes are fundamentally natural, and natural causes also may be described as voluntary, since they spring from the will of God". So Father Lacey.

Taking *miraculum* etymologically as a wonder, St. Augustine's tendency was to distinguish it from other events by its mysteriousness, rather than by the intrusion of supernatural causes. The universality of providence in the normal course of events, on the one hand, and the continuity of all events whatsoever in one universal order, on the other hand, were taken for granted.

Father Lacey, after allowing for his criticisms of details, is fundamentally in accord with this conception. He objects to a dualism of two orders, a self-complete and closed natural order, and a supernatural order outside of this. Accordingly he answers Dr. Sanday's distinction between miracles *supra naturam* and *contra naturam*, and his rejection of the latter, by rejecting both. His idea is that all events fall within one order, and that the distinction between miraculous and non-miraculous events is to be found in our knowledge of them, rather than in a breaking up of events into two orders, objectively external to each other. In his view a supernatural event, so-called, is within and of the natural series—differing only in that at present it escapes our scrutiny and explanation. What was once a miracle may therefore cease to be such, when wider knowledge enables us to explain it, or give to it its proper place in the one universal order.

In so far as this view stresses the fundamental unity and continuity of all events whatsoever in one divinely ordered drama, and repudiates the notion of a closed natural order of which miracles are invasions and interferences, there is much truth in it. But we think that Father Lacey is hasty in assuming, as he appears to do, that we cannot make an objective distinction between supernatural and natural events in the traditional sense without the dualism which he rightly repudiates.

The distinction between natural and supernatural events is fundamentally concerned with the causes from which they proceed. In ultimate analysis all events are caused by God, whose plan is one, and is manifested in one universal order. But in the secondary sense events are rightly traced to secondary causes—to the forces resident in the particular natures from which they immediately proceed. These particular natures are multitudinous and distinct, in spite of their constituting only one order and pertaining in their operations to one self-coherent drama.

The terms natural and supernatural are at once relative and objective in their reference. An event is called supernatural not as outside the natural order conceived as a closed system, but as flowing from a higher particular nature or natural cause than that in which the event is visibly involved and emerges. This higher nature is indeed part of the universal order. It is not outside, is not unnatural or non-natural. But it is a higher nature than the nature in which its operation becomes manifest to us,

and the force or cause operating is higher than any force or causal principle resident in the nature to which the event is immediately referred.

For example, there is no resident or natural force in a cricket-ball which enables it by its own initiative to fly through the air. But if I throw it, the flying takes place, and the cause pertains to a higher nature than that of the cricket-ball. In short the event is supernatural when regarded from the standpoint of the forces resident in the cricket-ball. In saying this we do not imply a dualism, but the operation of a higher nature upon a lower one, both being interrelated parts of a larger order.

Similarly, when a man is known to rise again from the dead, we rightly infer that the cause is higher than any force resident in human nature. *From the standpoint of that particular nature*, the event is supernatural, being superhuman. It is not less so because the effect transpires within the human sphere. In conventional use the term supernatural refers to events which are super-human—which are not explainable by the operation of forces resident in human nature. Man cannot work them without the assisting operation of causes that transcend the forces resident in his own nature. There is no dualism here—merely a recognition that the natural order contains a hierarchy of natures and forces, and that superhuman forces may operate to enhance human actions and their results.

As thus distinguished the divine causation of all things, the universal harmony of all possible events, and the continuity of the great world-drama, remain unobscured. A miracle—that is, a superhuman event which visibly modifies the course of phenomena, is natural in that it pertains to a real nature; supernatural in that it exceeds human power to bring about; but no more opposed to, or outside of, the natural order in its universal aspect than is the throwing of a cricket-ball.

Father Lacey's book, in spite of the criticism we have felt called upon to make, is worth careful study. Its wealth of suggestion and penetrative comments are most valuable.

F. J. H.

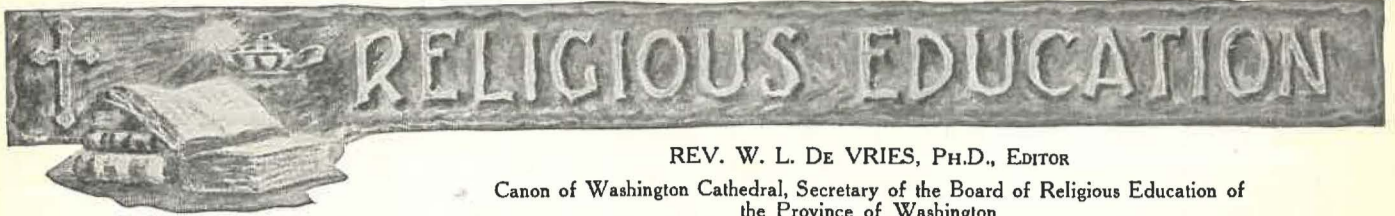
MISCELLANEOUS

Misinforming a Nation. By Willard Huntington Wright, New York: B. W. Huebsch. \$1.25 net.

Mr. Wright contends that the *Encyclopaedia Britannica* is narrow, provincial, and meticulous, and goes far in his 222 pages to prove his case. While some of his criticism is based on a difference of viewpoint, he produces sufficient evidence to show that the drama, novel, art, and activities of other nations are not treated in due perspective. Perhaps it is unreasonable to expect more from a British, or any, national encyclopaedia, but when one bears in mind the claims of universality made for this work one is disposed to sympathize with the indictment. The unreliability of the articles on Roman Catholicism was brought out some five years ago by Father Campbell, S.J., although one cannot altogether sympathize with his resentment at the publication of the article under the title "Roman Catholic Church". Mr. Wright quotes Father Campbell's searching and scathing article at length and with apparent approval. In the matter of the drama and novel it is a question of viewpoint. Mr. Wright inclines to the German school and naturally the editor of the *Britannica* is British—and middle class British at that. American art and history fails of adequate treatment, although again we would not sympathize with the comments along these lines were it not that the volumes had been so skilfully exploited as a "storehouse of information". Mr. Wright concludes his criticism with a list of 200 omissions of biographies of well known people, that indicates that the editor was nodding if not partisan. C. P. W.

Sacrifices, Their Origin and Significance, by B. A. M. Schapiro, executive secretary of the Hebrew-Christian Publication Society, is one of a series of tracts published for distribution among English-speaking Jews. It enters quite fully into the discussion of its subject, with numerous quotations in the original Hebrew, and may be secured without charge, like others in the series, on application to the Society at 83 Bible House, New York City.

The House in Order, by Louise Collier Willcox, is a short story, well told, and brings out the truth of the fact that in doing kindnesses to others and thus forgetting personal troubles life is made really worth while. [E. P. Dutton & Co., New York. 25 cts. net.]



REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE dioceses of the Church as such are taking increasing hold of the problems of religious education, in the way of survey, organization, and development. Perhaps the most conspicuous recent instance is Pennsylvania. The notable report of its strong commission on the ministry and theological education was discussed in these columns some months ago. This report, now in print, should be studied by our leaders in religious education. It may be had of Dean Bartlett, 5000 Woodland avenue, Philadelphia.

Survey, Organization,
and Development

Parochial Education was the subject of special consideration in the 1917 conventions of the district of New Mexico, and of the diocese of Tennessee, as instances of what is in progress all over the Church. At Santa Fé, May 10th,

In New Mexico

the Rev. Fuller Swift, the new rector of St. Clement's parish, El Paso, Texas, spoke at the New Mexico convocation on the organization of the parish for religious education, and gave some very practical and pertinent advice on principles and methods, with special urgency on the importance of analyzing each local situation, of appreciating existing conditions, and of adapting plans and ideals to these. His final words on wisdom, enthusiasm, long-suffering, forbearance, tact, forgiving spirit, prayer, and trust in God and His help, give just that devotional note to the work of organization which is so often lacking in highly developed parochial institutions, which only too frequently become effective machines without the spiritual and personal touch. This fine address is published in the *New Mexico Churchman* for May, 1917, and may be had of Mr. Henry S. Le Duc, Business Manager, 117 Washington avenue, Santa Fé, N. M.

The report to the 1917 convention of the Committee on Parochial Education of the Board of Religious Education of the diocese of Tennessee, published in a valuable pamphlet of sixteen pages to be had of the very active chairman

In Tennessee

of the committee, the Rev. W. A. Jonnard of Johnson City, Tennessee, is full of suggestions and plans that will be useful all over the Church to those studying and employing them. It includes a very complete survey of conditions and methods in the Sunday school work of the diocese, and proceeds to develop excellent plans for increasing membership and attendance, for securing trained teachers, for primary and manual work, for the obtaining of suitable equipment and supplies, and the keeping of records. Opening and closing services and the Children's Church are other topics treated. In a word, this pamphlet is a *multum in parvo* and gives briefly many points usually found only in manuals and treatises which are often too expensive and extensive for the use of the average Sunday school officer.

From the contents of this pamphlet it is evident that the Bishop and the diocese of Tennessee give very special care to the problems of religious education, and it would be well if dioceses where organization for this work is nil, or imperfect, would look into the methods prevailing in Tennessee.

In the diocese of Washington, its Board of Religious Education in its annual report to convention this year went

In the Diocese of
Washington

into the problems of the due equipment of men for the ministry with great particularity, as well as giving its usual thorough summary of the many diocesan activities in behalf of religious education in and through the Sunday school. This diocese also adopted a new and carefully worked out canon for the conduct of the diocesan work of religious education on the best modern lines. Copies of the 1917 report,

containing also the text of the canon, may be had of the editor of this department of THE LIVING CHURCH.

In far distant China the Church has long given us all a pattern of progressive, effective religious education in all of its branches. A recent letter to the editor of this department from the Bishop of Shanghai states that the

In China

Chinese Church is engaged in a carefully planned and concerted endeavor for the theological training of all candidates for holy orders, and is recasting its whole system of theological education. The three districts supported by our American Church have united to form one theological school taught in Chinese, which is to be located at Hankow; to this all candidates not to be trained in English are to go. Theological training in English is to be given for the present at Boone University, Wuchang, and at St. John's University, Shanghai, but the expectation is that at Shanghai will ultimately be put a General Seminary for the whole Chinese Church, including the districts supported by the English, Canadian, and Scotch Churches as well as our own, and teaching in both English and Chinese. The curricula and courses of instruction are also under consideration, as well as the administrative problems, so that our weighty and influential body of native Chinese clergymen may increase yet more in quantity and quality.

Bishop Graves in his letter speaks of one practical matter which the editor desires to note because it strongly reinforces a position taken by him some months ago in this column, which was strenuously objected to by some on the ground that we need a spiritual ministry rather than one effective in material and temporal things. The editor, by the way, thinks we need and can have both. Writing of the new proposals now in hand in this country for the revision of the educational requirements for holy orders, Bishop Graves observes: "It has long seemed to me that we ought to give candidates for the ministry training in keeping an ordinary set of books, and in the elements of business. Many men come out of the seminary, one might say, without the knowledge of how to endorse a cheque or receipt a bill, and I feel sure that financial difficulties into which the clergy sometimes fall are as often as not the result of pure ignorance and not of wilful slackness. This may seem a very elementary proposal, but it is based on practical experience, for every man who comes to the foreign field has to be entrusted with mission money and has to keep accounts. Please consider it then as a practical suggestion rather than theoretical."

The examining chaplains of the Province of Washington are of the same mind as Bishop Graves, and in their syllabus require bookkeeping under the present canonical provision of mathematics in the topics in which a postulant must be tested who is seeking to become a candidate, and possesses no academic degree. In the interesting and valuable theological conferences and council in Chicago in May, attended by thirty-two representative men from nineteen dioceses, the same subject was noted and it was plainly the mind of the body that training in business methods is an essential part of a ministry duly equipped for present-day needs.

When we at last get around to the new canonical legislation, let us see to it that business training is appointed for all of our candidates for orders; and meanwhile let our seminaries provide courses and require it of all their students.

IF WE LOVE GOD the reward promised us is nothing less than the sight of God Himself face to face, an abiding Vision, an ecstasy of vast intelligence forevermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature!—*Sacred Heart Review*.

Church Kalendar



- Aug. 1—Wednesday.
 " 5—Ninth Sunday after Trinity.
 " 6—Monday. Transfiguration.
 " 12—Tenth Sunday after Trinity.
 " 19—Eleventh Sunday after Trinity.
 " 24—Friday. St. Bartholomew.
 " 26—Twelfth Sunday after Trinity.
 " 31—Friday.

CALENDAR OF COMING EVENTS

Aug. 24—Consecration of Suffragan Bishop of Arkansas, St. Luke's Church, Hot Springs, Ark.

Personal Mention

DURING Bishop Israel's absence in France all communications for the Standing Committee of the diocese of Erie should be sent to the president of the committee, the Rev. MARTIN AIGNER, D.D., Franklin, Pa.

THE Rev. S. B. BOOTH is taking charge of the Church of the Advent, Hatboro, Pa., during part of the absence of the Rev. R. J. Murray, who is engaged in hospital work in France.

THE Rev. M. S. EAGLE has accepted a call to Trinity parish, Mineral, in the diocese of Virginia.

THE Rev. W. B. EVERETT, JR., is in charge as deacon of St. George's Church, Farlee, and Grace Church, Maywood, Alexandria county, Va., where he has ministered as a lay reader for the past year.

THE Rev. J. HALLER GIBBONEY, JR., has accepted the rectorship of St. Stephen's Church, Goldsboro, diocese of East Carolina, and he will take up his new work October 1st. Mr. Gibboney succeeds the Rev. J. M. Robeson, chaplain of the Second Regiment, North Carolina National Guard.

THE Rev. CHARLES EDWIN HILL has resigned the rectorship of All Saints' Church, Springfield, Mass., which he founded eight years ago, and will devote the coming months to study in the graduate school of Columbia University. His resignation is effective October 1st.

THE Rev. JOHN LLOYD is deacon in charge of Bromfield parish, Rappahannock county, Va.

THE Rev. HENRY H. MARSDEN has resigned the rectorship of St. Bartholomew's parish, Montgomery county, Md., and entered upon his duties as chaplain of the Third District of Columbia Infantry, now in the federal service at Fort Meyer, Va.

THE Rev. WILLIAM S. MCCOY should be addressed at 28 Prince street, Rochester, N. Y.

THE Rev. WILLIAM MEADE is deacon in charge of Leeds parish, Fauquier county, Va.

THE Rev. W. S. SHIERS has charge as deacon in Westover parish, Charles City county, Va.

Summer Addresses

DEAN BARTLETT of the Philadelphia Divinity School is passing the month of August at Silver Lake, N. H.

THE Rev. CLARENCE ARCHIBALD BULL, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., will spend the month of August and a part of September at his Adirondack camp, Towahloondah, N. Y. He will have charge of the services at Blue Mountain Lake, and the Holy Cross Fathers will care for the services in the Church of the Holy Comforter.

AFTER August 6th and until further notice the address of the Rev. FREDERICK D. BUTLER will be 310 Grand avenue, Waukesha, Wis.

THE Rev. L. N. CALEY is spending August at the summer school in the Pocono mountains.

THE Rev. WILLIAM J. COX is spending the summer at Stone Harbor, N. J.

THE Rev. GEORGE C. FOLEY, D.D., is in charge of the services at the Church of St. Jude and the Nativity, Philadelphia, during the absence of the rector.

THE Rev. FREDERICK D. GOODWIN will act during the summer months as assistant minister at Grace Church, Richmond, Va.

THE Rev. A. H. HORD is passing the summer at Upper Saranac, N. Y.

THE Rev. EDMUND R. LAINE, JR., will be minister in charge of Christ Church, Springfield, Mass., during August.

THE Rev. JOSEPH MANUEL is with his family during August at their summer home in the Maine woods.

THE Rev. CROSSWELL MCBEE is at Kennebunkport, Maine, during August.

THE Rev. JAMES O. MCLHENNY is spending the summer in Maine.

THE Rev. JAMES ALAN MONTGOMERY, D.D., has charge of the services at Old St. John's Church, Northern Liberties, Philadelphia, during the absence of the Rev. Mr. Lane.

WHILE on his vacation, the Rev. C. MORTON MURRAY will take charge of the Sunday services at the Church of the Advent, Westbury, Long Island.

THE Rev. DAVID A. SCHAEFFER will be in charge of Christ Church, Hackensack, N. J., until September 1st, and should be addressed at 247 State street.

THE Rev. W. A. A. SHIPWAY, vicar of St. Matthew's Church, Spokane, Wash., has gone to Seattle for a month's vacation, and will have charge of the Church of the Epiphany.

THE Rev. P. J. STEINMETZ will be at West Hampton Beach, L. I., during August and September.

THE Rev. GEORGE H. TOOP, D.D., is spending his summer at Lake Champlain.

DEGREES CONFERRED

UNIVERSITY OF LOUISVILLE.—At the close of the academic year, the degree of Doctor of Laws upon the Rev. H. C. TOLMAN, D.D., LL.D., Dean of the College of Arts and Science in Vanderbilt University, and Honorary Canon of All Saints' Cathedral, Milwaukee.

ORDINATIONS

PRIESTS

MINNESOTA.—On July 6th the Rev. OLOF GILLIN OLSON of the diocese of Minnesota was advanced to the priesthood by the Rt. Rev. Dr. Edward Campion Acheson, Bishop Suffragan of Connecticut, in Christ Church, West Haven, Conn. The Rev. F. Steele Kenyon presented the candidate to the Bishop. The Rev. Hobart B. Whitney preached the ordination sermon. Assisting in the service were also the Rev. Messrs. George W. Barhydt, William E. Morgan, J. C. France, and George E. Knollmeyer. The Rev. Mr. Olson will continue as curate in Christ Church parish, where he has been serving during the past year.

VIRGINIA.—On Sunday, June 24th, in St. Paul's Church, Richmond, the Rev. L. VALENTINE LEE was advanced to the priesthood by Bishop Gibson. The Rev. W. R. Bowie, D.D., preached the sermon, and Mr. Lee was presented by the Rev. J. Francis Ribble. Mr. Lee will continue as assistant minister at St. Paul's Church.

DIED

CASWALL.—Suddenly, on Saturday, July 23th, at her residence in Lexington, Ky., MADELINE JANE, widow of the late Archdeacon Robert Clark Caswall, of the diocese of Lexington, and daughter of the late Rev. Kenneth Frazer, vicar of Astley Bridge, Bolton, Lancashire, England.

"Her children rise up and call her blessed."

DEVOE.—Sister FRANCES HELEN of the community of St. Mary, daughter of the late George W. and Emilie Williams DEVOE, departed this life on July 24th. The interment was on Thursday, July 26th, at St. Mary's Convent, Peekskill, N. Y.

DRESSER.—On the night of July 24th, at his home in Springfield, Ill., EDMUND DRESSER, son of the late Rev. Charles Dresser, D.D., in the 74th year of his age.

NOE.—On July 31st, at Marietta, Ga., ISRAEL HARDING NOE, JR., infant son of the Rev. and Mrs. Israel H. Noe.

"Suffer little children to come unto Me."

ROBERTS.—Entered into rest at York Harbor, Maine, on July 20, 1917, THOMAS ROBERTS of Philadelphia, Pa., and Riverton, N. J., son of the late Leonard and Rachel Dewees Roberts of Chester county, Pa., aged 85 years and 4 months.

Funeral services were held on July 23rd at Christ Church, Riverton, N. J. The officiating priests were the rectors of Mr. Roberts' sum-

mer and winter parishes, the Rev. John Rigg, B.D., of Christ Church, Riverton, and the Rev. Elliot White of St. Mark's Church, Philadelphia. Interment was made at the Woodlands, Philadelphia. Mr. and Mrs. Roberts celebrated the fifty-ninth anniversary of their marriage (June 3, 1858) on June 3, 1917, at Valley Forge, Chester county, Pa., on which property, which his great-grandparents owned during the Revolution, his grandfather was born. They attended service at the Washington Memorial Chapel previous to the family reunion.

ROBINSON.—Entered into rest on the morning of July 27, 1917, ANDREW ROBINSON, father of the Misses Anna M. and Ida May Robinson, in the 83rd year of his age. The burial office was said in St. Paul's Church, Steubenville, Ohio, on Monday morning, July 30th.

SMILEY.—On Tuesday, July 24th, in the communion of the Catholic Church and in the confidence of a certain faith, SARAH FRANCES SMILEY, in the 88th year of her age, foundress and organizing secretary of the Society for the Home Study of Holy Scripture and Church History.

May she rest in peace!

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

NEW YORK CITY PARISH seeks unmarried and experienced assistant minister. College bred and cultured. Must be success with boys and young men. Happy home life and unusual educational facilities assured. Address N.Y.C., care LIVING CHURCH, Milwaukee, Wis.

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CATHOLIC PRIEST OF THE AMERICAN Church desires missionary field somewhere in the mountains of the South. Is twenty-nine, a Southern man himself, and has wife and two children; wife a mountain woman and in full sympathy with mountain people. School work would be considered in mountains. Address AMERICAN PRIEST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF FOND DU LAC diocese, in charge of rural churches, desires missionary or assistant position in city or town of any diocese. Active worker, married. Speaks fluent Italian, French, Spanish, also very satisfactorily the English. Gives references. Address Rev. L. LOPS, Brussels, Wis.

PRIEST, EXPERIENCED, thorough Churchman, musical, excellent reader, fluent speaker, contemplates change. Correspondence invited, unquestioned references given and required. Address HIRAM, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, five years in ministry, about to take special work at General Theological Seminary, New York, seeks Sunday work. Apply Box 37, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, SEEKS CHANGE, country or city, rector or assistant. Address R. C., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

PRIEST, ACTIVE, seeks change of cure. Country or city. Address B9, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS OFFERED—MISCELLANEOUS

CHURCH HOME FOR GIRLS, under the care of Sisters, desires a refined young woman to act as organist, and also to teach a small class of girls; grammar-grade subjects; opportunity for practice and study. Near New York. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT WORKING HOUSEKEEPER or mother's helper wanted, between twenty-five and forty, to do the upstairs' work and to help with care of two children, ages ten and eight. Must be thoroughly efficient, strong, and willing. References. Good salary paid. Address, 3741 Walnut street, Kansas City, Mo.

MEN WANTED AS TEACHERS of high school subjects in Church boarding school for boys. State specialty, fullest personal particulars, and salary expected (living at school provided) in first letter. Address W. T., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST wanted in Pacific coast city. Must be loyal Churchman. Salary \$600. Address DAVID, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST, holding important position in the South, owing to climatic condition desires change. Brilliant recitalist, expert and successful choir trainer. Excellent testimonials. Good organ, field for teaching, and living salary desired. Address CONSOLD, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER with hospital experience would like position for September 1st as companion housekeeper, companion governess, or traveling companion. Address M. H., care LIVING CHURCH, Milwaukee, Wis.

YOUNG ENGLISH ORGANIST and choir-master desires correspondence regarding change. Pennsylvania diocese five years. Cathedral training. Address ENGLISH, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change. Brilliant recitalist and excellent trainer. Wide experience. Highest references and diplomas. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

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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.

YOUNG LADY DESIRES POSITION as companion; very capable; highest references. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

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AUSTIN ORGANS.—Over fifty large four-manual Austin organs in use in churches, cathedrals, and auditoriums of America. Smaller instruments equal in structural quality and tonal features proportionately. Their mechanical dependence is unexcelled. The two-manual Chorophone a particular feature for small churches, Sunday school rooms, etc. AUSTIN ORGAN CO., Hartford, Conn.

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ORGAN FOR SALE.—St. John's Church, Washington, Conn., offers for sale its pipe organ; Mason and Hamlin, builders. Organ fifteen years old and in good condition. Putting larger organ in new church. Apply to ARTHUR D. WOODRUFF, Washington, Conn.

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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.

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LITERARY

PATRIOTIC TEACHING OF AMERICAN Church History. All young people will now be interested. Materials in aid of it supplied in three numbers of our Stories of Cross and Flag. Special discounts to Sunday schools. AMERICAN SOCIETY OF CHURCH LITERATURE, Secretary's office, Keene, N. H.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

go to church during Lent and Advent; and a Bible class in every parish.

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

MEMORIAL

MARTHA O. BESTOR

On Saturday, June 30th, at Eureka Springs, Ark., Miss MARTHA O. BESTOR, daughter of the late George C. Bestor of Peoria, Ill., entered into Paradise. During her long and useful life she was a member of St. Paul's Church, Peoria, and for many years had been a generous helper at St. James' Church, Eureka Springs, Ark.

The two parishes in which she lived have been signally blessed by God in His gift of this noble woman, for of her it may be said as of Dorcas: "This woman was full of good works." Now that she has been recalled by our heavenly Father, we bless His holy Name for her who has departed this life in His faith and fear, with a good conscience, and in the faith of the Catholic Church, and beseech Him to give us His grace to be able to follow her good example, that we with her may be partakers of His heavenly Kingdom.

Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and she has gone and is at rest in Him. Therefore those who knew her and loved her for her gracious Christian spirit and her good works will say: "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: for their works follow with them."

"Happy are the faithful dead,
Blessed who in Jesus die;
They from all their toils are freed,
In God's keeping safely lie.
These the Spirit hath declared
Blest, unutterably blest,
Jesus is their great reward,
Jesus is their endless rest."

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

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

ROCHESTER:

Scranton Wetmore & Co.

TROY:

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

BUFFALO:

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

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

LOUISVILLE:

Grace Church.

STAUNTON, VA.:

Beverly Book Co.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Christian Herald. New York.

The Wicked John Goode. By Horace Winthrop Scandlin. With an Introduction by Thomas Mott Osborne and an Epilogue by Rev. J. G. Hallmond, Superintendent of the Bowery Mission.

E. P. Dutton & Co. New York.

Through Life and Round the World. Being the Story of My Life. By Raymond Blathwayt. With Illustrations by Mortimer Menpes. \$3.50 net.

PAMPHLETS

Government Printing Office. Washington, D. C.
Senior Service Corps. Remarks of Hon. John Q. Tilson of Connecticut in the House of Representatives, May 17, 1917.

German Literary Board. Burlington, Iowa.

The Word of a Woman Versus the Word of God. Three Lectures on Eddyism (The so-called "Christian Science"). By the Rev. Alvin E. Bell, Toledo, Ohio. 35 cts. each; \$3.50 per doz.

From the Author.

Hymns and Other Verse. By Reginald Heber Howe, Brookline, Mass.

The Message of the Southern Cross to Australians. By the Rev. Herbert Edwards, Canton Place, Adelaide, Australia.

French Protestant Committee. 102 Boulevard Arago, Paris, France.

Two Telling Letters.

A Call to the Protestants of Neutral Countries, and an Address from Switzerland to the Protestants of France.

Letter to an American Pacifist.

A Young Soldier of France and of Jesus Christ. Letters of Alfred Eugene Casalis, 1915. Translated by C. W. Mackintosh. Free on application.

DR. GLAZEBROOK SAFE IN SWITZERLAND

CABLED REPORTS to the daily papers tell of the safe arrival in Berne of a large party of American consuls and missionaries from Turkey, including Dr. Otis A. Glazebrook, United States Consul at Jerusalem. Dr. Glazebrook is a priest of the American Church and as Consul in Jerusalem has been of much service to American missionaries in the Turkish Empire. It may not be improper to say now that since the beginning of the war, in connection with THE LIVING CHURCH office, Dr. Glazebrook has been of service in giving information to the greatly isolated Syrian Church of Malabar, South India, in regard to their ecclesiastical superiors in Palestine and Turkey. The authorities of the Syrian Church on several occasions wrote to THE LIVING CHURCH office, and the latter to Dr. Glazebrook as Consul in Jerusalem, as a result of which the latter, replying through THE LIVING CHURCH office, was able to give the information desired by the Syrians and keep them informed as to the fate of ecclesiastics in whom they were interested. Many months were required at all times for this round-about postal service to reach from end to end.

The following statement has been made by Consul Glazebrook:

"We were everywhere well treated by the Turkish and Austrian authorities during the journey. We had to provide our own provisions. Naturally everything is dear in Turkey, but conditions there do not appear to be better or worse than in other belligerent countries. Foreign residents in Jerusalem are quite safe. No complaints were made to me.

"There are now in Palestine about five hundred Jewish-American citizens. All of them have been given permission to leave, but they prefer to remain. Besides these there are about one hundred and fifty other Americans, mostly college teachers and professors, still residing in Turkey. We shall remain here until we receive instructions from Washington."

CORNERSTONE LAID FOR CHRIST CHURCH, ROANOKE, VA.

BEFORE a throng of over a thousand persons on Sunday afternoon, July 29th, Bishop Tucker of the diocese of Southern Virginia spoke at the laying of the cornerstone for the new Christ Church, at Roanoke, Va. The Bishop was assisted in the services by the Rev. G. O. Mead, the rector; and by others of the clergy. Mr. C. E. Michael, senior

warden and chairman of the building committee, also made a short talk on the history of the church. The combined choirs of Christ and St. John's Churches, numbering about seventy-five, rendered music of a highly meritorious order, and in the open air the blended voices could be heard for some distance with peculiar appeal.

The cornerstone contained a bronze box, in which were placed an historical sketch of the parish, list of communicants, copies of Roanoke newspapers containing accounts of the service to be held, names of the ministers of the city, a photograph of the old church, corner of Church avenue and Commerce street, a Bible, Prayer Book, Hymnal, a silver coin of this year, and other articles and papers relating to the church.

After the cornerstone had been lowered into place, the Bishop spoke to the people, and when the Bishop had finished his address, a short and graceful talk was made by the Rev. J. W. C. Johnson. Mr. C. E. Michael followed with an historical sketch of Christ Church, going over its early beginning in the village of Big Lick and recounting its successful efforts to push forward.

The services were closed with a hymn of praise.

Educational

ACCORDING to advance notices the summer training school for Church workers opened at Sewanee, Tenn., with the largest attendance in years, the delegates coming from all over the Southland and a few from other sections of the country.

The Magazines

PRAYER BOOK REVISION in the Mission Field is the subject of a very timely article in the July number of *The East and the West*. English people have grown up with the Prayer Book, "they love its stilted phrases, its long, didactic prayers, the conciseness of its collects, the archaisms of its language"—that is, many of them do. But converts on the mission field often do not understand it, especially in the literal translations made by English missionaries working under the constraint of English Church law. Native modes of thought need to be employed and native ideas expressed. "Is there any reason why the epistles and gospels may not be rearranged? The missionary so often feels as if he were speaking with tongues when reading the epistle, even though it has been translated." The author hopes for little from convocation, which has so much difficulty in satisfying even the Church people living within the British Isles. But he thinks the next Lambeth Conference might give a lead in the matter of adequate revision and adoption. The Missionary Opportunity of the Y. M. C. A. in the Camps is the title of another interesting article. Of the work among prisoners the writer says: "It may well be that for the future of the world these three or four million prisoners are the most important group in Europe, and will arise out of their morbid self-absorption to heights of spiritual greatness which it is hard for the victorious or the defeated armies to achieve."

THE ISSUE for July of *Bibliotheca Sacra* has articles on Contents of the Consciousness of Jesus, Why Send Missionaries to the Heathen? The Higher Allegiance (an excellent article by Dr. Steiner of Baltimore, pointing out the dangers of overemphasizing patriotism), Superfluous Churches, and the usual book reviews.

NEW YORK SOCIAL WORKERS DINE AT THE RITZ-CARLTON

And Hear of Plans for Social Welfare
—Proposed Council of the Russian Church — Dean Lloyd of Halifax

New York Office of The Living Church }
11 West 45th Street }
New York, August 6, 1917 }

MAYOR MITCHEL, several heads of city departments, and a number of ladies and gentlemen interested in philanthropic work were guests at a dinner given by Mr. William M. Chadbourne at the Ritz-Carlton Hotel on Wednesday evening, August 1st.

The Mayor asserted that New York City is now a leader among American municipalities in social welfare activities. He had determined from the very beginning of his administration that the city should provide proper facilities for the work and that the standard for the care of the city's unfortunates should be upheld. The leadership of the city in this field was brought about by the constructive work of the various city departments during the last three and a half years. A permanent and active public interest in social service work, in the opinion of the host of the evening and many others, should now be created.

Police Commissioner Woods told of the humanitarian activities of his department. Among other interesting things he stated that there were policemen in every precinct whose duty was to seek out boys and girls likely to go wrong, and to keep them from so doing.

John R. Kingsbury, Commissioner of Public Charities, enumerated among what he called improvements in social service work the changes made in the buildings on Randall's Island; also, the adoption of the policy of placing dependent children in private homes instead of institutions. The speaker further described the organization of a bureau of social investigation to treat poverty from the standpoint of the family unit rather than from that of the individual unit.

Mr. Chadbourne proposed the organization of a committee to interest the public in social welfare work through visits to institutions and motion pictures. He expressed hope of arousing a permanent public interest which would insist upon the maintenance of social welfare standards.

COUNCIL OF THE RUSSIAN CHURCH

The Very Rev. Leonard J. Turkevich, who has been Dean of the Holy Russian Orthodox Cathedral of St. Nicholas, in East Ninety-seventh street, left New York late in July to give attendance as priestly delegate at the ecumenical council of the Russo-Greek Orthodox Church, which begins its sessions in Moscow on Assumption Day, August 28th. The consistory of the Russian Church in North America is entitled to three delegates to the council—a bishop and a layman in addition to Dr. Turkevich. Archbishop Evdokin is the episcopal delegate, but may not attend. The layman will be chosen from the Pittsburgh branch of the consistory. This council of the Russian Church is expected to be of epochal importance, as it is the first to be held since Peter the Great forced the Church under the control of the autocracy.

Dr. Turkevich will not return to the United States, but will be given ecclesiastical work in his native land. His successor as

Dean of the New York Cathedral is the Rev. Dr. Peter I. Popoff, who officiated for the first time in that capacity on Sunday, July 29th.

DEAN LLOYD AT TRINITY

The Very Rev. J. P. D. Lloyd, D.D., Dean of All Saints' Cathedral, Halifax, N. S., finished his preaching engagement at Old Trinity Church, last Sunday. His sermons have made a deep and lasting impression on the large congregations present.

Perhaps the most forceful utterance was made in his last message, when he declared that on the return home of the American and Allied soldiers, after the war, they will have altered visions of life and its real purpose. He compared their home-coming to that of David after his encounter with Goliath, and said:

"David upon his return had undergone a change in his moral vision and he felt the power that comes to man after he has placed reliance in the great invisible forces which guide us. His triumph over his enemies brought confidence and he was no longer the untried, halting, shepherd lad, but a man who realized that his victory had been won through the righteousness of his cause.

"In a few months from now, when the young men of America return from the battle fields of Europe, they will be sustained and encouraged by the knowledge that the triumph of our arms had behind it the blessing of the great God of Justice and Right. None can predict the duration of the conflict, but our belief in the righteousness of our cause gives us a premonition that the slaughter and misery is nearing an end.

"When our soldiers return after having served their country, they will no longer be satisfied with conventional Christianity and cut and dried standards of morality. On the whole, there will be more of reality in our standards of morality."

PATRIOTIC VERSES BY DR. DOUGLAS

Some very interesting matters have come to your correspondent's attention about the patriotic verses written some weeks ago by

the Rev. Dr. George William Douglas under the title "God Bless America," and which were printed in THE LIVING CHURCH.

The Union League Club asked the author for permission to circulate the poem, and it was printed in Church and secular papers and elsewhere. Recently a musical setting by Reginald de Koven has been printed and placed on sale. It is scored for a four-part chorus of mixed voices with piano accompaniment. The music is melodious and dignified and a fitting musical expression of the high and ennobling sentiments of the several verses of the poem. Thousands of copies have been sold throughout the country for church choirs, drilling soldiers in the camps, and for use in private homes. To meet the demand created, the accompaniment has also been scored for horns and other instruments used in regimental bands and orchestras.

Copies are on sale at Mr. Edwin S. Gorham's store, 11 West Forty-fifth street, New York City.

DEATH OF MISS SARAH F. SMILEY

By the death in New York City on July 24th of Miss Sarah Frances Smiley, founder of the Society for the Home Study of Holy Scripture and Church History, the Church is deprived of a most devoted and gifted servant. Born eighty-eight years ago and living until middle age a member of the Society of Friends, she was then baptized into the Church, with full conviction of its claims. In 1886, with the approval and support of the Bishop of Albany, she entered upon the work in the study of Holy Scripture and Church History of which she remained director till the end of her life, and which brought instruction to more than one thousand women in two vital topics. She accumulated a library of over five thousand volumes for the use of the society, and this was turned over in the fall of 1914 to the care of the trustees of the Seabury Divinity School, from whence the work continues.

DIOCESAN

Bishop Burch was at Synod Hall last week after a short vacation out of town. During July several items of diocesan work were cared for by Canon Nelson. In August the Rev. E. Briggs Nash of the Cathedral staff will be in charge of these matters. Bishop Greer is administering the affairs of the diocese from his summer residence.

HEAT CAUSES SUSPENSION OF MANY BOSTON ACTIVITIES

Much Suffering Accompanies Extreme Weather—Church Organizations Continue War Work During Summer

The Living Church News Bureau }
Boston, August 6, 1917 }

SO excessive has been the heat during the week just past, that many activities have been at least partly suspended. Stores and factories have been closed, the state constitutional convention abandoned its meetings, and the deaths and prostrations have been exceedingly numerous. The city authorities and the various charities and relief societies have done all in their power to alleviate the sufferings of the people. The fire department has flushed the streets, the parks have been opened at night as sleeping places, benches have been placed on the bridges, and free rides provided for

women and children on the municipal ferries. Such a heat wave brings acute suffering to many thousands. On Friday last, the only real relief arrived, in the form of cooler weather.

Not within many years, however, have so many people, able to go away, remained in town. They have stayed for war relief work, in order to be near relatives in the army and navy, and for reasons of economy.

THE CATHEDRAL SERVICE UNIT

Perhaps the chief work of the Cathedral Service Unit is knitting garments for our Seamen, engaged in by about three hundred women, right through the summer. On July 24th, nearly ninety persons came to the Cathedral rooms to return garments or to procure wool. The total number of knitted articles sent to the Charlestown Navy Yard to date is 1,122.

It is pleasant to note the increasing friend-

liness of the relations the Cathedral has established with the sailors at the Commonwealth Pier. The guild rooms on Bromfield street are freely used by these men, and on Sunday evening, July 29th, more than fifty of them assisted in the singing of hymns on the Cathedral porch and afterward attended the evening service.

The committee on surgical dressings has suspended activity until the second week in September. The committee has held fifteen day sessions with an average attendance of 23, and sixteen evening sessions with an average attendance of 26. These workers have completed all told 2,820 pieces of the most difficult kinds of Red Cross

dressings. Many of them will keep on working during the remainder of the summer at the Red Cross headquarters.

CHURCH OF THE ADVENT

The parish branch of the Red Cross, at the Church of the Advent, working under Sister Helen, S. S. M., is also meeting all through the summer, each week, and has made several hundred articles for the navy, valued, in raw material, at \$500.

AWAITING DR. MANN'S DECISION

All Dr. Mann's friends hereabouts, and that means legions, are anxiously awaiting his decision as to his election as bishop.

J. H. CABOT.

DEATH IN PHILADELPHIA OF MAJOR MOSES VEALE

An Octogenarian Churchman — A War Questionnaire—City Mission Publishes Quarterly

The Living Church News Bureau }
Philadelphia, August 6, 1917 }

MAJOR MOSES VEALE, who has for some years been one of the most picturesque characters in this city, passed to his rest on Saturday morning, July 28th, and was buried on Monday afternoon. For many years Major Veale has been closely identified with all the interests of the Church in this diocese and has been an active member of the West Philadelphia convocation, its representative on the Board of Missions of the diocese, and a member from St. Philip's Church in the diocesan convention. He was always ready to take part in any debate which was for the betterment of the Church at large or in the diocese. He was a loyal Churchman, and was quite impatient with those who were uncertain in their attitude to the Church or exhibited any disloyalty to her or her teachings.

For years Major Veale was an active member of the vestry of St. Philip's parish. He was always sincere in his relation to the rector of that parish and on all occasions ready to do anything he was able. For some years he was superintendent of the Sunday school of the Church of the Good Shepherd, Kensington, and was instrumental in building up the work of that parish. He has also been closely connected with other parishes, usually working in the Sunday school. He was particularly fond of the department of teaching in the Church. He was firmly convinced that the life of the Church depended upon teaching the children her doctrines. He had not much patience with a wilfully ignorant Churchman. His courage and boldness was a marked characteristic. He never hesitated to oppose any action or movement which he believed not to be for the best interest of the Church. He would never compromise.

In civil life Major Veale was also active. He took a deep interest in the political affairs of the nation and his city. At one time he was nominated for the office of Recorder of Deeds in 1868; but, when defeated, he continued to fight for the advancement and good order of the city.

In his military life he received the greatest honors. He answered Lincoln's call for volunteers and fought through the four years of the war. He was in the battles of Cedar Mountain, Antietam, Chancellorsville, Gettysburg, Wauhatchie, Lookout Mountain, Missionary Ridge, Ringgold, Resaca, New

Hope Church, and Pine Knot. He was in the siege of Savannah, and with Sherman on his famous march to the sea. At Wauhatchie he was wounded on the right shoulder, and at Kenesaw Mountain a bullet pierced his right lung, and at the same time his charger fell under him. By reason of his services he held the rank of brigadier general, though he was always known as Major Veale.

Major Veale was born in Bridgeton, N. J., November 9, 1832. He was sent to Philadelphia to study at a seminary of the Society of Friends, where he was an instructor for three years prior to his entrance into law practice. His wife was a descendant of Colonial Friends, and the Major's great-grandfather, Nehemiah Veale, settled near Bridgeton, in 1700. This grandfather served in the war of 1812.

A WAR QUESTIONNAIRE

The City Mission War Emergency Bureau has issued Bulletin No. 1, showing the returns from its recent questionnaires sent to the clergy of the diocese. The report is an interesting one, in which the number of the clergy who are willing to serve in any capacity during the war, those who are willing to offer their parish houses for the use of the army and navy, and those who are willing to assist in the parishes of those men who do go to the front, is tabulated and arranged. The City Mission has been assisted in this work by the Rev. James A. Montgomery, who is the chairman of the Clergy Reserve Corps. The report says that approximately 400 questionnaires were sent out to the churches and institutions of the diocese. Sixty-eight answers were received: from churches, 37; hospitals, 2; educational institutions, 2; orphanages, 2; cripple homes, 2; not stated, 20; and all others, 3. The majority of those to whom the questionnaire was sent were already engaged in some form of war work, 67 of the clergy volunteered to serve as chaplains; 25 were found to be over age; 6 were incapacitated in other way; 4 were already enlisted; 1 unnaturalized; 51 did not state what they would be willing to do, and 27 stated definitely that they would not serve. Wherever churches are near the encampments the rectors freely volunteered the use of their buildings for any purpose connected with the comfort and betterment of the men. It is expected that further bulletins will be issued as matters of interest come up.

A NEW PUBLICATION

The City Mission has just issued the first number of a publication outlining its work, and making an appeal for the interest of

the Church at large. The purpose is, as stated by the editor, to bring the churches and the City Mission closer together and enable them to coördinate their efforts. The *City Missionary* will be issued quarterly, and will be sent to the clergy free; to others it will be sent upon receipt of twenty-five cents. Among other items of interest, notice is given of a course of talks on the Philadelphia City Mission by members of the staff to any church or Church organizations which may express a wish to have them. The course has the endorsement of the Bishop of the diocese. It is as follows: Prison Missionary Work, Rev. Thomas J. Taylor; The Home for Consumptives, Rev. W. T. Twamley; Philadelphia Alms House and Hospital, Rev. A. L. Millet; Italian Missionary Work in Public Institutions, Rev. G. A. Scarinci; The Mission of the Municipal Hospital, Brown's Farm, Byberry Farm, and the Home for Indigent Men, Holmesburg, Rev. C. McL. Howard; City Mission Social Service and its Relation to the Missionary Department, Miss Mary Canning; Missions in Junk, Rev. H. Cresson McHenry; The Way of the City Mission, William H. Jefferys, M.A., M.D.

VANDALISM

On Sunday, July 29th, some vandals broke into the graveyard of Old St. Paul's Church, Third street, broke down twenty of the stones over the graves, and took away the wooden coping of the wall about the yard. Some of the stones have been broken beyond all hope of repair; others may be repaired, but will always be seriously marred. Some of the stones have been in the yard for about two hundred years, and the inscriptions are so blurred as to make it impossible to identify the names. The vandals have not been apprehended.

TO PRESERVE OLD ST. PAUL'S

Bishop Rhinelander and Dr. Jefferys have started a fund for the buying and preservation of Old St. Paul's Church, Third street. For some time efforts have been made to dispose of the property and to move the City Mission to the new Diocesan House on Broad and South streets. When it became known that the property was for sale a cry went up from all the historical societies in the city opposing the move. Dr. Jefferys suggested that he was willing to start a fund to buy the property and make it a permanent historical relic in the city.

FAREWELL TO SOLDIERS

A "good-bye" service was held in Liberty Theatre, with and for the soldier boys of Tycony. Dr. Edwards was the chairman of the evening. There was no programme, but hymns were sung. Dr. Edwards read prayers for the President, Congress, and the country. The ministers of the adjacent congregations took part, some reading portions of scriptures and psalms and others offering prayer. Dr. Edwards offered words of farewell and good will, and sent the boys away full of the feeling that they were to be remembered by the people of Tycony.

SERVICE IN ESPERANTO

A service in Esperanto was held at the Church of St. Luke and the Epiphany on Sunday, July 29th, the sermon being preached by the Rev. James L. Smiley, who is councillor for the Capital division. Hearty and earnest responses came from the congregation of Esperantists, who represented many denominations.

EDWARD JAMES MCHENRY.

WE must believe that there is such a thing as Christian perfection. Our Lord Himself has told us so, instructing us how a man might be perfect, and lay up a rich treasure in heaven.—*Keble*.

REBUILDING OF THE CHURCH OF THE REDEEMER, ELGIN, ILL.

**Heroic Work Done by a Stricken
Congregation — St. Paul's Choir
in Summer Chautauqua — Au-
rora's Juvenile Protective Associ-
ation**

The Living Church News Bureau }
Chicago, August 6, 1917 }

EVERYBODY who knows the recent history of the Church of the Redeemer, Elgin, will rejoice with the parish in the opening for service of its new building, which occurred on Sunday, July 29th, when Bishop Sherwood of Springfield preached at the first celebration of the Holy Communion.

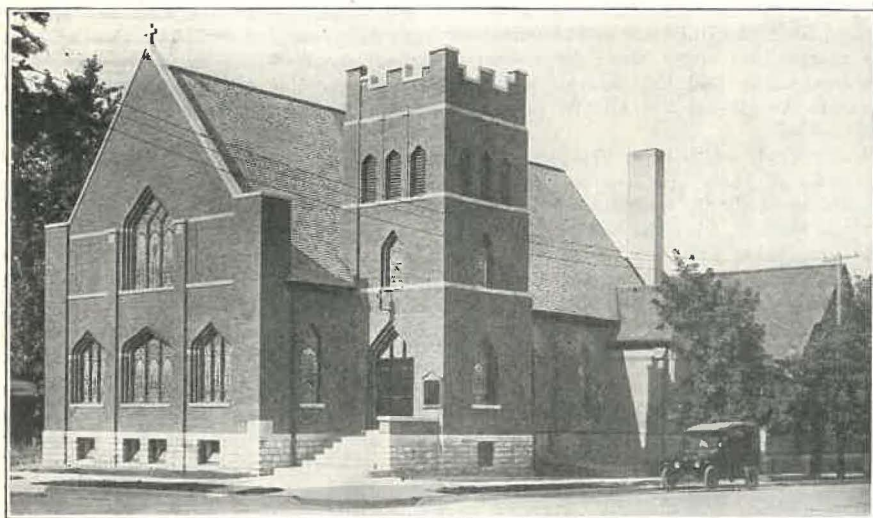
Last October the parish finished the redecoration of the old church, but before the month ended, on the 22nd, the building

continued their gifts of service by cleaning the smoke stains from the furniture and brass work. And many of them gave money in addition until their self-denial hurt.

The formal benediction of the new building does not occur until Bishop Griswold's return to Chicago.

ST. PAUL'S CHOIR IN SUMMER CHAUTAUQUA

The choir of St. Paul's Church, Chicago (John Allen Richardson, organist and choir-master), was invited by the University of Wisconsin to fill a three weeks' engagement in the State of Wisconsin in the interest of University extension. Mr. Richardson succeeded in securing seven men and practically all the boys of the choir and made arrangements for this unusual and interesting tour. Thirty-four concerts were given in seventeen cities and towns in Wisconsin. The company, comprising thirty-six choristers and



CHURCH OF THE REDEEMER, ELGIN, ILL.

was found in flames by the rector as he came to prepare for the early service. The organ was destroyed, the floor badly burned, and the newly installed decorations were damaged to a considerable extent. The loss at the time was estimated at over \$5,500. Despite the discouragement natural at so untoward an occurrence, the congregation at once rallied to the work of reconstruction, and the present beautiful new church is a result. They determined to make the fire mark an advance, rather than a retreat, and they have spent \$15,000 on the present building.

In reconstruction the church was extended twenty-six feet, a large tower was added, as also a wire cut pressed brick veneer, and new cathedral glass windows were placed in the old part of the building as well as the new. Seating room is provided in the new church for five hundred people, and the entire basement has been fitted out as a Sunday school room. A new pipe organ has been installed, and new pews and choir stalls added. Most of the new windows are to be memorials. It is planned that the large east window shall be a memorial to the late Rev. W. I. A. Beale, who died while rector of the parish.

A new parish house was built two years before the fire, and the members of the church saved about \$3,000 of the construction cost by working on it themselves. These same people during the past winter con-

tinued their gifts of service by cleaning the smoke stains from the furniture and brass work. And many of them gave money in addition until their self-denial hurt. The formal benediction of the new building does not occur until Bishop Griswold's return to Chicago.

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the choir-master, travelled in two private coaches, in which they slept every night of the tour. Arrangements were made at the leading hotels of each town for their meals. Their itinerary extended as far north and west as Bayfield and Duluth. Some of the other larger cities visited were Sheboygan, Superior, Wausau, and Marshfield. In every case the concert was given in a tent erected for the Chautauqua on the school grounds. The first half of each programme consisted of sacred music and the choir was vested; the second half was composed of secular pieces and every chorister was dressed in khaki. The leading soloists at these concerts were: Stuart Dykema, tenor; Lester Hugo Castle, baritone; Bradley Davies, chief soprano. The boys and men received a real ovation in each town. They sold pictures of the choir, the proceeds of which went to St. Paul's Auxiliary to the Red Cross. Over one hundred dollars was made.

Paul's was furnished by the St. Cecilia parish choir.

JUVENILE PROTECTIVE WORK AT AURORA

The Rev. F. E. Brandt, rector of Trinity Church, Aurora, who is treasurer of the Aurora Juvenile Protective Association, sends the third annual report. It is particularly interesting telling of rescue work among the young in one of the thriving cities and centers of the state of Illinois. The association was organized in December, 1913,

"1. To suppress and prevent conditions and to prosecute persons contributing to the dependency, truancy, and delinquency of children and to promote the welfare of children in every respect.

"2. To cooperate with the Juvenile Court of Kane County and all other recognized child helping agencies.

"3. To promote the study of child problems, and by systematic agitation, through the press and otherwise, to create a permanent public sentiment for the establishment of wholesome agencies such as parks, playgrounds, social centers and the like."

One of the first works undertaken was the establishing of a home for dependent and delinquent children. This was done at a white frame cottage at No. 62 Elmwood Drive, and so successful has the work at the home been that in 1915 the Kane County Board of Supervisors appropriated \$1,000 a year to the association. Through the efforts of the association an efficient dance hall ordinance has been passed, action has been taken to prevent children gambling with slot machines, "movies" have been inspected, and the summer playgrounds of the city have been supported. The association has, too, kept an open office in the city hall, where a professional social worker has given all her time to the individual needs of unhappy children. Men and women of all professions and trades have given generously in money and supplies to this splendid work.

CHURCH OF THE ASCENSION

The parish of the Church of the Ascension, famous for so many years as a stronghold of the Catholic faith in the Middle West, is to have its sixtieth anniversary on All Saints' Day and within the octave. The committee in charge of the anniversary plans decided that this would be the most fitting and convenient time to have the celebration. There will be special services during the week of commemoration and special social gatherings. It is planned to invite to the celebration all who have ever been connected with the parish. A special offering will be made at the celebration for the parish endowment fund which was begun at the fiftieth anniversary.

The women's guild of St. Peter's Church has started a fund for a fitting memorial to the Rt. Rev. Samuel C. Edsall, D.D., founder of the parish. The memorial may take the form of a credence.

CHURCH OF THE HOLY APOSTLES, ALBANY PARK

The diocesan Board of Missions has appropriated \$500 to place an option on a piece of property for the building of the new mission Church of the Holy Apostles, Albany Park. It is expected that the rest of the money required, about \$5,000, will be obtained in the fall. It is the intention of the board to give the property outright to the new congregation, who are to build the church. There is already a building fund for the new church of \$100. The Sunday school of the mission, organized last Ash Wednesday, has now a membership of nearly one hundred. The school is patterned after

the famous school of the Church of the Holy Apostles in Philadelphia.

GRACE CHURCH, FREEPORT

The Rev. Frederick D. Butler, rector of Grace Church, Freeport, in this diocese, has accepted a second call made by the congregation of St. Paul's Church, Alton, in the diocese of Springfield, where he will take charge on September 15th. Mr. Butler is a graduate of Nashotah, and was ordained deacon and priest by Bishop Webb. For six years he was rector of St. Matthias' Church, Waukesha, Wis., going from there to his present parish at Freeport. During the three years and a half that Mr. Butler has been at Grace Church the entire parish property has been improved, the congregations have more than doubled, 103 persons have been baptized, and more than one hundred have been confirmed.

MISCELLANY

A charter has just been issued to the chapter of the Brotherhood of St. Andrew at the Church of Our Saviour, Chicago. The chapter has thirteen members.

The Chicago diocesan assembly has sent a portable organ to the Rev. F. C. Armstrong, chaplain of the Sixteenth U. S. Infantry. Mr. Armstrong was formerly assistant at St. Paul's, Kenwood.

The Sunday school of the Church of St. Chrysostom is one of the few in Chicago holding summer classes. The attendance has been fair. The Sunday school, like other organizations in the parish, had its summer camp. The Knights of Washington have had to discontinue their regular weekly meetings because of the enlistment of so many of the "knights" in the service of their country and because of the absence of the officers of the order during the entire summer.

H. B. GWYN.

PORTABLE ALTAR FOR CHAPLAINS

MAJOR ARTHUR P. S. HYDE of the Coast Artillery Corps, who is now stationed in Seattle, and is a priest of the Church, has designed a field altar for the use of army



PORTABLE FIELD ALTAR

chaplains, replicas of which have been presented to Bishop Keator, honorary chaplain of the Washington Coast Artillery Corps, and to the Rev. Wood Stewart, the active chaplain. The altar will form a part of the equipment carried by this military organization when it enters the Federal service.

As far as known, nothing of the kind has ever been made in the past. Major Hyde has already received inquiries from many

chaplains concerning the equipment and in all probability its adoption will be fairly general.

The altar is designed especially for field work. It is fifty-seven inches over all, thirty-three inches high and nineteen inches wide, and when "knocked down" fits into a space slightly under the regulation field package, 32 by 19 by 12 inches. It has canvas cover, straps, and handles, and is easily carried, weighing about ninety-five pounds.

Made of oak, stained silver gray, a color pleasing to the eye as well as serviceable, the altar front is carved at the sides with



THE ALTAR FOLDED AND PACKED
Also Field Locker for Furnishings
and Vestments

the Alpha and the Omega and in the center with the "I. H. S." At the bottom are the crossed cannons of the Coast Artillery with the lettering "C. A. C." and "Washington" carved into the oak.

The dossal at the back of the altar is red, having a double significance. From the military standpoint it is the artillery color.

The furnishings consist of a cross, a pair of vases, a pair of candlesticks, and a book rest, all made of wood, which has been found more serviceable than metal. The vases are lined with zinc to hold any available wild flowers obtained to beautify the altar. When not set up, the furnishings, as well as the vessels and vestments, may all be packed in the regulation field trunk locker, in which a special compartment is provided for each of the furnishings.

The chaplain is provided with another locker in which to carry his service books, the whole equipment fitting into three packages of regulation field size, compact and serviceable, yet ample to meet the chaplain's needs.

The funds for the gift altars were raised at the diocesan convention in Seattle in May. Each altar complete, with trunk locker and canvas cover, represents a cost of approximately \$200.

The altar linens for Chaplain Keator's altar are the gift and the personal handiwork of Mrs. Mary E. Evans, 83 years old, of Mercer Island.

Major Hyde has been inspector-instructor of the Washington Coast Artillery Corps for the last four years, and until two years ago was rector of St. Clement's Church, when the press of his army work forced him to resign.

The architectural treatment and the working drawings for the altars are the work of Arnold S. Constable, a Seattle architect, who designed St. Clement's Church.

NEW AMERICAN AMBASSADOR TO JAPAN

THE SENATE has confirmed the appointment of Roland S. Morris of Philadelphia to be ambassador to Japan. Mr. Morris is a prominent Churchman in his home city, and has been a deputy to several General

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ClericalNo. 7,	height 1 3/4	inches
ClericalNo. 8,	height 2	inches
ClericalNo. 9,	height 1 3/4	inches
ClericalNo. 10,	height 2 1/8	inches

Nos. 9 and 10 button on outer flap

Single Style

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ChurchmanNo. 5,	height 1 1/2	inches
ChurchmanNo. 6,	height 2	inches
ChurchmanNo. 7,	height 2 1/4	inches

Single Style

Churchman	.....No. 1,	height 2 3/8	inches
Churchman	.....No. 2,	height 2	inches
Churchman	.....No. 3,	height 2 3/8	inches

Price \$3.00 per dozen

CHOIR COLLARS

EtonNo. 3,	2 7/8	inches front
EtonNo. 4,	2 3/4	inches front
EtonNo. 5,	2 1/2	inches front

Price \$1.75 per dozen

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Double Style

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ClergyNo. 2,	height 1 1/4	inches
ClergyNo. 3,	height 1 1/2	inches
ClergyNo. 4,	height 1 3/4	inches

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Conventions, where he has served on important committees. He takes up one of the most important and delicate positions in the American service, but one fraught with great opportunities of service to his country. Mr. Morris succeeds another Churchman, the late George W. Guthrie, who died at his post in Japan.

ONE DAY'S INCOME PLAN

THE CHURCH MISSIONS HOUSE reports that at the close of July the One Day's Income Plan reached a total of over \$72,000. This is an increase of \$7,000 over the receipts to the same date a year ago.

This fact, in view of the war's calls, is illuminating. The multitude of demands seems to have given a clearer perspective, a deeper sense of stewardship. A great many people have increased their gifts to the One Day's Income Plan because of the war, while others of course have been compelled to give less.

Perhaps the most generous gift of the past week was one of \$75 which, the donor says, "does not represent one day's income, but my allowance for one month".

MONEY FOR ARMENIAN AND SYRIAN SUFFERERS

OVER \$400,000 was sent abroad at the end of July to be distributed by agents of the American Committee for Armenian and Syrian Relief in those parts of the Near East where suffering and destitution is greatest. A like amount, or one slightly larger, will be sent during August if sufficient money is received.

The money is cabled to accredited representatives of the committee in the larger towns and from such central points the money is distributed according to local needs.

A noteworthy sum which the committee expects to send to Beirut during August for distribution is \$130,000 received from the sale of the cargo of the *Caesar*, the relief ship sent abroad last Christmas, and forced by political conditions to discharge her cargo at Alexandria.

Though the entrance of the United States into the war has altered somewhat the methods by which relief can be distributed in the Near East, it has not to any appreciable extent put a definite stop to the work. Quite the contrary. In a letter recently received by the Committee much encouragement is given by a well-known relief worker stationed at Igdır in Turkey. Extracts from this letter are here quoted:

"Many changes have taken place since I wrote to you: The change of Government here and the entry of America into the war. What these changes may all mean only the future can reveal. But they are changes on the side of progress.

"The present government is favorable to our work here.

"The work here in Igdır has been very interesting. (The people) were extremely grateful and the members of the relief committee (native) came and thanked us. We have given to over 1,700 people here in nineteen villages.

"In one house there are 73 people whose condition is extremely bad; not one piece of bedding in the house for women and their small children; children are practically naked. I have taken the liberty of giving them fourteen beds, and ten small coverlets for the children, some clothing to ten boys, seven girls, five women, one man, and six infants. They wanted to kiss our hands and feet they were so grateful."

MEMORIALS AND GIFTS

A MARBLE ALTAR has been presented to Grace Church, Charleston, S. C. (Rev. William Way, rector), as a memorial to Captain Robert Spann Cathcart and his wife, Amanda Duncan Cathcart. The altar, to be made of the finest Italian white marble, will be of design and workmanship by the Gorham Company of New York City.

AFTER EVENSONG on Friday, July 27th, a Faith window and a Calvary window, both memorials, were unveiled in Zion Church, Rome, N. Y. They are part of a plan worked out by the rector, the Rev. E. S. Pearce, whereby the windows of the church will be made to illustrate the life of Christ. The figure of Faith is in a window of the nave and bears the inscription:

"In memory of
ADALYN ESTHER HAYDEN
1850—1914."

This window was given by Miss Anna L. Hayden of Morristown, N. Y., in memory of her sister. In the transept a rose window carries the representation of Calvary, and this was given to the church in memory of her father and mother by Mrs. James S. Dyett. Beneath it on a level with the eyes a brass tablet bears the inscription:

"J. HATHAWAY
1792—1869
First Senior Warden of Zion Church
1825—1869
ZERUIAH CLEVELAND
1794—1863."

Both these windows are the work of the Lamb studios in New York. The Faith window completes the trilogy of Faith, Hope, and Charity, which is at the west side of the church.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Pilgrimage of Prayer

THIS DIOCESE takes its part in the Pilgrimage of Prayer during August 12th to 19th. The Bishop has issued appropriate prayers to be used in connection with the observance.

CENTRAL NEW YORK

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had a happy conclusion to the festivities of the jubilee week. Bishop Fiske, after his visitation, was handed money collected by parishioners to purchase a \$500 bond to start a parish endowment, and no sooner had this gift been announced than the Rev. S. F. Burhans, minister in charge, received an anonymous gift for the erection of a parish house next to the church. This has been much needed, not only for the social activities of the parish, but as a center for community work, there being no suitable hall in the village for gatherings of the people. Plans are to be drawn and the new parish house erected at once.

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Resignation of Rev. M. B. Bennett—Renovation
—Religious Education

THE REV. MANNING BLACKSTONE BENNETT, rector for the past fifteen years of St. Mary's Church, South Manchester, has resigned, to take effect August 31st. Mr. Bennett was the recipient of a handsome cane and a purse of gold on the eve of his leaving for his summer vacation.

THE RECTORY of St. Luke's Church, South Glastonbury, is being thoroughly overhauled and renovated, and a number of the rooms partly furnished in anticipation of the coming of a new rector at the beginning of the fall work.

THE DIOCESAN Board of Religious Education is laying out a scheme of sectional teacher training classes for the fall and winter months, further introducing the Christian Nurture Lessons into the diocese, and rendering assistance to those schools in which the series is already in use.

THE NEW parish house of Christ Church, Hartford, is nearing completion. It will be one of the most complete and adaptable buildings of the kind in the diocese.

A NUMBER of the diocesan clergy are seeking admission in the second training camp for officers.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Patriotic Service

ON THE evening of August 2nd a patriotic service was held in St. John's Church, Wilmington (Rev. R. E. Gribbin, rector), for the benefit of the soldiers and sailors leaving Wilmington to enter service of their country. The Church was decorated with the United States flag and the flags of the Allies. Before and after the service patriotic hymns were played. Bishop Darst delivered a stirring address and Archdeacon Noe and the Rev. R. E. Gribbin also made addresses. The Rev. D. L. Gwathmey and the Rev. J. B. Gibble assisted in the service.

PORTO RICO

C. B. COLMORE, Miss. Bp.

Memorial Service for Bishop Van Buren

A REQUIEM Eucharist, preceded by the burial office, was celebrated in the Church of the Holy Trinity, Ponce, Porto Rico, July 27th, in commemoration of the Rt. Rev. James H. Van Buren D.D., late Bishop of Porto Rico. On the Sunday preceding, the rector spoke at length of Bishop Van Buren's work in Porto Rico, and recounted the many substantial achievements of his episcopate. "Entering as he did upon a new and unorganized work, and confronted by strange problems and unusual difficulties, he performed the work which the Church gave him to do, and performed it well. He was a pioneer and foundation builder, and the material evidences of his faithful service are everywhere to be seen. The building of St. Luke's Memorial Hospital was his crown-

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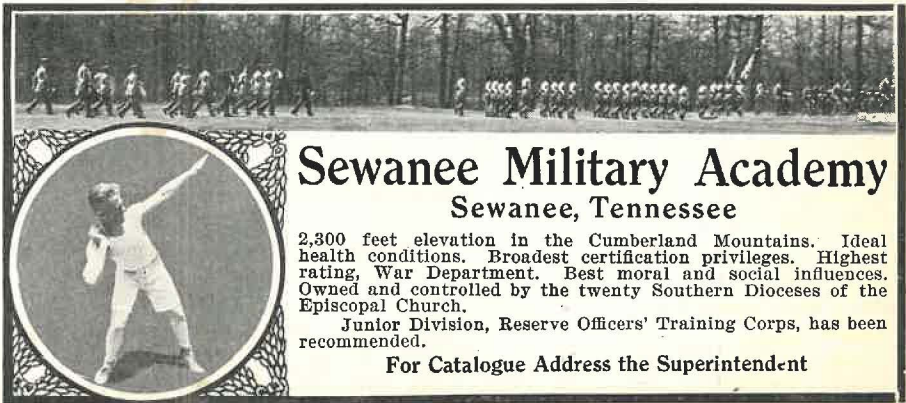
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ing achievement. Being human, he made human mistakes; but whatever such may be chargeable to him were such only as are due to one whose greatness and generosity of heart would not suffer him to harbor distrust and suspicion, however justified in the sequel. His great work abides, and the benediction of it will be felt more and more in the years to come."

SOUTHERN VIRGINIA

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

An Appreciation

THE FOLLOWING most beautiful and discriminating sketch of the Bishop of Southern Virginia is an extract from the address delivered by the Rev. C. Braxton Bryan, D.D., on the twenty-fifth anniversary of the organization of the diocese:

"As we look back one great outstanding privilege which we all have had comes vividly to mind; it is the spiritual power of our Bishop as he has gone year after year among us—preaching as he alone can preach. And, remember, he had been doing this for nine years all over Virginia before 1892, when he became Bishop of this diocese. With that great privilege came another, the influence of his presence in our congregations and our homes; the influence of a nature so ruled by love and all high courtesy, so gentle, so conceding in all lesser matters, that we are apt to be unmindful of the clearness of perception and the adamant firmness of that same gentle man wherever a high principle was involved. That presence has been a bulwark against all lowering of high standards, a touchstone ever ready to try the reality and the worth of all that came in contact with it. It has been too much to be merely enjoyed; we must answer for his presence and this touch.

"One can hardly fail to have felt this especially when, in the earnest and sympathetic atmosphere of our councils, we have listened to the message he has brought us in his addresses. Where else have been heard such addresses? During these twenty-five years, along with the chronicle of his work, and his generous appreciations of the work and character of his clergy and laity, we have heard from our Bishop these truly remarkable charges and addresses; heard them until we came to take them almost for granted, like children who look up at the stars. Certainly they have been of a quality quite apart and beyond the council addresses which are from time to time put forward as of special interest in the press. For along with the routine statement of diocesan affairs, and the simple record of his labors in these twenty-five years, we have had from the lips of our venerable Bishop clear statements of profound principles of religion, subtle analyses of human nature, luminous illustrations and applications of history and philosophy, and demonstrations of a perfect mastery in laying bare the fallacies and sophistries of false ecclesiasticism, setting them in their poverty over against the spiritual verities of the Gospel. And who can ever forget the delicate play of humor, the tender pathos, the perfection of expression and the matchless tones with which it all was done? Much may pass, we may forget much, but we have Bishop Randolph printed on our memories and on our hearts."

TENNESSEE

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

Useful Parish House—Bishop Gailor in New York

THE PARISH HOUSE recently constructed at St. Peter's Church, Nashville (Rev. George

T. Hiller, rector), has become the center of some splendid community work in the northern part of the city. The young people properly organized now give their dances in the parish house—this insuring themselves against the mixed crowds they meet elsewhere. Tennis clubs, boys' clubs, in fact, all of the social life, centers around the parish house, where the church controls it. Efforts are being made through meetings to improve civil conditions in their section.

THE BISHOP and his family are occupying a furnished apartment on Riverside Drive, New York City, during the month of August. Bishop Gailor is the special preacher at Grace Church, New York City, this month.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Bishop Wise in Grand Rapids—Dean White Goes to Texas

THE BISHOP OF KANSAS in a Sunday school conference at Grace Church, Grand

Rapids, on July 9th, advocated the use of the *Christian Nurture Series* and the establishment of teacher training classes in every Sunday school.

THE VERY REV. FRANCIS S. WHITE has accepted a brigade secretaryship with the Y. M. C. A. for three months at Waco, Texas. The Rev. Lincoln R. Vercoe will be in charge of services at the Cathedral during his absence.

CANADA

Deanery of Kingston

Diocese of Ontario

AT THE July meeting of the chapter of the deanery of Kingston, Archdeacon Crowfoot read a paper on Liturgical Prayers. General opinion seemed to be that the Revised Prayer Book could not be regarded as final, although at present it was desirable to permit its use. The preacher at Evensong was the Rev. Professor Harley, of King's College, Windsor.

The Lazy Muscles That Cause Constipation

By R. H. SINCLAIR

It is now agreed by all of the great authorities that constipation is not a disorder of the stomach or even of the small intestine, but of the large intestine or colon.

Under normal conditions, this large colon, which is about five feet long and shaped like a horse-shoe, extracts the liquids from the waste matter entrusted to its care and promptly passes the residue on.

But unfortunately, due to our sedentary lives, the colon has gradually become so lazy from lack of exercise, that it is unable to perform its functions.

If we were able to live outdoors and to exercise vigorously every day, our colons would handle their work properly; for exercise is the greatest and most satisfactory colon stimulant known.

To most of us, sufficient daily exercise, however, is not possible. We have neither the time nor the inclination. Instead, we dose ourselves with laxative drugs, mineral waters, and other nostrums, with the result that, while we get temporary relief, we not only aggravate the condition, but find that repetitions of the same dose later fail to produce results.

But relief, even when obtained, is not sufficient. To maintain health and efficiency, it is absolutely of paramount importance to create and maintain, day in and day out, freedom from intestinal poisons; and this is impossible with laxatives.

There is a new way, however, to keep the colon sweet and clean—a way which has the same effect as vigorous exercise, yet without the inconvenience or time-consuming features of exercise. And the results are even better because the treatment is localized.

The principle upon which this new method is founded is the same as that used in massage. We all know that massage has the same effect as exercise—it stimulates the

nerves and strengthens the muscles. Colon massage as practised by osteopaths has proved wonderfully effective.

This new method of massaging the colon involves the use of a device called the Kolon Motor—a mechanical masseur, the face of which is shaped to fit over the colon when placed against the abdomen. You merely put the Kolon Motor on a door or wall, lean up against it and turn the handle for a few moments. The face rotates with a scientific waving motion which immediately stimulates the colon and causes proper functioning. A couple of minutes in the morning each day is all that is required and unless your experience is different from the hundreds of other users you will feel like a new person after the very first application.

Before the Kolon Motor was offered to the public a number of well-known physicians were acquainted with its merits and used it in their practice. Without exception the results were most gratifying—in fact, every physician who has tested the Kolon Motor endorses it most highly.

Martin's Method, Incorporated, Dept. 178, 105 East Thirtieth street, New York, has prepared a booklet called *Colon Cleanliness*, which they will be pleased to send gratis to all readers of this magazine. In this booklet the Kolon Motor is clearly illustrated and its application shown. It also contains a scientific discussion of auto-intoxication, and explains why and how the Kolon Motor produces such assured results. Letters from well-known physicians relating their experience with the Kolon Motor also form a part of the book.

There may be some who scoff at the idea of colon hygiene and its direct relation to health and efficiency, but the wiser ones will write for this free book and learn what this wonderful device is accomplishing for so many others.

ANNOUNCEMENT
as to the
Christian Nurture Series
of the
General Board of Religious Education

Thorough revision of all the material for the Christian Nurture Series has been made since the trial editions of last year and these are now being reissued in more permanent form and at prices somewhat lower than those of the trial editions.

A GENERAL DESCRIPTION, PROSPECTUS OF MATERIAL, and ORDER BLANKS are now ready and will be mailed promptly to any address. By reason of the holiday season no attempt will be made to circulate these generally until immediately before September 1st, but they may be obtained at once upon application.

Orders for new stock sent during August will be accepted for delivery September 1st, or as soon thereafter as possible.

Those requiring stock before that date can be supplied only from the trial editions of last year, which will be sold as long as they last, at half price.

THE YOUNG CHURCHMAN CO.
Milwaukee, Wis.