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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—JULY 13, 1918

NO. 11

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Milwaukee, Wis.

THE LIVING CHURCH

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

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EVER SINCE the reign of Christianity began the loftiest intellects have had a practical faith in God.—*Bonaparte.*

The Living Church

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 13, 1918

NO. 11

EDITORIALS AND COMMENTS

ONE result of our urgent plea, recently made, that the parochial clergy would advise chaplains in the various army camps regarding Churchmen entering them, was to establish that there was considerable difficulty in knowing to whom they should write. This difficulty is now obviated, to a considerable extent, by a publication set forth by the Department of Army and Navy Work of the Brotherhood of St. Andrew. It takes the form of a "Second Report" of that department and consists of a concise statement of the steps taken by the Church to minister to men in each of the various camps.

There is, first, in alphabetical order, detailed information as to Church activities in some forty camps in which chaplains or lay workers are maintained by the War Commission and the Brotherhood. This is followed by a Camp Directory containing the names and addresses of Church representatives in about sixty-six military stations.

Next there follows a list of correspondents, clergy and laymen, who are willing to get in touch with our Church boys located at one hundred forty-three (143) smaller military stations. The names of three hundred and eighty of our clergy engaged in war work are listed alphabetically under headings "Commissioned Army Chaplains", "Commissioned Navy Chaplains", "U. S. Marine Chaplains", "Civilian Chaplains", "Clergymen serving as Officers and Privates", "Clergymen assigned to Special War Work", "Red Cross Chaplains", "Clergymen serving as Y. M. C. A. Secretaries", and "Unclassified Chaplains". It is a most valuable list and the Brotherhood is to be commended for the industry and hard work expended in preparing it.

The report is interspersed with interesting letters from our men in the ranks who write of their great appreciation for all the Church is doing to keep in touch with them. It is easy to see that the work is abundantly worth while.

The Brotherhood central office in Philadelphia, from which all this lay work is directed, has compiled a card catalogue of 35,000 Churchmen serving their country. It constitutes the Great Honor Roll of the Church. If all the chaplains and clergy would send the names of the Churchmen known to be under the colors, with their military addresses, to the Brotherhood office in Philadelphia for record, the complaints which come to us because clergy do not send names to the camp workers would probably cease. The Central Office of Army and Navy Department of the Brotherhood does more than catalogue the names. It sends these names out into the field to the chaplains, clergy, and secretaries in the camps as fast as they are received. Transfers are handled in the same way. Many men who were ready to be confirmed, but on account of transfer to another camp failed to meet the Bishop, have been located through correspondence of this Central Office and later have received confirmation at their new locations.

An interesting collection of commendatory letters is woven into the description of camp activities. They indicate very conclusively how great is the appreciation of the clergy for the devoted help of the laymen who have left business and professional life to bring the message of the Church to our boys serving their country.

This is indeed the day of the laymen, and they have responded to the call of the Church for this service from thirty-six (36) dioceses throughout the country, representing twenty-three (23) states and Canada. Sixty-four (64) men in all have answered. The work they are doing is the hardest sort and the men must give their heart and soul to it without the incentive and glamor of popular approval, which is present in more conspicuous lines of war work. When they put their tired and aching bodies to bed at night after a day's work which involves walking interminable distances in the hot sun, they have the comforting assurance from the Master that He knows they have been about His business. Or perhaps one has been with a faithful group during the day who have convinced him that they are working hard to make their company or their barracks morally clean and straight. A great many of these men are so captivated and joyous over their work that they will give the remainder of their lives to winning souls. Already the Brotherhood has a record of 27 men who intend to become candidates for holy orders when the war is over. They are receiving their training by actual contact with men whose souls are being tried by the fire, kindled by their love of country and humanity.

A short statement of expenses is appended. The total spent is trifling compared with the splendid results obtained. This work is financed by the War Commission and we congratulate them for standing sponsor for this telling contribution of the laymen.

It is declared generously that one of the purposes in printing the report is "that all interested in the work of the Church may use this organization for more effective service". We hope this will be done and that this fine organization will be used to its utmost capacity.

The report itself is a handbook of the greatest value to the clergy and to all interested in the war work of the Church. It will be supplied free of charge on request, so long as the edition lasts. Application should be made to The Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia.

ARE we, as a people, being asked to save an unreasonable amount from the customary supply of our tables? Let us see.

The Belgian ration was recently again cut down so that now the Belgian civilian, man or woman, gets less than half a loaf of bread a day, about one quarter slice of bacon, and less than one and one half teaspoon of rice or dried

beans or peas. Any American family which will try to live on this ration for a week will appreciate how little we yet know of the meaning of the word "sacrifice".

France discarded the meat card method of rationing on April 25, 1918, and instituted three meatless days a week.

In Italy three meatless days a week were instituted on May 15th. The consumption of grain is 25 per cent. less than a year ago.

Three meatless days a week were established in Great Britain on May 15th. No butcher's meat can be sold or served in public eating places on Wednesday, Thursday, or Friday of each week. All meat markets must remain closed on these days. Slaughter houses must remain closed from one o'clock Monday to six o'clock Friday each week. These restrictions do not apply to the army, factories, canteens, or hospitals.

In France even the horses are rationed. The maximum for heavy draft horses employed for purposes of national defense is eleven pounds of oats or substitutes per day. For the same horses used in commerce and industry, the ration is six and six-tenths pounds per day.

How trivial do our abstinences seem in the face of these real deprivations! And our allies have "carried on" for four long years, with the enemy in or menacing their lands.

But the profiteer who raises the cost of food supplies in these terrible days is below the level of the German spy. No contempt is too great to hurl upon him, and we urgently need the full power of both legislative and executive branches of the government to suppress him. "I do not believe," said Mr. Hoover in a recent address, "that any person in this United States has a right to make one cent more profit out of any employment than he would have made under pre-war conditions. I do not care whether this refers to the farmer, to the manufacturer, to the middleman, or to the retailer; to me, every cent taken beyond this standard is money abstracted from the blood and sacrifice of the American people. I do not believe that extortionate profits are necessary to secure the maximum effort on the part of the American people in this war. If we are going to adopt that theory, we have admitted everything that has been charged against us of being the most materialistic, the most avaricious, and the most venal of people in the world. If we are going to admit that the government, in order to secure the supreme effort of its citizens in production, must bribe them with money to this extra exertion, we have admitted a weakness of American character, which puts us on a plane below German *Kultur*."

THERE is one problem of the seminaries — whether our own or those of other bodies — that demands serious thought at this time.

Attempts will almost certainly be made to use theological seminaries as a refuge for "slackers".

Exemption for Theological Students

Theological students are exempt from the draft. Whether *bona fide* students already candidates for orders should accept this exemption it is not easy to say; our own judgment is that each should ask his bishop to decide the question of duty for him and be guided by his bishop's godly judgment. This does, indeed, place a weighty responsibility upon the bishops, but they are not likely to evade it.

But a postulant not yet admitted as a candidate, if within the draft age, ought not, in our judgment, normally to claim exemption. He is not yet so committed to the ministry, nor is the Church yet so committed to acceptance of him, as to justify him, generally, to disregard the paramount claim of the army. And as for men who ask, under present-day conditions, to be accepted as postulants or as theological students *de novo*, they should receive such careful scrutiny as will insure that no hastily formed intention to study for the ministry should, under any circumstances, be allowed. We certainly cannot permit either the ministry or any of our seminaries to be a refuge for slackers.

And on the other hand there will be, here and there, a man who should be encouraged to continue or even to begin such studies. Perhaps he may be physically unfit for the army in ways that do not unfit him for the ministry. In such instances, both for his own protection and for the protection of the Church, it would be useful that a thorough

and disinterested investigation should first have been made, and his bishop's judgment that he should remain in or enter the seminary, with assigned reasons, should be given the widest publicity.

The Church has a problem of manning her work at home when so many of her clergy have, quite properly, entered into war work; but it is a problem that will not justify the admission of a single man either into holy orders or into preparatory training as a means of escape from military service.

NOW and then come days or weeks in which eternity seems to be brought very near to one. Perhaps it is from the death of one who has been close to us in life. Perhaps it is from the sudden shock of death by accident or by some great catastrophe. And in these days of war, even for Americans, the shock comes only too often from scanning the casualty lists, and finding thereon a familiar name.

Underneath

These are the days in which, over and above every other thought, there stands out conspicuously the realization of God.

For God still holds in His hands the destinies of nations and of individuals. He still upholds each one who trusts in Him. The sparrow, hit by a stone slung carelessly or playfully, falls to the ground. God does not interpose to prevent the fall; but — it does not fall "without your Father". The shock that follows shakes the very heart of God. "Fear ye not therefore; ye are of more value than many sparrows." "The very hairs of your head are all numbered."

Those who put their trust in Him are not immune from the "accidents", as we say, of life. The human blow may fell, the accident may transpire, the untimely illness may result in death; but the loving Arm of God is only drawn closer. The soul is snatched from danger to be gathered into the beautiful life where there shall be no more tears. The human heart of the Son of God is touched by the shock. And though shells be bursting, and nations be tottering, and a social order be shaken, and the very stars in their courses seem to be fighting for God and His civilization, God is not too busy nor too distracted to lift tenderly the mounting soul, to brush off the dust of earth, and to wipe away the tears. Fear not, little flock! God is calling us in these awful days to be witness-bearers for Him. Some bear their witness by passing quickly through death into Life. And some bear it, more hardily, by remaining behind and thanking God for these who have conquered death. But the witness is the same to both, and the reward and the happy reuniting are not far away.

The love of God shines through the clouds that hover o'er this pain-wracked earth. He is making all things new. He is weaving new and glorious crowns for those who trustfully lay their hands in His, as they commend themselves and their loved ones into His loving care.

In life or in death the love of God is enfolding us. We are His.

WHEN the Senate passed the resolution asking the President to call the American people to prayer at noon of each day, they did a thing more noteworthy and perhaps more momentous than when they passed the huge appropriation for carrying on the war.

Divine Allegiance

For the American people realize, down in the bottom of their hearts, that in the last analysis we are fighting in a spiritual war. Germany is standing for the dominance of might; the Allies, for the dominance of right.

In that cause we have a right to expect the assistance of Almighty God. He may conceivably commission us to provide the men and the means to fight His battles, which is an honor to the allied nations and must mean that God chooses them as His Israel; but it is because we are right, rather than because we are strong, that we count on ultimate victory. Were it otherwise a victory at arms would stand for the downfall of our allied nations. And the worst that could befall even the German people, as the result of this war, would be a victory that crowned Might the ultimate Power of the earth.

The Revolutionary War was an almost unbroken series of military defeats for the cause of the colonies, for it was a contest of the weak against the strong; but it issued in such a victory as has turned the world upside down, because it was also a battle of the right against the wrong.

The American people may well be encouraged, by means of daily noon-day prayer, to ally themselves with Almighty God. So can they, with a good conscience, ask the blessing of Almighty God upon their endeavors.

AN article reprinted last week in the *Literary Digest* from the Brookline (Mass.) *Chronicle* entitled "Why Not to Knit" must necessarily cause serious questioning among the great number of knitters for the Red Cross. Three principal points seem to be made: first, that the knitted articles are neither needed nor wanted in the army; second, that they could be made much better and quicker by machine; and third, that it is a waste of wool at a time when the wool is gravely needed.

In reply to all three points let us say that the Red Cross is doing this work by arrangement with the War Department, and the experts of that department and of the Red Cross must be presumed to know their business. The astounding statement of a Canadian officer that "he had never seen a soldier in active service wearing a sweater" is easily explained by the fact that army regulations require the jacket to be worn over the sweater, so that the latter is invisible. No sane officer in the army can have been ignorant of that. The gentleman probably never had ocular evidence of men "in active service" in underclothes either. That machines could do the work better than hand-knitters simply is not true according to the experts who have compared the two products, while, if they could, it would be wholly impossible for the factories of the country to produce any appreciable part of the necessary supply. This also has been thoroughly investigated. As for the need of the wool for clothing, it is understood that the government has virtually secured control of all the wool and has assigned to the Red Cross just so much as the government wishes it to use. The Red Cross would not be justified in using more than its assigned portion and is not using more. What it uses is deemed by the government the best use to which that particular quota of wool can be put.

The people of this country may be assured that the Red Cross is not controlled by visionaries. Its chapters are under greater and greater direction from national headquarters. Its output, whether in knitted articles, in surgical dressings, or in hospital garments, is regulated by arrangement with the War Department, which controls all the raw material used. That output is not only limited by the available raw material but, even more, by the available tonnage space, which latter, also, is assigned to the Red Cross by the government.

In short, the Red Cross has carefully considered all the points raised in this article and has decided the question according to the best judgment that Red Cross and government alike could reach. It is not necessary for well-meaning gentlemen connected with neither to intervene.

WELCOME home, Bishop-Major McCormick!

Your telegram from Grand Rapids, when we supposed you were in "Somewhere", fills us with astonishment. But you have earned your vacation, and we hope it is not a vacation from invalidism. Western Michigan We need you. Welcome home!

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 8th:

Rev. Dr. C. W. Leffingwell, Pasadena, Cal.	\$ 50.00
R. H.	10.00
F. G. F.	2.00
Phoebe A. Carstens, Grand Rapids, Mich.	2.00
"Marina", New Haven, Conn.	10.00
Anonymous	5.00
St. George's Mission, Belleville, Ill. *	6.75
St. Bartholomew's Mission, Granite City, Ill. *	4.70
Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich. † ..	4.50
Mary N. Stevens, New Brunswick, N. J. ‡ ..	100.00

* For relief of French war orphans.
 † For relief of Belgian children.
 ‡ For relief of French and Belgian Children.

Rev. Dr. H. W. Nelson, Marshfield Hills, Mass. † ..	100.00
Miss Mary E. Coies, Philadelphia, Pa. ** ..	75.00
Total for the week	\$ 369.95
Previously acknowledged	60,268.78
	\$60,638.73

† For Holy Trinity Church, Paris.
 ** \$25 for Florence, Italy; \$25 for Bishop McCormick's work in France; \$25 for Miss Winifred Holt's work among the blind in France.

[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 to particular children:

443. Daughters of the King, Grace Church, Chanute, Kans. ..	\$ 36.50
444. Florence Nightingale Society, Racine, Wis.	36.50
445. Mr. and Mrs. Noel T. Wellman, Cleveland, Ohio.	36.50
3. Mr. and Mrs. J. F. MacKenzie, Pittsburgh, Pa.	10.00
31. Rev. and Mrs. Bert Foster, Grass Valley, Cal.	10.00
71. A. C. K., Hartford, Conn.	9.25
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.	9.00
115. Children of Mercy, Gardiner, Maine.	3.00
227. Jean and Bob MacGregor, Racine, Wis.	36.50
236. Mrs. Wm. H. Crosby, Racine, Wis.	36.50
246. St. Paul's Sunday School, Peoria, Ill.	36.50
253. Mrs. Frederick Robinson, Racine, Wis.	36.50
286. Miss Isabel Wesson, Boston, Mass.	36.50

Total for the week	\$ 333.25
Previously acknowledged	29,072.27
	\$29,405.52

[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

St. Paul's Church, Monroe, N. C.—Special offering at the memorial service for Lieut. George A. Ball.	\$ 8.00
D. D., St. Gabriel's Church, Douglassville, Pa.	5.00
St. Thomas' Sunday School, Thomasville, Ga.	2.55
A member of the Church in Charlotte, N. C.	5.00
R. H.	10.00
Church of the Redeemer, Chicago, Ill.	2.80
Rev. C. W. MacWilliams, Hutchinson, Kans.	5.00
Primary Department, Church of the Good Shepherd, East Dedham, Mass.	3.00
A communicant of St. Luke's, Germantown, Pa.	1.00
	\$42.35

POLISH RELIEF FUND

D. D., St. Gabriel's Church, Douglassville, Pa.	\$5.00
------------------------------------------------------	--------

ANSWERS TO CORRESPONDENTS

A. B.—There is no American or, we think, English legislation prohibiting the ordination of a blind man. Like the ordination of the deaf, it is prohibited by the Apostolical Canons, "not indeed as if he were thus defiled, but that the affairs of the Church may not be hindered" (Canon LXXVIII). Deaf mutes are now ordained, on the ground that the sign language gives them the opportunity to perform priestly functions under the conditions of to-day, but we never have heard of the ordination of one totally blind.

BISHOP McCORMICK HOME ON FURLOUGH

TO the happy surprise of his family and friends, Bishop McCormick returned last week to his home in Grand Rapids, Mich., on furlough. As every well-read Churchman knows, he is in charge of the War Commission work of the Church in France and also in charge of all Red Cross chaplains overseas. Bishop McCormick telegraphs THE LIVING CHURCH asking that his greetings be extended to all his friends.

He reports himself to be tired but otherwise quite well in spite of the gassing of a few weeks ago, which has already been reported. This week he is in New York to meet the executive committee of the War Commission, and is in conference with Bishop Perry, who sails at once for France to take Bishop McCormick's place until he can return. In the meantime the Rev. H. P. Ross, secretary, remains in Paris to carry on the office work of the War Commission until the arrival of Bishop Perry, and will continue permanently in that capacity. Dr. Robert Davis is acting head of the Red Cross Chaplain Bureau. Both offices are well provided for and work will not be interrupted by the Bishop's absence. The length of Bishop McCormick's furlough and of Bishop Perry's residence overseas is not yet determined.

"Please express my greetings to the Church," wires Bishop McCormick to THE LIVING CHURCH, "with messages of loyal affection from all men overseas."

RELIGION is a humble and resigned temper, which sees in the ills of life the just reward of personal sin, and would take up the Cross, less from a sense of necessity than from a sense of justice.—Rev. H. P. Liddon, D.D.

THE SEVENTH SUNDAY AFTER TRINITY

By C. F. L.

SOUL HUNGER

"I am just a little plate
Which God doth consecrate
To hold the Blessed Bread,
I must be very white,
Lest I should do despite
To Food so dear and dread."

WHEN whole nations, weak with hunger, are stretching forth white hands to us, begging a morsel of bread, the gospel for to-day brings a ray of hope to suffering humanity. Christ had compassion on the multitude, and would not send them away fasting, lest they faint by the way; but He made the disciples themselves assist Him in the performance of the miracle. So those who desire to follow Him must bear themselves generously and compassionately towards their suffering brethren, even if it sacrifice their own comfort. The Church values the accounts of the miraculous feeding; for the Mid-Lent gospel and that for the Sunday before Advent relate the feeding of the five thousand, while that for to-day, half-way between the other two dates, gives this similar miracle. It seems strange that the apostles, after having witnessed His previous power, could ask now: "How can a man satisfy these men with bread here in the wilderness?" No wonder that later Christ exclaimed: "How is it that ye will not understand?"

It was after He had fed the five thousand that He gave the great Eucharistic discourse recorded in the sixth chapter of St. John; when many disciples, hardening their hearts, refused to believe Him. For He said plainly: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." People to-day, like them, ask: "How can Christ give us Himself in the Blessed Sacrament? How can he feed our souls in this wilderness of sin?"

The soul must have food in order to be nourished, and grow in grace and spiritual strength. Neither animal nor plant life can be sustained without the food its nature requires, and neither can the spirit. The Holy Eucharist is God's greatest gift to His Church; it is the extension of the Incarnation. It is the closest relationship that exists—even the relationship of the human soul to Almighty God! Each communicant receives that which is specially fitted for his own needs. The sad, the joyful, the sick, the well, the aged, the young, find their heart's desire. When He fed the multitude, we are told, children were present, and over them His compassion brooded. At one time he rebuked the disciples who would have debarred their access to Him. So now He welcomes the children who kneel in His Presence, singing their Eucharistic praises. We know that their innocent souls receive there a blessing that they cannot find elsewhere. A writer thus expresses a child's wish before the altar:

"I wish I were the little flower
So near the Host's sweet face,
Or like the light that half an hour
Burns in the shrine of grace.

"I wish I were the chalice fair
That holds the Blood of Love,
When every gleam lights holy prayer
Upon its way above."

Children have a keener appreciation of spiritual verities than we think, and often carry experiences of early years to old age. Faber writes touchingly of *The God of My Childhood*.

To the humble communicant it is a grievous trial to be kept away from the holy altar; for there he finds the sacramental loaves, of which the seven loaves of the gospel were typical. There, through His priests, Christ feeds the famishing souls who hunger and thirst after righteousness, as He did the thousands beneath the blue Syrian sky, in far-away Palestine.

On every Lord's Day morning, in the quiet of the early hour, the guardian angels whisper to their charges: "The Master is come and calleth for thee"; and if their spiritual hearing be sufficiently keen perchance they may hear a holier Voice, saying: "Come, for I must abide at thy house to-day." Then like Zaccheus may they joyfully hasten to greet Him at the trysting-place where He awaits their coming.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Seventh Sunday after Trinity	Deut. 7 Ecclus. 14: 20—15: end	Phil. 3	Leviticus 25: 1-22	John 8: 12-58
Monday	Leviticus 17	I Thess. 4	Proverbs 25: 1-20	Matthew 26: 1-30
Tuesday	Leviticus 18: 1-5, 24-end	I Thess. 5: 1-13	Proverbs 25: 21—26: 12	Matthew 28: 31-56
Wednesday	Leviticus 19: 1-18	I Thess. 5: 14-end	Proverbs 26: 13-end	Matthew 28: 57-end
Thursday	Leviticus 19: 30—20: 8	II Thess. 1	Proverbs 27: 1-10	Matthew 27: 1-50
Friday	Leviticus 22: 17-end	II Thess. 2	Proverbs 27: 11-end	Matthew 27: 51-end
Saturday	Leviticus 23: 1-22	II Thess. 3	Proverbs 28: 1-13	Matthew 28
Eighth Sunday after Trinity	Deut. 8 Ecclus. 34: 9—35: 3	Mark 12: 28-end	Jer. 34: 8-end	Matthew 12

THE command to destroy the Canaanites contained in the first lesson for Sunday morning is one of those Old Testament passages which grate on modern sensibilities. More than that, the effort which a certain powerful nation is now making to "put over" on the world its system of *Kultur* at the point of the sword has caused a revulsion of feeling against the whole idea of any nation's regarding itself as having a mission in the world. All this has its bearing on the Lectionary problem.

Even before this war, many persons favored omission from the public reading of the Scriptures of passages like those in Deut. 7: 2, 16. Nor is it to be denied that these and similar passages have been the occasion if not cause of much harm in the world; as witness Cromwell's slaughter of the Irish, New England's burning of witches, and Southern defence of slavery.

On the other hand, it may be urged that we ought to face facts and know history; ought to be put in a position to appreciate "the pit whence we have been digged". Not otherwise can we understand either the fact or the method of progress or know the distinctive and inestimable privilege of living under the Christian dispensation.

Science itself comes to our help here. If it be true that the doctrine of evolution has been a great stimulus alike to thought and activity, as applied to history in general and all life, why should we deprive ourselves of a similar benefit in the realm of religion and revelation? Moreover, a comparison of Biblical and other history will bring out that in the former are contained elements not in the other; since it attains to a Christ and a Church the weapons of whose warfare are not carnal.

More even than this. There is contained even in the Old Testament a history of the soul; something more than "philosophy teaching by example". If we allow our Risen Lord to open our minds to understand the Scriptures, we find in Deuteronomy 7 a much-needed exhortation to-day to overcome all evil; to compromise with no injustice; and at the same time to remember that the elimination of all sin, whether in ourselves, the Church, or the world, is something that can be accomplished only gradually, "by little and little". There is no instantaneous salvation even for the redeemed and converted. This latter truth is the kernel of the second lesson. St. Paul, writing a quarter of a century after his conversion, did not regard himself as having attained, but gave all his efforts to strive toward the mark. These two lessons fit the petition of the collect for growth and perseverance even to the end.

The evening lessons are founded upon the teaching of the epistle that redemption is unto liberty, with a view to using our liberty so as to attain unto that freedom which is complete deliverance from sin. The children of Israel had been redeemed from Egyptian bondage (morning lesson), but they were also to carry with them into the Promised Land the ideal of liberty. On the fiftieth year, they were to "proclaim liberty throughout the land" and "return every man to his possession", an act of social justice which might mitigate at least the possibility of tyranny inhering in an imperfect social state. The second lesson teaches what true freedom is, loving conformity to the truth of man's being. (Perhaps shorten to verses 12-36.)



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

A MASSACHUSETTS newspaper publishes, with comments of its own, the statistics of a fifty-year Protestant pastorate in a small New England city. During that half-century, from his 35th to his 85th year, the minister has baptized 123 children, married

315 couples, and buried 629 persons. The editor adds:

"For him, the pastorate has been just one burial after another. No matter what cheerful tendencies his theology may have had at the start, he must at last have felt the shadow of the tomb descending upon it. Perhaps this is the secret of our Puritanism—that we have always associated our religion too little with the sweet smiles and the innocent babblings of infancy, and too much with cold and crabbed age. If the faith of our Puritan fathers ever really is 'reformed', perhaps it may be desirable so to rebalance it that it will pick up the thread of life at the cradle instead of confining its ministrations so closely to the lengthening shadows of later years."

Some years ago, a Roman Catholic newspaper, referring to the abandonment by a wealthy Congregational church of its Sunday school, on the avowed ground that there were no children to attend it, said in substance:

"We never suffer from that lack; and so the future is ours."

It was a fair comment; and those religious bodies which refuse to baptize infants, or teach that infant baptism is among the *tolerabiles ineptives* on which no emphasis is to be laid, are guilty for the sins of the parents who decline to bring their children to Christ or give them any definite religious instruction, on the ground that they "want them to choose for themselves". The Church as the Divine Society includes infants and adults; and our statisticians ought to abandon once for all the pernicious practice of reporting only "communicants" as "Church members", and should reckon baptized adherents of all ages.

Speaking of statistics, when will some kind person inform Dr. H. K. Carroll of the fact that the Reformed Episcopal denomination has no sort of connection with the Protestant Episcopal Church? That preposterous tabulator insists on listing:

"Episcopal, 2 bodies:
P. E. and R. E."

A DEAR OLD BELGIAN LADY writes to me from her refuge in Touraine:

"No one will ever know what Belgium has suffered and still suffers. They will return our country, men promise; but in what condition? And who will give us back our dead? What will our next generation be like—'half-baked', untaught? I am too old; I shall not see it, for the time of my departure is at hand. I shall never see my home, my precious souvenirs, the tombs of those I loved. Does God hear our prayers? Sometimes I am almost ready to lose faith in Him, the test is so hard. I was chatting the other day with the *curé* of La Roche-Posay, who lamented having so few in church. 'When I tell them to pray, they answer, "What's the use? God does not listen!" and they desert the altar.'

"Sometimes I weep myself when my children say much the same thing. Tell me what answer to make.

"Have you heard that our great General Liman, hero of Liège, has come back from Germany, exchanged? The Queen came in person to show him through her hospital: what a splendid woman, and how much cause we have to love her!

"Where are Dr. and Mrs. Watson, late of the American Church in Paris? I think of them and pray for them daily. It will be hard to fill the place which they had in every good work of relief and pity. Serbs, French, Belgians acknowledge that they can never be sufficiently grateful; and it was no easy task. The little gift which the Belgian committee offered to Mrs. Watson, a cloth of Flanders lace, very beautiful, expresses by its painstaking toil what the heart of Belgium would like to say and cannot."

A friend writes from New York:

"It was too bad you were not here to see and give an account of the march of the Belgians down Fifth avenue, preceded by a platoon of 'Blue Devils'—a rare contrast! The *Chasseurs Alpines* swung along with all their debonnaire, frolicsome, martial spirit; then came the Belgians, looking as if they had stepped out of the frames in the Rijks Museum, or the Franz Hals pictures in Haarlem—except for the accident of khaki. No frolic about them, just steady purpose, every footfall the footfall of Fate. Life was a grim necessity, to be met by a Man; and they were meeting it like men. One or two had roses tucked in their rifle barrels; but the flowers looked out of place, a concession to some child who had tossed the soldier a rose. A splendid company they were! Whenever I think of grim purpose, I shall think of that little band of unsmiling Belgians."

THE HOTEL BUSINESS is not only adjusting itself to the inevitable; it is liking the medicine. The Quincy Real Estate Trust, of Quincy, Mass., sent out a letter to the leading hotels in twenty-seven prohibition states, asking for expressions of opinion as to the effect of prohibition on that business. One hundred and fifty-eight replies were received, of which 104 were entirely favorable to prohibition from a purely business point of view; thirty-seven were hostile to prohibition, and seventeen were non-committal. What a reassuring showing!

I quote from one letter:

"It is far more delightful to conduct a hotel in a dry state than where whiskey is sold. It possibly might affect the volume of business slightly, but the peace of mind and satisfaction that we enjoy catering to the public without being compelled to entertain and put up with general drunkenness and rowdyism among one's guests is certainly a great satisfaction."

CAN YOU read this, by Margaret Bell Merrill, without a lump in your throat? I can't!

"IN THE MIDST OF THEM

"The Americans were greatly surprised to see a number of little children kneel in the street as the Flag was carried by."—*Telegram from Paris on the arrival of the American troops.*

"(Why so patient, standing there,
Edouard and small Pierre,
Georges, Yvette, and Marie-Claire?)

"When the troops come marching by,
(Quoth the small Pierre)
'Mother, wilt thou lift me high,
That we may see them, thou and I?'

"Mother, are they fair to see?
(A busy tongue—Pierre)
'Have they little boys like me,
Left at home across the sea?'
(Alas! Alas! Pierre.)

"Mother, we have waited long;
(Long indeed, Pierre!)
'The sun has grown so hot and strong—
Surely none has done them wrong?'
(God forbid! Pierre.)

"Mother, who did send them here?
(The gift of GOD, Pierre.)
'But then there is no need of fear,
And on thy cheek I see a tear.'
(The tears of hope, Pierre.)

"Down the boulevard a cry—
A bugle note is flung on high—
The Stars and Stripes are passing by!

"The gift of GOD,' quoth small Pierre;
His hat on breast, his curls all bare,
He knelt upon the pavement there.

"(Five young children kneeling there—
Georges, Yvette, and Marie-Claire,
Edouard and small Pierre.)

"Fairest flag of Liberty,
Carrying hope across the sea—
A little child has hallowed thee,
And made of thee a prayer!"

CHAPLAIN DANKER

[AN APPRECIATION]

BY THE RT. REV. THOMAS F. DAVIES, D.D.

WORD has lately come of the death of the Rev. Walton Stoutenburgh Danker, priest of the diocese of Western Massachusetts, rector of St. John's parish, Worcester, and chaplain of the 104th United States Infantry. Mr. Danker's death was caused by shell wounds received in the first line trenches.

I am conscious that any words of mine will express but too poor a tribute to that gallant soul, and yet I desire to tell the whole Church how nobly one of her priests has discharged his ministry. In his fourteen years' service in Western Massachusetts, he had showed himself a most tender and devoted pastor, and had been of great value to the diocese, in which he had held many important positions such as member of the Board of Missions and Dean of the Convocation of Worcester.

But, beyond the parish and the diocese, he belonged to the commonwealth and to the country. The *Springfield Republican* is a paper not given to extravagance of statement, and when it says editorially of a man, as it has said of Chaplain Danker, that his name has become almost a household word in Western Massachusetts, one can be sure that that man has rendered some notable public service. After the 104th Regiment was mobilized, I was with him somewhat in going about to visit outposts, while the railway lines were being guarded; and later at Camp Bartlett, shortly before he sailed. There I went through the hospitals and the prison camp with him, and I well remember the cheery greetings he always had for the men. He ministered to the soldiers with conspicuous success. Why was it? I think it was because he shared all of their hardships and their perils. What they had to bear, he bore.

I have lately confirmed an old woman who was brought to that step by a letter from her soldier-son. In it he told her how, before going into action, he had received the Holy Communion at the hands of Mr. Danker; and, said he:

"I never knew before what a chaplain could be!"

So the mother felt that she wanted to receive that sacrament too. I hope that Mr. Danker knows now that while he was ministering at the Front he was also doing missionary work in Western Massachusetts.

In the week following the news of his death, I received two letters from Mr. Danker, which, so far as I can learn, are the last he ever wrote. In one he wrote this:

"It is wonderful to see the courage and bravery of our boys! Some time ago we withstood a hard attack. The enemy's artillery is severe and their shell fire very disagreeable. I am sure I never had any special preparation for such things as this!"

We can well understand what he meant, but he was wrong. For he had the best of all preparations, the reserve power of a clean, temperate, and godly life. In the last letter he wrote:

"I have now been in service nearly fourteen months and I hope to hold out this summer. I know now is the critical time and *everyone must hold on, for we can't let the line break!*" What an admirable saying for us all to take to heart! Cheery, sensible, patient, kindly, brave, and simple, he was indeed a man and a priest!

After the gallant action at Apremont Wood, Chaplain Danker received the high honor of the *croix de guerre*. I am so thankful that he did, for it was some earthly recognition of his valor and devotion. But he had a still more precious cross than that! It was the cross of sacrifice that he himself took up to follow his Lord!

HONOR AND APPRECIATION FOR CHAPLAIN DANKER

FOLLOWING is the brief citation of the French government which accompanied the bestowal of the *croix de guerre* upon the late Rev. Walton S. Danker, chaplain of the One Hundred and Fourth United States Infantry:

"Rev. Walton S. Danker, chaplain, captain: Showed during the attack particularly meritorious devotion and spirit of self-

sacrifice. He treated the sick and wounded, gathered the dead and caused them to be carried in, in the face of the enemy during the combat of the 10th, 12th, and 13th. Stayed with the first lines to uphold the morale of the combatants."

Worcester, Mass., his home city, has been quick to give lasting honor to the chaplain who fell in the service of his country. The city council has unanimously voted that the square formed by the junction of Highland street and Park avenue be named Danker square. This lies near the Danker home and the church of which the late chaplain was rector. Those who met Chaplain Danker when he was in Camp Bartlett, or knew him in his earlier military associations (he was chaplain of the old Second Regiment from 1909 till the beginning of the war, and of the Sixth Massachusetts from 1904 to 1906), were well acquainted with his fitness for his duties. The Worcester *Telegram* publishes a letter written by a soldier to his father in Marlboro:

"Gee, but isn't our chaplain a game fellow! He was out in a shell fire where the boches were putting over the shells in volume and with great rapidity. Chaplain Danker was helping the wounded and encouraging the other boys to keep up the fight. He was around right after we got out of the trenches, as happy as a lark. His example would make a soldier out of anyone."

BISHOP McCORMICK RELATES MOVEMENTS OF RED CROSS CHAPLAINS

PARIS, June 9, 1918.

Dear Living Church:

HERE is not much time, in these crowded, anxious, and history-making days, to write letters. But I am sure that the readers of THE LIVING CHURCH appreciate messages, however brief and sketchy.

I am trying to make concentration of hospital chaplains where they are most needed, and I am endeavoring to supply the mobile units and the field hospitals, as well as the more permanent evacuation and base hospitals. The need may be illustrated by a message from Dr. Miel and Dr. John Lewis that, at the hospital where I was with them last week, they had eighteen burials of American soldiers in one day, and eight burials of English soldiers. When one remembers that the Germans bomb the town every night, and the only refuge is to go out and sleep in the woods—which the duty of the chaplains frequently forbids—it can be seen how strenuous a task is entrusted to them. I have also a concentration of chaplains in the hospitals in the Paris area, and hope to make another one this week behind the fighting lines toward the northeast.

I was much cheered to-day by the arrival of two Roman Catholic chaplains, one Presbyterian, the Rev. Dr. Lelie, and three of our clergy, the Rev. Messrs. Conover, Colton, and Coupland. I have borrowed from the Department of Civil Affairs (Red Cross) the Rev. Dr. Frost, of New York, and from the University Union the Rev. George C. Gibbs. The Rev. Kenneth Bray is working with them, and I have put the Rev. John S. Banks in charge of the whole distribution of duties and services within this area. Any spare time that one has is given to the relief of the refugees at such stations as the Gare du Nord and the Gare de l'Est.

Not being allowed to keep engagements outside the city, I preached this morning at the Church of the Holy Trinity, where Dean Beekman is now assisted by the Rev. W. R. Campbell, of the diocese of Western Massachusetts, who is also working with me in the Red Cross. One felt deeply the thoughtfulness and seriousness of the congregation, and their manifest earnestness of devout attention and deep reverence. I ventured to tell them that never in the history of the Church had any generation of living Christians such an opportunity to live and die in the atmosphere and spirit of primitive Christianity, or to come so near to the mind and heart of our Lord himself. All the year is Lent, and every day a Good Friday. But there is Easter ahead.

Sincerely yours,

JOHN N. McCORMICK.

BY SEEING the divine in every sinner, Jesus made them realize their divinity. Sin no longer held them in bondage after Jesus had revealed to them the Truth that makes men free.—E. V. H.

HENRY LEE JEWETT WILLIAMS

[AN APPRECIATION]

BY THE REV. E. H. ECKEL, JR.

THE sad news of the death in battle of Captain Henry Lee Jewett Williams less than two months after his arrival in France seems to call for some more extended comment and tribute than that so justly given in the editorial paragraphs of THE LIVING CHURCH. As one who for a year shared his undergraduate life at Oxford I am, perhaps, more deeply aware than most people of the loss which the American Church has sustained in his untimely and heroic passing.



REV. (CAPT.) HENRY LEE
JEWETT WILLIAMS

Photo taken several years ago
while Mr. Williams was
in deacon's orders.

He was my senior by two years in the University, and during the year 1910-11 when we were contemporaries at Oxford we were the only American Rhodes scholars studying for Anglican orders. Needless to say, this created a close bond of friendship between us. He had already taken his B. A. in theology, with Second Class honors, the year before I matriculated. As one who knew the ways of the University and who had a thorough knowledge of the Theological School, he was most kind and considerate in introducing me as a fellow-American and fellow-Churchman to those

circles of undergraduate life and thought which would prove most helpful to me in my Oxford career. Well do I recall the Sunday afternoon soon after my arrival when we walked together to Ifley Church, where he opened my eyes to the delights and riches of the study of mediaeval church architecture. Through his good offices I became a member of the Origen Society, a University society which met four times a term to hear and discuss papers on Biblical and theological subjects. He was at one time president of this society, which included among its honorary vice-presidents and senior members many of the more distinguished of the younger theological tutors of the University. I believe I am right in saying that Jewett Williams was the first American to be honored with this distinction.

At the close of the Lent term in 1911 he returned to Georgia to be ordained; but a year later he came back to Oxford for the Trinity term and took his B. Litt. degree. His thesis, as I recall it, was concerned with the authorship of the Fourth Gospel. Following Dr. Sanday, under whose direction he pursued his graduate studies, he was a stout and able defender of the traditional authorship.

His was an extremely attractive and endearing personality. As a student he was painstaking and conscientious and imbued with that "sweet reasonableness" which is characteristic of the best type of Anglican scholarship. But his piety and Churchmanship were no less of the heart than of the head. He was singularly modest and unaffected in his relations with others and exhibited in his religious life the most winning sort of evangelical devoutness.

So he was in the days that I knew him at Oxford; and so doubtless he was, with increasing depth and power and beauty, in the after-years of his parish ministry and his professorship at Sewanee. Of those years others can speak better than I, for, except for a brief correspondence of a confidential sort, I had not been in touch with him since he left Oxford in 1912.

Somehow or other it was just like him to have enlisted. All that he embodied with such purity and nobility of character were at stake—*are* at stake—in this war. His brief military career and his death were of a piece with his life. In his passing the Church Militant here on earth has lost a valiant protagonist. But the Church in Paradise is wondrously enriched.

IF I CANNOT realize my Ideal, I can at least idealize my Real.
—Gannett.

HOW CHAPLAIN ROLLINS EARNED THE WAR CROSS

HOW Chaplain Lyman H. Rollins of the 101st Infantry, during the return from a successful raid into the German trenches, risked his life by removing his gas mask to discover the way for his lost raiding party, and thereby came to wear the coveted French *croix de guerre*, came out from the War Department, despite strict instructions that nothing was to be said of Chaplain Rollins or of Chaplain Francis B. Doherty, another Boston man, who is one of the three clergymen attached to General Pershing's headquarters, both now being in Washington on a secret military mission.

It is a story of cool daring, of courage of the highest order, and casts a clear light on the reason why every man in the regiment would give his life for their "sky pilot".

Chaplain Rollins is under silence orders during his present mission. However, the story is out, reports the *Boston Globe*, and it goes like this:

It all happened between the hours of 2:45 and 3:45 A. M., when even the chickens, if there were any at the front, would not stir.

A raid on a German trench was ordered. The unit to carry it off was selected. There were three officers. One of them was Chaplain Rollins. The commanding officer did not want him to go, but the chaplain said he ought to go. Before starting, every man in the unit received Communion. Then Chaplain Rollins gave them a talk. He told them that to win they would have to fight like hell. They agreed with him.

At the appointed hour they started forward, the engineers leading. Every man was loaded down with implements for close range fighting. Bombs, knives, revolvers, and clubs were part of their outfit. Also they carried long boards with which to bridge trenches they must cross, for the attack started back of a former first line American trench system, and the ditches that made part of this system had to be negotiated before No Man's Land was reached.

Three signals were arranged. One was to notify the raiders that the barrage would begin. Another was to notify them of its cessation. The third was to be given by the commander of the raiding party if he decided that the raid had to be called off. This would mean no barrage from the artillery in the rear.

Now in these raiding parties, as comparatively few persons understand, the engineers play an important part. They lead the way and destroy barbed wire entanglements and lay telephone lines for communication with the rear. Chaplain Rollins was third in command. If the two other officers were lost he was to take charge.

Out crept the raiders. They crawled across the ground on their stomachs in the inky blackness of the night. Beside Chaplain Rollins was the sergeant, whom we will call O'Reilly to show he was not a Swede. The engineers cut the barbed wire on the American side and the raiders crawled through.

Guided by perfect maps of the German trenches, which had been prepared by American aviators, the engineers led up to the point where the raiders were to stop and lie low, while the box barrage was put into operation.

Then came the quake. Trouble was found in stringing the telephone wires. It lacked exactly two minutes of the appointed time of 2:45, when all hell would be let loose by the American batteries. Chaplain Rollins whispered to his sergeant, the Boston lad, that if the wires were not connected up in 30 seconds to send up a rocket calling off the attack. Just then the engineers, with less than two minutes to spare, announced that the wires were in working order. The raiders flattened themselves out and waited.

All of a sudden the storm broke from back of the American front line trenches. Tons of steel began passing over the prostrate bodies of the raiders to box the German sector selected; that is, shells were thrown on three sides, leaving the side open to the raiders untouched. The object was to cut off reinforcements from the right, left, and rear of the German sector.

At the appointed time the barrage lifted. The Americans started forward. Their orders were to bring back every American, dead or alive. This meant that neither prisoners, wounded men, nor men that might happen to be killed, were

to be left to the tender mercies of the Hun. The Americans wanted prisoners, but did not intend to give up any.

The raid, of which some details may not be told, was a success. But in the midst of it the Germans, the barrage having lifted, turned on a gas attack. The Americans had French gas masks. They put them on and at once started back, fearing the Germans would drop a barrage between them and their trenches and cut them off.

One of the incidents of gas mask wearing is that one's breath makes a steamy film on the inside of the goggles, which interferes with the vision. Thus, on their way back, half blinded from the steam of their own breath, the engineers lost their way and ran straight up against a section of American barbed wire which had not been cut on the way out. The slightest delay in returning to the trenches might mean slaughter for the whole party by German artillery and machine guns.

Chaplain Rollins did not hesitate. Before the barbed wire entanglement that stood in his way, he coolly removed his gas mask. Holding his breath, he took a good look up and down the entanglements until he located what he thought was the point at which they had been cut by the raiders.

Then he put his mask back on and led the party to the hole in the entanglement and to safety.

Upon the safe return of the raiders and their report, Colonel Logan of the regiment hugged Chaplain Rollins in a most unmilitary fashion.

"Rollins, old man," he said, in a choked voice, not having yet recovered from the terrific strain of anxiety under which he had labored while the men he had sent out were in No Man's Land, "I did not want you to go, but now I thank God you did."

LEAGUE OF NATIONS ENDORSED

IN a letter to the Archbishop of Canterbury, printed below, Secretary Henry A. Atkinson of the National Committee on the Churches and the Moral Aims of the War expresses the opinion that the ministers of the United States overwhelmingly favor the organization of a League of Nations. Dr. Atkinson bases his belief on replies to a letter addressed by the National Committee of Church leaders throughout the country. Out of 400 answers representing virtually all denominations and states, only six were unfavorable to the League of Nations proposition. Four of these opposed any discussion of the problem during the war. The other two are Quakers, who wrote that they could not conscientiously favor any league that would sanction the use of armed force.

The National Committee undertook this canvass as the result of an appeal for support of a League of Nations issued by the Archbishop of Canterbury, the Bishops of Winchester, Oxford, Southwark, and Peterborough, the Moderator of the Established Church of Scotland, and other prominent British clergymen and addressed to the Christian nations of the world.

"There is no doubt," says Dr. Atkinson in his letter, "that on this fundamental question of both war and peace the Churches of America and Great Britain are in close accord."

Copy of his letter to the Archbishop follows:

"It is my privilege to present to you, and through you, to the Christian communions of Great Britain, the results of an inquiry addressed to a representative list of ministers of the United States of America, seeking their opinion of the proposed League of Nations.

"This inquiry was prompted by the appeal for support of such a League, addressed to the Christian nations of the world by the distinguished representatives of the British Churches including Your Grace, the Bishops of Winchester, Oxford, Southwark, and Peterborough, the Moderator of the Established Church of Scotland, and others of various denominations.

"The National Committee on the Churches and the Moral Aims of the War sent copies of this appeal to ministers throughout the United States, with a letter declaring our belief that a great majority of Church people in America agree with the principles there expressed and that determination to win this war against Prussian autocracy will be strengthened by the universal hope of such a new world order as the chief compensation for these days of sacrifice and sorrow.

"This belief has been overwhelmingly confirmed. Of four hundred answers to our letter, representing virtually every Protestant denomination in every part of the country, all but six

are in harmony with the general principles set forth in your appeal. Of these six, four, without passing on the merits of the League of Nations plan, declared the writers' opinion that discussion of the project is out of place at the present time. Two members of the Friend's Church wrote that they could not conscientiously subscribe to the principles of a League of Nations which contemplated the use of armed force.

"Such a response is especially gratifying to this committee, since all the speakers we are sending through the country to address gatherings of ministers and prominent laymen are spreading the doctrine of a League of Nations as one of the highest and most unselfish of the war aims to which the United States has been committed through the utterances of President Wilson.

"There is no doubt that, on this fundamental question of both war and peace, the Churches of America and Great Britain are in close accord."

THE LAUNCHING OF A NAVAL VESSEL

THE launching of the destroyer *Craven*, one of the most modern of naval vessels of her type, was marked by appropriate ceremonies on June 29th at the Navy Yard, Norfolk, Va.

The sponsor for the ship was Mrs. Frank Learned, of New York, daughter of the late Captain T. A. M. Craven, U. S. N., for whom the vessel is named.

By invitation of the Commandant of the Navy Yard, Rear-Admiral A. F. Fechteler, U. S. N., and Mrs. Fechteler, a large number of guests were present and a reception at the house of the Commandant took place after the launching.

The Rt. Rev. Arthur C. Thomson, D.D., Suffragan Bishop of Southern Virginia, had prepared the following prayer and blessing for the occasion of the launching, and these were used by him shortly before the vessel was sent toward the water:

"O Eternal God, who alone spreadest out the heaven and rulest the raging of the great deep; Look with protecting power upon such as go down to the sea in ships and occupy their business in great waters: especially Thy servants, the officers and men of our Navy who shall serve on the ship that is named this day. Save and defend them in every peril of tempest and battle; give them courage to meet every danger, obedience under discipline, patience under adversity; and make this ship a power for victory in the righteous war in which we are engaged. Hear us, in these our prayers, from heaven, Thy dwelling place. Forgive the sins of Thy people and evermore mightily defend them, hastening the time when we shall give thanks to the God of battles, who has brought us through victory to worship and follow the Prince of Peace. Amen."

"Under God's gracious protection we send forth this ship and her company; the Lord bless them and the flag they serve; the Lord keep and defend them; and bring them again in victory and in peace to the haven where they would be, through the love and power of Jesus Christ our Lord. Amen."

Then, at the first movement of the hull down the ways, Mrs. Learned christened the destroyer on the port bow, and, as the vessel glided down the ways, she said:

"May God bless thee, God lead thee and speed thee; and may all those who sail on thee serve God and country with the same brave and faithful spirit as he did whose name is now given unto thee."

When the vessel floated on the water the Navy Yard band played the *Star-Spangled Banner*.

Captain Craven, in whose memory the destroyer is named, was in command of the *Tecumseh*, in the battle of Mobile Bay, August 5, 1864, leading Admiral Farragut's fleet. The *Tecumseh* was struck by a torpedo and sank almost instantly, carrying down the gallant commander. His death was characterized by an incident which revealed his heroism and chivalry. At the moment of the explosion, Captain Craven and the pilot were in the tower over the turret. There was but one way to escape, through a narrow opening, just sufficient for one man to pass through. Seeing that the fate of the vessel was inevitable both made for the opening. When they reached the place together, Captain Craven drew back, saying, "After you, pilot."

The pilot, Collins, who escaped to tell of the act of heroism, relates: "There was nothing after me; as I got out the vessel seemed to drop from under me."

Captain Craven has been called the "Sidney of the American Navy," and his heroism has been the theme of poet and historian.

The Brotherhood Convention at Northfield

THE outstanding meeting of the men of the Church during the present year is the National Convention of the Brotherhood of St. Andrew. For thirty-two years the Brotherhood has reminded laymen generally of its annual convention, and invited them to a share in it.

This year the Brotherhood will make a unique departure from similar gatherings of the past. The convention will assume the form of a summer conference; and combined with it will be vacation privileges of an unusually attractive sort. Its setting will be at Northfield, Mass., in the heart of New England's great vacation land, the seat of the Northfield Seminary, whose buildings and grounds will be the convention's home. The length of the convention has been extended to one week. Sessions will be held in the mornings and evenings, and all of the afternoons left free for rest and recreation.

Every diocese and missionary jurisdiction in the Church has within it laymen who are doing a strong work in the Church. Many of these men are to-day or have been in the past members of the Brotherhood. It can be truthfully said that the large majority of them received their first inspiration for definite service in the Church through their attendance at Brotherhood conventions of the past. The convention this year will be fully as strong to impart such inspiration.

In these days, when every man is being pushed to his physical and mental limit in order that we may win the war, it is more than ever necessary that we do not lose sight of the fact that the Church's business must still continue; that it will do us no good even to win the war at the expense of *losing the Church*. If the Church is to take its place of leadership at the close of the war and be able to hold the men as they return from their service abroad, it is essential that laymen and their work in the Church be more greatly strengthened than ever before. If necessary, in order that this be done, something supremely important must give adequate place to something even more important.

With thirty-five years of experience behind it, the Brotherhood is unquestionably in position to render genuine assistance to every parish and mission in its work among men and boys; and our parishes and missions where the men's and boys' work needs to be strengthened are those especially which should be represented at this convention.

Provision has been made in the programme for definitely showing how, for example, materially to increase the attendance at the service of the Church and how to establish and maintain a Bible class for men. Such work as building up a corporate Communion of the men of the parish will also be discussed. Prayer will be so explained that it may be made more real and effective, and the Brotherhood leaders will be able definitely to show men how to use this great instrument in a way they have never used it before in the extension of Christ's Kingdom.

The general theme of the convention is to be The Christian Life. This theme will be found to be woven through the programme of each day, especially the first three mornings and all of the evenings.

The Inspiration to the Christian Life is largely to be

found through the Holy Communion, which will be celebrated each morning of the convention.

The Preparation for the Christian Life includes the practical and devotional use of The Bible in the Personal Life. This will be the opening subject on the first three mornings—at ten o'clock.

The Way of Growth in the Christian Life is emphasized during the first three days in the hour devoted to The Development of the Prayer Life, opening at eleven o'clock.

God's Use of Us in the Christian Life will be developed during the first three days under the subject, The Power of Personal Influence, this coming at twelve o'clock.

A period of rest and recreation will occupy all of the afternoons, with the exception that on Sunday afternoon the Boys' Conference will occur at three o'clock.

The Challenge to Christian Service (addressed to laymen of the Church) will be the theme of the meetings on Round Top, the little mound adjoining the Auditorium, for all of the twilight hours except Tuesday.

The Progress of the Kingdom will be the general subject of the Auditorium meetings, the theme being dwelt upon in various aspects.

Thus each day's programme will lead the delegate from the place of inspiration at God's holy altar in the early morning hour, through a study of his preparation, his growth, and his life of power, to the hour of obedience to the challenge, closing with the world-wide vision of the progress of the Kingdom.

The convention will give to the men who come to it (and where is the parish which does not possess men who need such an inspiration?) a larger vision of God's purpose for His Church, and of their part in its fulfillment, than they have ever had before. After all, one of the great needs of the Church is an enlarged vision on the part of those who

profess to be partners in God's work. Where the vision is not large, the effort is correspondingly small and of little avail.

The convention will give special consideration to the boy life of the Church. A part of the programme will appeal particularly to boys, and any parish meeting difficulty in holding its older boys should have some of them attend.

On the programme are to be such men as Father Sill, President Bonsall, the Rev. Bernard

Iddings Bell, the Rev. Dr. George Craig Stewart, Bishop Lloyd, Dr. John W. Wood, Dr. William H. Jefferys, Leon C. Palmer, Warren Hires Turner, Dr. John R. Mott, Dr. William C. Sturgis, and others of equal note.

The seat of the convention is an ideal summer playground, situated in the wonderful Connecticut River Valley, circled by beautiful hills, amid surroundings hallowed by the memory of that great saint of God, Dwight L. Moody. The Brotherhood has never been able to offer a more charming location for its convention than is Northfield.

Arrangements can be made for the accommodation of men who can bring their families; and those coming in automobiles will find ample garage space.

The dates are August 14th to 21st, Wednesday to Wednesday. The Brotherhood office in Philadelphia, at the Church House, will send further particulars on request.



SAGE CHAPEL, NORTHFIELD, MASS.



VIEW OF BUILDINGS AT NORTHFIELD, MASS.

FIVE YEARS ON ONE OF PITTSBURGH'S DOWN-TOWN STREET CORNERS

BY THE REV. WILLIAM PORKESS,

Rector of Grace Church, and Chairman of the Committee.

SUNDAY afternoon, June 2nd, we began our sixth year of open-air services, under the auspices of the Episcopal Churches of Pittsburgh, on the corner of Smithfield street and Second avenue, a noted and perhaps one might also say a notorious downtown center. This means that on this spot we have spent five years of intensive missionary work.

The people who stand and listen, and linger after the services, have often been most communicative. We have thus been placed in a position to learn somewhat of the personnel of the crowds, and also where a number of them came from. According to the expressions received there have been the typical "bum", the eminently respectable, the indifferent, the critical, the sceptical, the soured, and the aimless. If half what these various classes of men have said, openly and naturally, can be taken as a criterion, the services must have helped wonderfully. Then also a number of cities have often been represented. Men remaining over Sunday at some of the downtown hotels, either for pleasure or business, have been our listeners, afterward making themselves known. So the work has indeed reached many classes, and perhaps an equal number of cities.

Five years has the Church in Pittsburgh, through this open-air service movement, been busy extending her borders, and in point of time these years have been short. The Sunday afternoons of four summer months, June, July, August, and September, have made up each year. The majority of the city clergy have entered with vim and courage into this work. They had plenty to do without shouldering this extra labor. But it was seen clearly that here was a rare missionary opportunity at our very doors, and it has been seized.

Our own revered Bishop, a tireless worker, was not content simply to give his sanction. He has appeared several times on the street corner and been one of our most earnest speakers. Some of our laymen have entered into this movement with the spirit in which they carry on their business pursuits. They have thus, unquestionably, gained a larger vision of Christian service.

Five years with the numerous classes of men who are floating around have brought us much nearer to humanity. Many of them do not come to our churches. We know it. But they are more than appreciative if we will only go to them. The street corner service has proved to be an avenue by which numbers of men can be approached, and in several instances it has brought conviction to hearts that were saturated with indifference and sometimes imprisoned by flagrant sin. We can't explain it, but the fact is just the same. Where one man, through the regular services in our consecrated buildings, communicates with you about his spiritual needs, approximately six will make themselves known after any service in the open. This has actually been so in Pittsburgh.

Something ought to be said with regard to the nature of these services, covering five years. The committee in charge, four ministers and four laymen, have sought, through careful observation, to lay hold of fundamentals by which the Gospel can be driven home. Men may be entertained by sensationalism and stunts, but they are never convinced. We have kept as first and foremost that our business is to convict of sin, and try to awaken the need of salvation. The work is glorious but indescribably difficult. If a man is to be held,

and impelled with a desire to come back, we have found that there must be nothing amateurish. Every aspect of the service must be equally outstanding. There is what we might term the attractive call. First-class instrumental music never fails to arrest. Along this line we have four of the city's most expert musicians—two trombones and two cornets. They always render their selections like masters.

When the crowd is thus assembled there are certain definite ways by which many of their hearts can be reached. We have found that a number of these men who stand and listen can and will sing. But here it is necessary to have leadership, and also hymns that are well-known. We are fortunate in having a Christian layman, with a beautiful voice, whose responsibility it is to arouse those around him with the spirit of song. He succeeds remarkably. The hymns that are used are fastened in large type on the wall of the corner store, and everybody is looking while they are singing. They often repeat the chorus, and one cannot help but feel that a number are taken back to former impressionable days. They are now receptive, and here is the moment for reading, in clear voice, a brief and carefully selected portion of Scripture. This should be followed up by a few words of direct prayer. Then there is a distinct place for the Gospel solo. We know this because of expressions from those who have been deeply touched.

One more essential in the service's make-up is the importance of the message. It should always be brief, not exceeding ten minutes, and be simple, with a clear ring of Christian teaching, and also with a punch in its delivery. Men will always stand and listen to anyone who has something to say. So our services of one hour will allow of two such addresses. Instrumental music; hymn-singing by the people, under leadership; Scripture reading and prayer; Gospel solos; and two brief messages; these have been found to be the five essentials that hold and impress the Man on the Street. What is true of the city of Pittsburgh applies equally to any other city, for

humanity everywhere is the same.



THE REV. WILLIAM PORKESS AND HIS MUSICAL ASSISTANTS
AT THE PITTSBURGH OPEN-AIR SERVICES

[Photograph taken at the opening of the sixth year—June 2, 1918.]

THE SPIRITUAL NEEDS OF MEN

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF EAST CAROLINA]

IN A COMMERCIAL age, the world is not quick to ask for or respond to spiritual leadership, but when great crises come, and men are shaken from the material foundations upon which they have built their lives, and are made to realize the instability of mere *things*, they not only respond to spiritual leadership, but they demand that the leaders in the religious world show them the way to "the heights that purge and make wise". We must realize that such a transition is taking place to-day, and we must be ready to lead men out of the tottering ruins of their false security up to the fundamental things of God, those things without which there can be no safety or peace or growth for the soul. We cannot lead to those heights unless we are led. We cannot lift unless we are lifted. At the foot of a blood-stained Cross that for all the ages has spelled self-sacrificing love, we must empty ourselves of self, and renew our strength and go on up the way that leads to complete self-surrender to the will of God. The world, in its agony, is not asking for pious phrases or smooth sayings, or the old cry of peace, peace, when there is no peace, but it is asking in a thousand tongues and in a thousand ways to be shown the Christ.

THEY ONLY can bear others' burdens who quietly and firmly bear their own. The principle of service involves the possession of strength. To stoop in pity one must first stand erect. Each one who bears his own burden has added to him the further blessing that he may bear others' burdens too.—Francis G. Peabody.



CLINTON ROGERS WOODRUFF, EDITOR

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

CITY PLANNING VS. OVERCROWDING

AN extremely suggestive brochure prepared by Raymond Unwin, secretary of the Garden City movement in England, is entitled, *Nothing Gained by Overcrowding*. Not the least suggestive part of the pamphlet is the striking introduction contributed by the Marquis of Salisbury, who says:

"Mr. Raymond Unwin needs no introduction from me to those who take an interest in housing development on Garden City lines. Every one of us knows the charm of his work at Hampstead or at Letchworth, or wherever the Garden City movement is in operation. But it is too often forgotten that not merely is this movement important from the view point of health and beauty but it also presents great advantages on the side of economy, and in this booklet Mr. Raymond Unwin deals with this aspect of the subject. I welcome this third edition and I venture to commend what is herein set forth to all those whose attention has been called to the housing question. For there never was a moment when the due appreciation of every aspect of this subject was more required than the present. Two things have happened in consequence of the war. First, owing to the practical arrest of all building operations for a considerable period, great arrears of housing provision have accrued. And next, owing to high wages and to the stimulus, moral and mental, which the war has given to the people, the standard of living has been materially advanced. The people, therefore, will expect better housing, and the making good the arrears will afford an opportunity for a great example in fulfilling this expectation. The solution of the problem ought to be approached in a right spirit both by the occupier and by the owner. The problem is wider and deeper than the mere question, What will pay best? The occupier ought to think of the health and outlook of his wife and children and the moral and material effect upon them of healthy and beautiful surroundings; and the owner ought to remember that he is not there only to make money but is a trustee for the welfare and the happiness of those who live upon his property. But at the same time many a man of small income would be glad to realize that Garden City housing not only provides all these higher requirements for his family, but is also a good investment for his money; and an owner who is under a necessity, in these hard times for owners, of husbanding his resources will be relieved to realize the economic advantages of this method of development. It is considerations on this side of the problem that Mr. Raymond Unwin deals with here, to supplement, as it were, his teachings on the side of health and beauty elsewhere. The broad conclusion is that an occupier who follows Mr. Unwin's advice may or may not have to find a slightly higher rent, but he certainly will get much more for his money; and that the development of a particular area on these lines may be of somewhat less value to the owner, but he will develop a great many more such areas, which will much more than compensate him. And if occupiers and owners may study these pages with advantage so may also local authorities. They will thereby realize that in the fascinating pursuit of town planning the space which is gained by expansion is out of all proportion to the increased distance that must be travelled to the centre, and that for them, too, especially with the modern transport facilities, the truest economy lies in the methods of the Garden City movement."

THE TRIBUTE EXACTED BY THE VICE CENTERS

During the twelve weeks ending December 7, 1917, from 31 cantonments, there were reported 21,742 new cases of venereal disease. The incapacitation of these men involves not only loss of time. It costs the Government to keep them during the period of hospital confinement (which varies from one to eight weeks) more money than is required to maintain the entire command at Camp Dix (with 20,859 men) plus an additional sum for medical treatment.

This is not all. Inevitably the disease will relapse in hundreds of these cases, in many instances after the men have been transported to France and presumably put into condition for service at the front, at a cost to the nation of probably \$1,500 for each man.

The important fact in this connection is that a large

proportion of venereal disease cases originate, not in the camp or in the communities surrounding the camp, but in cities and towns from which the men come and through which they pass on the way to camp. Reports from the Surgeon General's office show this. The enormous cost to the Government on account of venereal disease is due largely, therefore, to conditions in civil life, according to the Council of National Defense.

A study of these facts shows an urgent need, the Council declares, for an organized attack simultaneously by all states on the problem of venereal disease. When only a few states deal with the problem spasmodically, the result is to drive the principal carriers (prostitutes) from one state to another. Mayors, city health officers, chiefs of police, police judges, city attorneys, superintendents of hospitals, and educators should now unite in an organized attack on these diseases.

A MAYOR OF DENVER

Robert W. Speer was three times Mayor of Denver. He was not only an administrator of more than ordinary power and ability, but he had big visions for the future of his city. In his early administration his interests were largely along physical lines, and many notable improvements may be directly traced to his influence. The dominant idea during the last two years of his term, which was terminated by his recent death, was social service to the masses. To the cultural and amusement advantages given by him to the people were added services of a far higher type. According to *Municipal Facts*:

"The economic welfare of the people became his dominant idea in this administration. Through the city industrial bureau great and valuable services have been rendered to small local manufacturers. The municipal coal department, founded on business principles, was inaugurated when the war forced the price of coal upward, and last winter saved in actual cash to domestic consumers more than \$40,000. With the discovery of oil in Wyoming, a flood of wild-catters entered the city and began the practice of their nefarious trade. The state was without a blue-sky law. People of very moderate means suddenly became smitten with a madness and invested their all in the wildest speculative schemes. A municipal blue-sky law was placed upon the city code and the wild-catters are now being driven from the field. A city chaplain was appointed to uplift and advise the unfortunate."

A CANADIAN LABOR PARTY

A movement has been organized in Ontario to maintain in parliament, provincial and federal, a political labor party; to cooperate with kindred organizations, in joint political or other action in harmony with the party constitution and standing orders; to give effect as far as may be practicable to the principles from time to time approved by the party conference; to secure for the producers by hand or by brain the full fruits of their industry and the most equitable distribution thereof; generally to promote the political, social, and economic emancipation of the people, and more particularly of those who depend directly upon their own exertions by hand or by brain for the means of life.

"MALNUTRITION AND UNDERNOURISHMENT OF SCHOOL CHILDREN"

That hardly sounds like the report of a business body, and yet we find that it is the title of an extremely interesting and most valuable report on the subject prepared by the Chamber of Commerce of New York, the oldest business organization in the country. In the course of this report occurs the following statement:

"It was clearly shown by the testimony that poorly nourished children were backward in their studies and exceptionally slow in mastering their lessons in comparison with well-nourished children. In other words malnutrition reacts very disadvantageously on a child's ability to learn."



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.

NEEDS OF OUR FOREIGN PARISHES

To the Editor of *The Living Church*:

THE Joint Commission on American Churches in Europe, the Board of Trustees of Foreign Parishes, and the Board of Trustees of St. James' Church in Florence, all desire that generous and sympathetic consideration be given promptly by our Church at home to the needs of our foreign parishes, and particularly to the Church of the Holy Trinity in Paris and St. James' Church in Florence.

The facts as existing immediately prior to the war are set forth in the report of the Commission to the General Convention in 1913 (*Journal*, Appendix XVII, p. 514). No one can read this report without recognizing the value and the usefulness of these parishes, representing our Church and offering her ministrations to her sons and daughters in the important cities of continental Europe. The recent funeral service of James Gordon Bennett at the Holy Trinity in Paris is a conspicuous instance of such ministrations to large and important foreign colonies of American civilians irrespective of war conditions.

But in time of war the need and usefulness of these churches is greatly increased and their financial ability correspondingly decreased. The letter of our chairman, Bishop Whitehead, published in your issue of June 22nd, refers to letters from Bishop Israel based on personal observation and from the rectors, Dr. Watson and Mr. Wadleigh, which indicate the pressing need of immediate financial help, without which services must be intermitted. Our War Commission is so impressed by the call from the Holy Trinity, Paris, that it is disposed to treat this church as being, as in truth it is, a needed instrumentality for the religious comfort and blessing of our soldiers in France. Accordingly, the War Commission will extend some assistance in this direction.

But as yet the Commission is not prepared to divert any part of its war fund to the church in Florence, where we have no army. Nevertheless, that church is ministering in and from its beautiful new edifice to the religious needs of a continuous succession of Americans, of whom some are constant, but most are transient and unable to provide for the maintenance of the services which they need, and which it is truly the duty of the Church at home to assist in maintaining.

Accordingly, gifts to supplement the War Commission appropriation to the Holy Trinity, Paris, and to preserve the services at St. James', Florence, are now requested. Checks marked for Paris or for Florence may be sent to THE LIVING CHURCH, Milwaukee, Wisconsin, or to the *Churchman*, 381 Fourth avenue, New York, or to William E. Curtis, Treasurer, 30 Broad street, New York.

FRANCIS LYNDE STETSON.

New York, June 24th.

CONSECRATION AND DECONSECRATION

To the Editor of *The Living Church*:

THERE is a question of some importance, which perhaps has not been hitherto raised so as to call for its discussion.

When a bishop consecrates a church, does he set apart merely so much brick or wood or stone, or does his act consecrate the land as well as the building? I have no hesitation in saying that it does. In law, the house goes with the land, not the land with the house. And the Church's intention is, where a church is consecrated, that both land and church shall be perpetually sacred. This seems never to have been disputed.

The conditions of modern life have brought about many changes. In scores of our cities the old downtown church has been sold, and a new church built with the proceeds, to accommodate the parishioners, who have moved to the suburbs. The same process has gone on to some extent in London. I once found a part of a congregation of seven, including priest, sexton, organist, and presumably organ-blower, in the Church of St. Antholin, Bucklersbury, near the Mansion House. That church, which it must be owned, was not very much alive, has been swept away, and the site is occupied by warehouses.

Where this desecration occurs, we have as a result secular buildings erected on consecrated ground; for the mere act of sale and purchase, and the work of the breaker-up and of the builder,

cannot remove from the land the character which it has once acquired.

The difficulty thus arising is not incapable of solution. As the bishop had the power to consecrate, so he has the power to restore the land to secular uses. There should be a form of service for every case such as has been suggested: with thanksgivings for all sacerdotal acts performed in the church now to be demolished: with prayers for priests and people, living and departed, who have bestowed or received the sacraments therein; and with a formal declaration by the bishop, properly vested and standing before the altar, that the land and its appurtenances are given over to the world.

One shudders, of course, at the prospect of a dozen new collects prepared by a committee with a limited knowledge of liturgics. All committee work, in Church affairs, is bound to result in compromise and inanity. We have a sad instance of this in the rant and doggerel which disfigure the new Hymnal. But there are men, even in America, who can frame a collect; and in any case the bishop ought to deconsecrate all Church lands in his diocese which may otherwise be desecrated.

RICHARD H. THORNTON.

Williamsport, Pa., June 28th.

CHURCHMEN AT PARIS ISLAND TRAINING CAMP

To the Editor of *The Living Church*:

MAY I ask that any of your readers who may know of Churchmen now in training at the United States Marine Training Camp, Paris Island, S. C., will kindly notify me of the fact, giving full name and company number whenever possible, that I may get into personal touch and offer the ministrations of the Church?

There are at present about eight thousand men at the Camp. From among these I have already secured through the chaplain the names of approximately four hundred Episcopalians and expect that my list will soon reach at least six hundred. However, I cannot be sure of guarding against omissions unless the people at home communicate with me.

I am endeavoring to visit each man and to keep a record of the information he gives concerning his home and Church relationships. This information is copied in triplicate and one of the carbon copies is sent to the Brotherhood of St. Andrew's office for the honor roll of the Church.

I also send a card to the parent and rector of each man, telling them that the Church is in touch with their boy. These cards seem to be highly appreciated, judging from the letters I am receiving daily. I mention these details of my work in the hope that they may prove suggestive to other ministers engaged in camp work.

AMBLER M. BLACKFORD,

Camp Pastor to U. S. Marines on Paris Island.
St. Helena's Church, Beaufort, S. C., June 28th.

"NOMENCLATURE"

To the Editor of *The Living Church*:

M. R. SAVILLE'S suggestion concerning Whitsunday is worthy of consideration. In the Table of Fasts, p. xxiv, the Feast of Pentecost is expressly mentioned. An acceptable revision might be, "The Feast of Pentecost, commonly called Whitsunday". It is doubtful, however, if Mr. Saville's suggestion concerning the Trinity season will find favor. Doctor Blunt, in his *Annotated Book of Common Prayer*, says that all the Sundays following Trinity have been named after Trinity from ancient times in the English Church, "whereas all offices of the Roman type are named after Pentecost."

W. E. GLANVILLE.

Fifth Sunday after Trinity.

"CLERKS" IN THE RANKS

To the Editor of *The Living Church*:

IN the medical department of the army, here at Fort Oglethorpe, we have a newly ordered deacon, two candidates for holy orders, students at the General Theological Seminary, and two postulants — all splendid men, in the ranks, and giving a good account of themselves. It seems interesting enough to write of and I am wondering if it can be matched in other training camps.

JAS. CRAIK MORRIS, *Chaplain*.

Fort Oglethorpe, Ga., June 29th.



THE NEGRO PROBLEM

Education for Life. The story of Hampton Institute, told in connection with the fiftieth anniversary of the foundation of the school, by Francis Greenwood Peabody, member of the Board of Trustees. Published by Doubleday, Page & Co., 1918.

Such is the title of a very thrilling story of one of the most remarkable institutions in this country. The gifted writer has told a story here that is really a romance, for it has in it all the elements of an undying love and of constant self-sacrifice that go to make up the real romances of life. Its very title, which is the soul of this institution, *Education for Life*, arrests one's attention and appeals to all that is best. If there be a real lover of education he should read this book and study it well; if one is a lover of his country he should follow carefully the steps by which devoted men and women have arrived at the solution of one of the most vexed questions of his country—the Negro Question. If one is an ardent student of sociology then he should go to this story of the rescue of a race, from slavery, thrust suddenly, all unprepared, into the body politic of a free people, and see social questions solved wisely and well. And, above all, if one be a lover of his fellows as the Son of Man taught, then let him read *Education for Life* and see how practically love works out in the uplift of a downtrodden race and the bringing out of darkness into light a part of the human race for which that same Master gave His life upon the cross.

To learn the most, and be in fullest sympathy with all that Dr. Peabody writes about, and at the same time feel that he has not exaggerated one bit, one should have the privilege of being at Hampton; seeing its beautiful surroundings; its buildings, trees, flowers, and lawns; look out upon the sparkling waters of Hampton Roads, where great battleships ride at anchor and craft of every sort pass to and fro, and, especially now in this war time, transports are bearing our boys "over there", both white and colored, to make the world safe for democracy. Then memory and imagination vie with each other and the great thing that Hampton Institute has done during the last fifty years seems part and parcel of the great thing the Allies are doing over there in the trenches; it is the same—a battle for liberty and justice; out there by bloodshed; here by self-sacrifice and loving labor, to bring a people into real freedom, educate them for real life, to break down prejudice, and demand equal justice for all and equal opportunity. In a word, Hampton Institute, while educating the negro for life, life in its fullest sense, has been teaching this country, yes, and the world, the real meaning of the word democracy. But this is far from all, for when one lives in Hampton Institute, as it has been my privilege, he is first surprised and then shocked that he was surprised at the exceeding refinement of the whole atmosphere of the place, and he perceives that old prejudices are fast slipping away from him in the presence of a great spiritual force that has made and is making the life of Hampton Institute a great power, not only in the redemption of the negro race, but by reaction upon those of the white race who have educated themselves to this great work.

Dr. Peabody's book covers a period of fifty years and is also the story of the life work of two very remarkable men, who literally gave their lives for the work: General Samuel Chapman Armstrong, the founder of Hampton Institute, whose loving heart and fertile brain gave birth to the great ideas embodied in its life; and Hollis Burke Frissell, D.D., its second principal, who so wisely and faithfully built upon the foundations his predecessor had laid. These two great men share together the glory of Hampton, and the love and veneration of all connected in any way with the Institute, covering the half century span of Hampton's life.

One has but to read the titles of the several chapters of this work to be assured that the author is about to tell him things well worth the knowing. For instance, Chapter I tells in the simplest but most interesting way of The Negro in the Civil War, 1861-1865; not only as "contraband", but as good and valiant soldiers. It was as colonel of a negro regiment that young Armstrong really awoke to the call that meant a life's work.

Chapter II tells of the trying conditions just after the war, when millions of former slaves found themselves suddenly thrust into freedom. He also tells of the work of the much-

criticized Freedmen's Bureau. Then follows swiftly chapter after chapter telling of General Armstrong's wonderful faith and zeal, his undying energy and priceless devotion to the redemption of our "Brothers in Black", until gradually Hampton Institute emerged out of it all, and from Hampton Tuskegee and many others devoted to the one great thing, the education of the negro for life.

And just what does that mean? "Education for Life"? Not merely to educate the negro to be a good carpenter, or mason, or to educate him to take his place among men who learned professions in order to make a living, but through education to develop the whole nature of the man or woman so that no matter what might be his station in life he would be prepared to take hold of life and live it out in its fulness; therefore the principles of Hampton Institute are thus stated in the introduction (p. 12): "Hampton Institute may be studied as a well-organized school for industrial training, or as an evidence of the negro's capacity for education, or as a contribution to the economic welfare of the Southern States; and in all these aspects it has important lessons to teach. Yet, some of these external or statistical results represent the essential significance of Hampton. It should be realized that Hampton Institute is *essentially* a *spiritual* enterprise, conceived as a form of missionary service, perpetuated as a school of character." Here are undying principles, and there is small wonder that men and women have given, as teachers and workers, of their best and sacrificed all for such a cause. Nor ought we to marvel that it has met with such great success and that Hampton's principles have been adopted literally in schools all over the world. Their sound is gone out, yes truly, to all the peoples who sat in darkness, and the principles of Hampton have been adopted in China, Japan, Africa, and in multitudes of schools in this country. The Armstrong plan is thus stated (p. 99): "To train selected negro youths who should go out and teach and lead their people, first by example, by getting land and homes; to give them not a dollar that they could not earn for themselves; to teach respect for labor, to replace stupid drudgery with skilled hands, and in this way to build up an industrial system for the sake not only of self-support and intelligent labor, but also for the sake of character." With this distinct intention the school opened on April 1, 1868. Again General Armstrong says it was to be an institution where "in the home, on the farm, or the schoolroom students were to have the opportunity to learn the three great lessons of life—how to love, how to labor, how to teach others." General Armstrong constantly spoke of labor as a moral force. Thus he amplified and kept constantly before the minds of teachers, pupils, and the public the meaning of "Education for Life".

Something must be said of accomplishments. They are thus summed up on page 303: "To have overcome in fifty years the indifference and to have won the appreciation of the best Southern sentiment is in itself much; to have communicated to the negro race, after its first reaction from slave labor, the conviction that manual industry is honorable, and skilled labor the way to self-respect, is still more; to have established the moral unity of bread-winning with character-building, and to send out missionaries preaching the gospel of an Education for Life—all this may not unreasonably reassure the faith which is cherished at Hampton Institute in the capacity of the negro race and in its mission for the South."

In addition, or rather alongside of all this great work for the negro race, Hampton Institute has done an equally fine work for the Indian race. The chapter entitled "The Coming of the Indians" (1878) tells this story and shows how the acceptance of new responsibilities served to enlarge the character of Hampton and all its workers.

The concluding chapter, "Hampton and the Future," looks forward with the same faith and courage, with the same zeal for the welfare of the negro and of our nation, that has characterized the past. The spirit of Armstrong and Frissell still is the spirit of Hampton, and in the third principal, the Rev. James Edgar Gregg, D.D., there lives the same spirit of faith and courage that will carry Hampton Institute to greater principles for God and our beloved country.

H. P. LEF. GRABAU.

St. Paul the Hero. By Rufus M. Jones. The Macmillan Co. Price \$1.00.

This story of the thrilling events of St. Paul's life told in language that children will readily comprehend will be a welcome addition to the libraries of clergymen and Sunday school workers.

A Litany of Intercession

I

O Jesus, Lord, Thy help we plead,
Although Thou knowest all our need,
Jesus, Saviour dear!
Remember not our sins of old;
Remember not our love grown cold;
Hear us, Saviour, hear!

The flesh availeth not to save,
Thy heavenly aid we humbly crave,
Jesus, Saviour dear!
Unto our cry Thine ear incline:
Oh, take our prayers and make them
Thine;
Hear us, Saviour, hear!

II

The Nation

Forgive our nation's love of ease,
Our worship of the things that please,
Jesus, Saviour dear!
Forgive the factions that divide
And range us on the foemen's side;
Hear us, Saviour, hear!

Above the graves of those who die,
Accept our pledge of loyalty,
Jesus, Saviour dear!
Oh, bring the glory of the State
Within Thy City's golden gate;
Hear us, Saviour, hear!

III

The Allies

Bind close the lands with us allied,
With bands of love forever tied,
Jesus, Saviour dear!
Their statesmen arm with purpose strong
To fight and overcome the wrong;
Hear us, Saviour, hear!

Steel Thou their people's patient hearts;
Protect them from the traitor's arts,
Jesus, Saviour dear!
Oh, keep them ever undismayed,
True-hearted, steadfast, unafraid;
Hear us, Saviour, hear!

IV

The Fighters

With strength to fight inspire our men;
Oh, grant to each the strength of ten,
Jesus, Saviour dear!
In battle-strife, on land or sea,
Or in the air give victory;
Lord of battles, hear!

Let all Thine angels round them throng;
March with them as they march along,
Jesus, Saviour dear!
Keep high our hands to pray with might,
The while our brothers fight their fight;
Saviour, heed and hear!

V

The Workers

For all who toil Thy grace we ask,
In field or workshop, task by task,
Jesus, Saviour dear!
Oh, knit in bonds of brotherhood
The hands that save our brothers' blood;
Hear us, Saviour, hear!

Oh, help us selfishness to spurn,
To bear the common burden learn,
Jesus, Saviour dear!
The wage, the skill, the strength to lay
At Thy dear feet the while we pray,
Hear us, Saviour, hear!

VI

The Healers

Bless Thou the hands that ceaseless move,
Unresting in the work of love,
Jesus, Saviour dear!
To soothe the anguish and the pain,
And make sick bodies whole again;
Saviour, pitying, hear!

Enduring all as serving Thee,
Embracing Thy humanity,
Jesus, Saviour dear!
Beholding Thee in every one,
Content, for praise, with Thy "Well
done!"
Saviour, heed and hear!

VII

The Sick and Wounded

Oh, spread the wings of kindly sleep
Where sick and wounded vigil keep,
Jesus, Saviour dear!
The fevered brow, the body rent,
Oh, make Thy Spirit's tenement;
Saviour, pitying, hear!

With healing balm make pain to cease;
To weak and weary whisper peace,
Jesus, Saviour dear!
Oh, by the strength that bore the Cross,
Sustain them in their earthly loss;
Saviour, pitying, hear!

VIII

The Prisoners

Oh, heed the sorrow-laden cry,
And let the lonely captives' sigh
Saviour, reach Thine ear!
Lift up their faces from the dust:
Inspire their hearts with patient trust;
Jesus, pitying, hear!

All helpless, we ask help above;
Assure them of our constant love,
Jesus, Saviour dear!
Drive far away their dark despair,
And scatter every brooding care;
Saviour, heed and hear!

IX

The Dying

Outstretch Thine arms for those who die;
Receive them to Thy peace on high,
Jesus, Saviour dear!
Oh, draw them clean from death's dark
flood,
Washed pure in Thine atoning Blood;
Hear us, Saviour, hear!

Grant them to know the victory
The martyrs find in following Thee,
Jesus, Saviour dear!
Since they feared not to pay the price,
Oh, crown with joy their sacrifice;
Hear us, Saviour, hear!

X

The Bereaved

O Man of Sorrows, strong to save,
Who wept beside a human grave,
Jesus, Saviour dear!
Stoop down to comfort those who mourn
The dear ones dead, with hearts forlorn;
Pitying Saviour, hear!

Their grief's thick darkness turn to light,
With visions of communion bright,
Jesus, Saviour dear!
Turn our sad eyes beyond death's tide
To see Thy family unified;
Hear us, Saviour, hear!

XI

For Victory

Make strong our righteous arms, we pray,
And speed the glad, triumphal day,
Jesus, Saviour dear!
Break down the might of tyranny;
Establish true authority;
Lord and Master, hear!

Grant all the nations liberty,
Made free to serve and honor Thee,
Jesus, Saviour dear!
Oh, bid the sun of justice shine,
That so may dawn Thy peace divine;
Lord and Master, hear!

XII

Redeem our blood-stained, sin-stained
race;
Enthroned Thy will in every place,
Jesus, Saviour dear!
And as the Bridegroom to the Bride,
Oh, come, be ever at our side;
Lord, be ever near!

Make manifest Thy kingdom, Lord,
For ever be Thy Name adored,
God, the Three in One!
O Father, Son, and Holy Ghost,
Behold, with all the Heavenly Host,
We bow before Thy Throne!

HERBERT H. GOWEN.

Church Kalendar



- July 1. Monday.
- " 4. Thursday.
- " 7. Sixth Sunday after Trinity.
- " 14. Seventh Sunday after Trinity.
- " 21. Eighth Sunday after Trinity.
- " 25. Thursday. St. James.
- " 28. Ninth Sunday after Trinity.
- " 31. Wednesday.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

CHINA ANKING

Dr. H. B. Taylor.

HANKOW

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

SHANGHAI

Rev. T. M. Tong.

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

Personal Mention

THE vestry of the Church of St. Mark, Eastern Parkway, Brooklyn, N. Y., has extended a unanimous call to the Rev. ARTHUR L. CHARLES, which he has accepted. Mr. Charles comes from Christ Church, Glen Ridge, N. J., his previous ministrations being in Canada, of which he is a native.

THE Rev. CHARLES CLINGMAN has accepted a call to become rector of Trinity parish, Houston, Texas, in succession to the Rev. Clinton S. Quin, Bishop-Coadjutor-elect of the diocese of Texas.

THE Rev. F. I. COLLINS of Providence, R. I., who went to Porto Rico in search of health, has returned safely to the States, having run the gauntlet of submarines.

THE Rev. J. M. HUNTER on August 1st takes charge of St. Luke's Church, East Greenwich, Rhode Island.

THE Rev. M. W. ROSS, rector of the Church of St. Alban the Martyr, Superior, Wis., who has been seriously ill with blood poisoning since the first week in April, is now slowly recovering. He will not, however, be able to resume work in his parish before September 1st.

THE Rev. J. WESLEY TWELVES has become rector of St. Thomas' Church, Bethel, Conn.

THE Rev. EDWARD HENRY WARD, D.D., after a rectorship extending over twenty-one years, has retired from St. Peter's Church, Pittsburgh. The vacancy has been filled by the calling of the Rev. Dr. Homer Abial Flint, who will enter upon his duties on October 1st.

In War Service

THE Rev. V. O. ANDERSON, rector of St. Mark's Church, Augusta, Maine, has been given a year's leave of absence and will sail within a short time for France to work as chaplain under the Red Cross.

THE Rev. OLIVER F. CRAWFORD, until recently rector of St. Paul's Church, Bellevue, Ohio, has been commissioned a chaplain in the army. Chaplain Crawford entered the Second Officers' Training Camp at Fort Benjamin Harrison, Ind., and was commissioned a second lieutenant of infantry, reporting at Camp Custer, Mich., last December, where he was attached to the 329th Machine Gun Battalion. Upon his commanding officer's personal request Mr. Crawford received his appointment as chaplain.

THE Rev. I. HARDING HUGHES, chaplain of St. George's School, Newport, R. I., has recently become voluntary chaplain under Chaplain Casard of the Naval Training Station, Newport. He would be glad to learn of any Church boys stationed at the Navy Yard or any of the forts in the vicinity. Full address should accompany inquiry. Mr. Hughes' permanent address is care St. George's School, Newport, R. I.

THE Rev. EARL HUNTER PERRY, M.D., of Trinity Church, Washington, Pa., has been given a commission as captain in the medical corps and expects to enter into active service some time in July.

Summer Addresses

THE Rev. GEORGE BACKHURST, general missionary and superintendent of Indian Missions, diocese of Duluth, is again spending his vacation holding special services in the several Indian missions.

THE Rev. WILLIAM M. GAMBLE, rector of the Church of the Good Shepherd, Quincy, Ill., has charge of the Church of the Redeemer, Chicago, during the month of July, in absence of the rector.

THE Rev. J. D. HERRON, D.D., of Cincinnati, now serving as civilian chaplain at Camp Vail, New Jersey—P. O. address, Eatontown—will be in charge of Trinity Church, Princeton, during August.

THE Rev. Dr. and Mrs. JOHN HENRY HOPKINS are at their summer home, Wedding Bells, Grand Isle, Vermont, expecting to remain there until the second week in September.

DEGREES CONFERRED

ST. JOHN'S COLLEGE (Annapolis, Md.).—The degree of Doctor of Divinity upon the Rev. PHILIP COOK, rector of the Church of St. Michael and All Angels', Baltimore, at commencement.

VIRGINIA THEOLOGICAL SEMINARY.—The honorary degree of Doctor of Divinity upon the Ven. PEREGRINE WROTH, Archdeacon of Baltimore, at the recent commencement exercises.

ORDINATIONS

DEACONS

CUBA.—On Sunday, June 23rd, following the sessions of the annual convocation of the district, Messrs. RICARDO D. BARRIOS and ANICETO GRANDA were ordered to the diaconate, in Holy Trinity Cathedral, Havana, by Bishop Hulse. The presenters were Archdeacon Diaz, for Mr. Barrios, and the Rev. E. Planas for Mr. Granda. The sermon was delivered by the Rev. C. L. Wells, Ph.D., Professor of Ecclesiastical History at the University of the South. The service was unusual in that it was said partly in Spanish, partly in English, the sermon being in the latter. Mr. Barrios received his early education for the ministry of the Methodist Church. Although a Cuban, he lived for some time in the United States, and is familiar with both languages. Mr. Granda, a colored man who formerly lived in the eastern part of Cuba, was educated in the Payne Divinity School, Petersburg, Va. He has been placed in charge of work at Jovellanos, Mr. Barrios taking that at Bolondron.

NEW HAMPSHIRE.—On Sunday, June 23rd, in St. James' Church, Keene, N. H., WHITNEY HALE was ordered deacon by Bishop Parker, the Rev. John S. Littell, D.D., rector of the parish, presenting the candidate and preaching the sermon. Mr. Hale is a recent graduate of the General Theological Seminary.

SOUTH DAKOTA.—By the Rt. Rev. H. L. Burleson, D.D., Bishop of South Dakota, in St. Luke's Church, Hot Springs, Sunday, June 30th, DAVID WILLIAM CLARK, graduate of Berkeley Divinity School. Mr. Clark will be stationed at Rapid City, South Dakota.

DEACONS AND PRIESTS

LEXINGTON.—On St. Peter's Day, Saturday, June 29th, at St. Andrew's Church (colored), Lexington, Mr. EGERTON E. HALL was ordained deacon. Archdeacon Wentworth was the preacher. Mr. Hall will have charge of St. Andrew's Mission. On Sunday, June 30th, at the Church of the Nativity, Maysville, Mr. W. B. DERN, graduate of the Virginia Seminary, was ordained to the diaconate. The Rev. George H. Harris was the preacher. Mr. Dern will be general missionary of the diocese. At Christ Church Cathedral, Lexington, on Tuesday, July 2nd, the Rev. THOMAS L. SETTLE, deacon in charge of St. Mary's Church, Middlesboro, and of the mission at Pineville, was ordained to the priesthood. The preacher was the Rev. J. J. Gravatt, Jr. Archdeacon Wentworth was the presenter at each of the three services.

MARYLAND.—THE Rev. CLARENCE E. WOLF was ordained deacon by Bishop Murray in St. Thomas' Church, Homestead, Baltimore, May 29th. He was presented by the rector of the parish, the Rev. Charles E. Perkins, and the sermon was preached by the Rev. Dr. Edward Traill Helfenstein, Archdeacon of Annapolis. The Rev. WALLACE R. EVERTON was advanced to the priesthood by Bishop Murray at Mount Calvary Church, Baltimore, June 13th. The sermon was preached by the Rev. Dr. Arthur W. Jenks, Professor of Ecclesiastical History at the

General Theological Seminary, and the candidate was presented by the Rev. Dr. William A. McClethen, rector of the parish.

QUINCY.—On Sunday, June 30th, at the Cathedral of St. John, the Bishop of Quincy admitted to the diaconate INA CHESTNUT YOUNG, M.D., and advanced the Rev. ROBERT HALL ATCHISON to the priesthood. The Rev. J. Boyd Cox presented Dr. Young and acted as master of ceremonies; the Rev. Mr. Atchison was presented by the Rev. D. E. Johnstone, LL.D., D.C.L., who also preached the sermon. The Rev. Mr. Atchison is in charge of St. James', Griggsville, and St. Stephen's, Pittsfield, and has been engaged as superintendent of the high school of the latter place the coming year.

PRIESTS

CONNECTICUT.—THE Rev. ROBERT JOHN JOHNSON was advanced to the priesthood in St. Mary's Church, South Maachester, by the Rt. Rev. E. C. Acheson, D.D., on Friday, June 28th. The candidate was presented by the Rev. James Stuart Neill, rector. The preacher was the Rev. John H. Jackson. The Rev. Frank F. German sang the Litany. The Rev. Walter F. Borchert was epistoler and the Rev. James S. Neill, gospeler. Following the ordination service Mr. Johnson was presented by the junior warden on behalf of the congregation with a gold watch.

NEW HAMPSHIRE.—On Sunday, June 16th, in the Chapel of St. Paul, St. Paul's School, Concord, the Rev. WILLIAM B. SPOFFORD, a master in St. Paul's School, was ordained to the priesthood by the Bishop of New Hampshire. The candidate was presented by the Rev. Howard F. Hill, D.D., and the sermon was preached by Dean Ladd of the Berkeley Divinity School.

PITTSBURGH.—On Sunday, June 30th, at St. Mark's Church, Pittsburgh, the Rt. Rev. Cortlandt Whitehead, D.D., advanced to the priesthood the Rev. DAVID VINCENT GRAY, in charge of St. Mark's parish and the Mission of Transfiguration, Clairton. The sermon was preached by Bishop Whitehead and the candidate presented by the Ven. C. J. De Coux, Archdeacon of the diocese, who, together with the Rev. Dr. McCandless and the Rev. Messrs. Cole and Drew, united with the Bishop in the imposition of hands.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

DIED

AGNEW.—Entered into life everlasting on June 19th, from St. John's rectory, High Falls, N. Y., MARY M. AGNEW, wife of the Rev. W. J. Clarke Agnew, and mother of the Rev. David Stephans Agnew, Dr. John Robert Agnew, Surgeon W. J. Clarke Agnew, U. S. N., Aviator Hobart McVickar Agnew, U. S. A.

BROWE.—Entered into eternal life Sunday evening, June 30th, HARRIET JACKSON (Whittaker) BROWE, aged 93 years 7 months 14 days. "Faith's journeys end in welcome to the weary, And Heaven, the heart's true home, will come at last."

HOOVER.—At eventide, July 5, 1918, at the home of the Rev. J. B. Van Fleet, Cincinnati, Ohio, CELCIA CHILD, widow of the late Henry Stauffer Hoover, in her seventy-ninth year. Interment Waverly, Iowa.

"If ye loved me, ye would rejoice, because I said I go unto the Father."

TWOMBLY.—Entered into rest on June 22nd at her late home in Newton, Mass., ABIGAIL QUINCY (Bancroft), aged 85 years, widow of the Rev. Alexander S. TWOMBLY, D.D., and beloved mother of the Rev. Clifford Gray Twombly of Lancaster, Pa. Funeral services were held on June 25th.

WANTED

POSITIONS OFFERED—CLERICAL

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

POSITIONS WANTED—CLERICAL

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

YOUNG MARRIED PRIEST, with good record, now supplying in New York, desires curacy, or rectorship of parish. Plain, conservative Catholic. Address SOUTHERN PRIEST, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST OF EXPERIENCE desires parish or missions, East preferred. Best references. Address HOLLAND, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IS AVAILABLE FOR temporary or permanent work in the East. Address O. C. P., care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

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

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

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

COMMANDANT WANTED FOR THE school year 1918-19. Address HEADMASTER, DeVaux School, Niagara Falls, N. Y.

POSITIONS WANTED—MISCELLANEOUS

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

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

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

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

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

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

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

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

PARISH AND CHURCH

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

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

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

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

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

HAND PRINTING PRESS for Church work wanted. Donation or for reasonable price. Address M. PICARD, 97 W. 163rd street, New York City.

UNLEAVENED BREAD—INCENSE

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

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

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

HEALTH RESORTS

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

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

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof-garden. Terms \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

RETIRED NEW YORK PHYSICIAN, living alone, offers country board to one or two men who would appreciate quiet comfortable home, with modern conveniences, amid refined and beautiful surroundings in the foothills of the Catskills. Address THE FARM, Palenville, Greene Co., New York.

LITERARY

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

MAGAZINES

EVERYLAND, FOREIGN STORIES, \$1.00 a year; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

RETREATS

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

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

THE HOUSE OF THE HOLY NATIVITY

at Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, P. O. Box 679, Bay Shore, L. I.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board. Address the Right Rev. A. S. LLOYD, D.D.,

President of the Board of Missions, 281 Fourth avenue, New York.

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

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

RACINE CONFERENCE FOR CHURCH WORKERS

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

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

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

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 336 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

The Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Association Press. 347 Madison Ave., New York.

How God Calls Men. By Frederick Harris. Everyday Life Series. 60 cts. net.

The Task That Challenges. By O. M. Adams and E. M. Barber. 25 cts. net.

LeRoy Phillips. 15 Ashburton Place, Boston, Mass.

Children Well and Happy. A Manual for the Girls' Health League. By May Bliss Dickinson, R.N. Published under the auspices of the Massachusetts State Federation of Women's Clubs. 60 cts. net.

Student Volunteer Movement. 25 Madison Ave., New York.

The Call of a World Task in War Time. By J. Lovell Murray, Educational Secretary, Student Volunteer Movement. Cloth, 60 cts.; paper, 40 cts. net.

John C. Winston Co. Philadelphia, Pa.

Protestantism and the Latin Soul. By F. C. Capozzi, Rector of St. Mary's Episcopal Church, Wind Gap, Pa. Inscribed with all devotion and reverence to Philip M. Rhineland, Bishop of Pennsylvania.

PAPER COVERED BOOKS

Macmillan Co. New York.

The New Testament Manuscripts in the Freer Collection. Part II. The Washington Manuscript of The Epistles of Paul. By Henry A. Sanders, University of Michigan. \$1.25 net.

CATALOGUES

Guilmant Organ School. 44 West 12th St., New York.

Catalogue 1918. William C. Carl, Mus.Doc., Director.

St. Hilda's Hall. Charles Town, W. Va.

Register for 1917-1918.

PAMPHLETS

Committee on Public Information. Washington, D. C.

The War for Peace. The Present War as Viewed by Friends of Peace. Compiled by Arthur D. Call, Secretary of the American Peace Society and Editor of The Advocate of Peace. War Information Series No. 14, March, 1918.

National Industrial Conference Board. 15 Beacon St., Boston, Mass.

Hours of Work as Related to Output and Health of Workers. Boot and Shoe Industry. Research Report No. 7, June, 1918.

University of Chicago Press. Chicago, Ill.

England and America. By Conyers Read, Associate Professor of History. University of Chicago War Papers No. 6. 5 cts. each; in lots of 100, 3 cts. each; in lots of 1,000, 2 cts. each.

Democracy and American Schools. By Charles H. Judd, Director of the School of Education, University of Chicago. University of Chicago War Papers No. 7.

ONE OF the best rules in conversation is never to say a thing which any of the company can reasonably wish we had rather left unsaid.—Swift.

The Magazines

THE JULY Spirit of Missions contains Archdeacon Schofield's account of the visit of the Commission to Liberia. The article is well illustrated and is accompanied by a map showing all of the places mentioned. The interest in Liberia and in Africa in general is growing, and this article will be of value to mission study classes.

THE FIRST NUMBER of the Tither provides excellent material for circulation with respect to the tithing system and will be of value to many. Among the writers in the initial number are Robert E. Speer and several other men prominent in Christian work. The periodical is a monthly, published at Burlington, N. C., price \$1 per year.

THE Christian Union Quarterly for April presents, as always, features of interest to all Christians who desire and labor for unity—and what Christian does not? The contributors are drawn from many different churches, the Episcopal Church being represented in this number by Mr. Robert H. Gardiner, who gives an account of the work so far completed and the plans yet to be carried out for the World Conference on Faith and Order. To some readers it may be news that Dr. John R. Mott, in his visit last year to Russia, found the Conference very generally understood and thoroughly approved. And most favorable replies have been coming in to the letters sent last autumn to the Greek bishops. An Australian's View of Church Union, in which Mr. George Hall tells of some experiments in the direction of Church unity in that country; The Problem of Protestant Unity, Mr. Junius Remensnyder; The Catholic and Puritan Spirit Essential to Unity, A. J. Colli-son; and The Present Duty of Disciples in Regard to Christian Unity, Dr. G. W. Brown, are the other articles to be found here; and there some valuable Notes and Comments.

SELF-HELP

IN HELPING OTHERS, we also help ourselves. This truth is well illustrated by a story of two travelers in Lapland. It was a bitter, freezing day, and they were riding in a sleigh, wrapped in furs from head to foot. Notwithstanding this, they were almost freezing in the fearful cold.

By the wayside, they happened upon a poor traveler, benumbed and freezing to death.

"Let us stop and help him," said one brother. "We may save his life."

"Yes, and lose our own," replied the other. "Are we not ourselves freezing in the cold? Only a fool would think of stopping on such a day as this. I would not take off my fur coat just now, to save a hundred peasants."

"I am just as cold as you are," said his brother, "but I cannot see this man freeze to death without trying to save him."

He was as good as his word, got out of the sleigh, threw off his coat, and worked over the poor man by the wayside—rubbed him with snow, got him on his feet, walked him up and down vigorously, gave him wine to drink.

The effort that he made brought warmth to his own limbs. He helped the poor man to the sleigh.

"Brother," he said, "look. The old fellow is feeling better. I have saved his life, and I believe I have saved my own, for I am as warm as a toast."

But his brother did not answer. He was sitting upright in his fur coat in the sleigh, frozen to death.—Messenger, S. S. J. E.

Educational



ALL SAINTS' CHAPEL, LAKE WAWASEE



MEMBERS OF THE SUMMER SCHOOL AT LAKE WAWASEE

SUMMER SCHOOL OF THE DIOCESE OF MICHIGAN CITY

THE SUMMER SCHOOL of the diocese of Michigan City, or Northern Indiana, as it will be called if the action of the late diocesan council is ratified next year, was held at Lake Wawasee, from June 17th to 23rd inclusive. Bishop White has his summer home and chapel here, and attendants of the school were entertained at the Vawter Park Hotel, a large and comfortable summer inn, not far from the chapel.

The courses given were Religious Pedagogy, Missions, Christian Year, Life of Christ, *Christian Nurture Series*, and Archaeology of the Bible. The latter course, given by the Rev. Dr. Richardson of Peru, and illustrated with ancient manuscript, papyri, cuneiform tablets and cylinders, was a most interesting course, Dr. Richardson being a specialist on this subject. Religious Pedagogy and the *Christian Nurture Series* were taught by the Rev. Charles H. Young; Miss Alice Goldthwaite taught Missions, the Rev. John Plummer, The Christian Year, and the Rev. E. W. Averill the Life of Christ.

Thirty-six were enrolled as members of the school; and several more attended the lectures. An entertainment committee provided amusement each day, and the school was a most successful beginning of educational work along diocesan lines. It will be held next year at the same place. Lake Wawasee, eleven miles long, is the largest lake in Indiana. Board and room were provided at \$10 for the week.

OREGON SUMMER SCHOOL FOR CLERGY

THE THIRD annual session of the Oregon Summer School for Clergy was held at St. Helen's Hall, Portland, from June 25th to 28th. During that time the clergy, including several from the diocese of Olympia, Dean Quinton of the Victoria Cathedral, and Dean Christian of the Juneau Cathedral, were in residence at the Hall. Despite increased railroad fares and long distances, there was a good attendance and the session was successful in every way.

The splendid scholarship of Dr. H. H. Gowen of Seattle, a member of the faculty for the third successive year, never showed to better advantage. His lectures on Old Testament poetry and his discussion of the Book in the light of the present time were masterpieces of thought and wonderfully illuminating.

Two new lecturers appeared before the school, the Very Rev. Cecil S. Quinton, Dean of the Cathedral at Victoria, and the Very Rev. Guy D. Christian, Dean of the Cathedral at Juneau, Alaska. Dean Quinton lectured on Christianity and Modern

Cults, and held the close attention of his audiences at open meetings on three successive evenings. His fairness in extracting and holding up for emulation all instances of good which he could find in Christian Science, Theosophy, and various forms of New Thought made a strong impression; but no greater than the emphatic manner in which he dealt with the errors which he found in these systems of belief. Dean Christian is a young man and this was his first appearance as lecturer before such a body as the summer school, but he achieved a signal success. His lectures developed the thought that the Gospel is not found in the gospels, but in the epistles, and his views were ably presented. The summer school was proud of having located such a scholarly leader in the western mission field.

Each lecture given was distinguished by virility and originality of thought. A distinct advance was made toward one of the great purposes of the school—affording the best scholarship of the Pacific Coast an opportunity to make itself known.

A word must also be said concerning a Conference on Religious Education, led by the Rev. William H. Bliss of Seattle, who

PORTO RICO SCHOOL CLOSES YEAR

ST. JOHN'S SCHOOL, familiarly known as the "Bishop's School" in San Juan, Porto Rico, has just closed its third year. There were three graduates. Two closing fiestas, one School Day, the other Graduates' Day, both decidedly patriotic, were much enjoyed. One thing for which Churchpeople are justly proud is that the Commissioner of Education, after seeing the final examination papers of the children, wrote an appreciative letter, recognizing St. John's as quite up to the public school standard. Heretofore the school has been considered too young and untried; but now its diplomas will be accepted anywhere. The school has also won the Junior Red Cross diploma and has among the children over \$480 in Thrift Stamps purchased within three months.

AT HANNAH MORE ACADEMY

COMMENCEMENT at Hannah More Academy was held on Tuesday, May 21st. Choral Morning Prayer was sung in St. Michael's Church, the school chapel, the Bishop being present; the Rev. Francis H. Smith of St. Paul's and the chaplain, the Rev. Wm. F.



AT THE OREGON SUMMER SCHOOL

was followed by the Rev. Thomas Jenkins of Portland. Both speakers held that the child is the greatest asset of the Church and that hit-or-miss methods will no longer suffice. And they showed that proper training demands that the child be brought up in the worship of the Church.

The clergy enjoyed a trip along the Columbia Highway, where the beauty of the scenery can hardly be surpassed.

The school again felt the benefits of the keen interest of Bishop Sumner, who was one of the most attentive pupils and took notes on the lectures. The committee for the school was reelected.

Elmer, conducting the service. The procession, led by crucifer and with the national flag carried by one of the choir, proceeded to a shady spot on the lawn where seats were provided for three hundred guests. The address of the day, which most excellently set forth the high ideals for which the school stands, was delivered by Mr. Charles O. Scull of Baltimore. The twelve graduates, from Maryland, Pennsylvania, Dakota, Louisiana, New Jersey, Virginia, and North Carolina, were addressed by the Bishop, who also awarded the diplomas. Bishop Murray also, speaking for the trustees of the school, read and presented to Miss Law-

rence, who has completed ten years of service as principal, a handsomely engrossed testimonial of appreciation. On the preceding day the exhibition drill of the school cadets was held on the hockey field. The judges awarded the cup to Company A, Phyllis Carey, captain. At night, the musicale was given by piano pupils and chorus class. The school is becoming widely known for simplicity and excellence, and holds a place of honor for its scholarship and general training.

MARGARET COLLEGE
COMMENCEMENT

THE RECENT commencement exercises of Margaret College, Versailles, Kentucky

(Rev. George H. Harris, dean, and the Rev. J. M. Maxon, president), covered a period of four days, during which there were held the annual May fete, with the presentation of two plays; the baccalaureate service in St. John's Church, the Rev. J. M. Maxon, former rector of the church and president of the college, delivering a strong sermon to the graduating class in which he held out before them the one task, plain and well defined, to "win the war", characterizing it as especially a "woman's war"; the class day exercises and the alumni reunion. Commencement exercises were held on the closing day, with address by the Bishop of Kentucky. Bishop Woodcock spoke on The Challenges of Life, pointing out in his usual uplifting and inspiring manner the "chal-

lenge of country" and "the challenge of Christianity". Bishop Burton presented the certificates to the graduates, Dean Harris awarding the gold cross of honor to the one collegiate graduate. There were seven college entrance and seven high school graduates. The school closed its most successful year, during which the patriotic spirit was not lacking. The school girls had given, chiefly out of their spending money, \$500 to the Red Cross and other war activities; a \$50 Liberty Bond had been given to the endowment fund; and \$500 worth of Thrift Stamps were sold in the school, every pupil and teacher being represented therein. Almost all of the present faculty will return next year.

ANNUAL CONVENTIONS

SUMMARY

MONTANA, besides electing a Suffragan Bishop, as reported last week — who has since declined — did its routine business and pledged loyalty to the President. — CUBA'S work was only routine.—NEVADA voted not to enter the proposed new province; urged preaching against unrighteousness; changed the convocation year to begin January 1st, and planned to observe the semi-centennial of Bishop Whitaker. — WYOMING celebrated the semi-centennial of the Church in the district, and arranged to cooperate in an every-member canvass in November.

MONTANA

THE ANNUAL convention met in the Church of The Holy Spirit, Missoula (Rev. H. S. Gatley, rector), on Sunday, June 23rd.

The convention sermon was by the rector from the text, "For their sakes I sanctify myself." It was forceful, helpful, suggestive, and timely.

In the evening the Bishop read his annual address which was listened to with rapt attention. He dwelt with a good deal of emphasis on the failure of the Pension Fund Commission to make any provision for clergymen who were so unfortunate as to have retired before the 1st of March, 1917. And that in spite of the fact that the Church provided the Fund with some \$3,812,000 more than they asked for, and did this because she wished all of her aged and infirm clergymen to receive care and not be left to starve.

Another subject of general interest was the hasty and inadequate answer the House of Bishops gave to the Newman Smyth appeal, such meetings usually being so eager to adjourn that they have scant time for the weighty matters of the Kingdom.

The routine business of the convention was disposed of with promptness and dispatch.

The Rev. F. B. Lewis was reelected secretary. The Rev. W. J. Attwood was elected secretary *pro tem*, Mr. Lewis being absent, and the Rev. C. W. DuBoise was made his assistant.

Mr. Frank Bogart of Helena was reelected treasurer, and Mr. E. C. Day of Helena was reappointed as chancellor.

Elections:

The Standing Committee: The Rev. Messrs. C. P. Burnett, C. F. Chapman, and H. S. Gatley; Messrs. R. Price, A. P. Bowie, and W. C. Messias.

The examining chaplains are the Rev. Messrs. F. B. Lewis, C. P. Burnett, C. F. Chapman, and H. S. Gatley.

The deputies to the Provincial Synod: The Rev. Messrs. A. C. Prescott, J. F. Pritchard, L. F. Haley, J. N. Chesnut, H. S. Gatley; Messrs. Geo. R. Nichols, C. M. Reynolds, G. B. Webber, E. C. Day.

A resolution was passed assuring the President of the hearty cooperation and support of the Church in Montana in winning the war for liberty, righteousness, and truth.

The main thought of the convention centred about the securing of additional episcopal supervision of the diocese. A number of the clergy had earlier in the year urged the Bishop to take some action in the matter, feeling that the work was too much for one man. After careful consideration and study the Bishop prepared a statement which he read to a conference of the convention sitting as a committee of the whole. The gist of the statement follows:

"In solemn words on a solemn occasion, before ever I set foot in Montana, our late revered, beloved Father in God said to me: When I went to Montana I set before myself to bring my missionary district up to the status of a diocese. As I made the district into a diocese, it must be your charge to make of its one diocese two dioceses. Be assured I have never for a moment forgotten it.

"If we have another bishop, the kind of bishop we elect (suffragan, coadjutor), the kind of man we choose, the definite plan into which we fit his work (for we should have a plan)—all this must be held strictly subservient to that objective of the *new diocese*. I do not want another bishop simply in a vague way to relieve me; or to be near me so that I may unload upon him what I would rather not do myself. I am speaking plainly, for I wish to be understood. When there comes the division of tasks, I will have no distinction between less and more dignified; no discrimination between places which shall be entitled to the Bishop and places which must be content with his assistant. The division will be between what will eventually be the old diocese and what must become a separate new diocese.

"For several years I have studied the question of where the division line should be drawn. I have arrived at only tentative conclusions.

"It goes without saying, that the old diocese will always center near the continental

divide. To split the state lengthwise is out of the question: some (roughly speaking) north-and-south line must be the division. Each succeeding year has brought the two mathematical halves of our entire territory thus split nearer to an equality in population. The western half had the start, but the eastern half is rapidly overtaking it. In five years, at the present rate, there will be more people in the latter than in the former. But speaking from the point of view of the Church, the eastern half is missionary ground; undeveloped. A second Bishop, when he comes, must go into it, live within it, develop it. It will be the natural field for the younger man. He ought to grow up with it; the people should be *his* people more and more, knowing him, growing attached to him; when the division comes, he should become their diocesan Bishop as naturally as did Bishop Brewer in 1904 of Montana.

"To bring about the natural growth to such a result, it will be inevitable that I should all but exclusively do my work in the western, he in the eastern, half.

"My preference, then, for the suffragan solution is not in any degree due to my wishing what has been contemptuously described as a curate-Bishop. As a rector I never had a curate, but always assistants or vicars: and we together were the clergy. One must be the head: in the parish, the rector; in the diocese, the bishop. But the only obedience it was ever in my heart or mind to expect or to desire was that of my associates taking the part of the work which I delegated, and doing it, each in his own way, the best they could, with what grace and common sense God had given them.

"Why not then, you may ask, a Coadjutor at once? I have no objection, if you think best. But you may not be ready to elect a Bishop of Montana to-be, to succeed me when I die. And I am not ready to define absolutely and *finally*, now before even we elect, what exact part of Montana I would assign him. These are times of great uncertainty. In Montana, the war aside, they are times of rapid change. I can draw a *line to-day*, for which I can give, after much study, abundant reasons. But I can draw it only *tentatively*. The main issue I regard as settled. A few years, however, might so shift centres of gravity as to make important rearrangements necessary."

At the close of the conference the convention voted to request the Bishop to ask for

a suffragan, which he immediately did. And then at a fixed time after a celebration of the Holy Communion and special prayers the Rev. H. H. H. Fox, the Rev. E. M. Cross, and the Rev. G. G. Bennett were nominated. Mr. Bennett asked that his name be withdrawn, stating he did not believe in suffragans; and he did not wish to be elected to an office in which he was not in sympathy. But the convention, apparently feeling that he might change his mind, insisted that his name should stand, and he was elected on the first ballot by the clergy, and the election was confirmed by the laity.

Mr. Bennett asked for a few days in which to consider the matter. He has since declined to accept the office.

On Monday evening there was a missionary meeting in the Church at which addresses were given on the mission work in the diocese by the Rev. Frank Durant of Glendive, and Mr. J. Crippen Evans of Hamilton.

There were interesting meetings and study classes held in the parish house by the women during the sessions of the convention. And Wednesday was Woman's Day, opening with a celebration of the Holy Communion, followed by organization and a general discussion and reports of women's work.

Mrs. H. S. Gatley was elected president for the ensuing year, Miss Mary Lewis, secretary, Mrs. D. Larabee, treasurer, and Mrs. W. W. Conner educational secretary.

CUBA

THE OPENING service was held in the Cathedral; the daily sessions were in the assembly room of the Cathedral Schools in the Vedado, a suburb of Havana. In addition to the Bishop, fifteen clergy were present and six candidates for holy orders.

Only routing business was conducted during the sessions. All officers and standing committees were reelected, or re-appointed, the only changes being occasioned by death or removal.

Amongst the clergy of the district is one priest who received his orders from the Roman Church, the Rev. Pablo Munoz, now in charge of Calvario Mission, Jesus del Monte, Havana. Two others have been received as candidates on probation, with license to officiate as layreaders and to preach. Of these, one, Sr. Juan Tomas, is stationed in Sagua la Grande, under the direction of the Rev. J. S. Wicks, an American priest, in charge of Cuban congregations there. The other, Mr. Angel Ferro, is acting as layreader at the Cathedral, and has been preaching a series of missions in various parts of the district. He is a very noted preacher, in Spanish, his native tongue.

With the exception of three, Cubans, all the clergy of the Church in Cuba can officiate in both Spanish and English.

The Bishop reported nineteen clergy, and ten men preparing for holy orders.

The most notable thing in connection with the convocation this year was the arrangement for a summer school. Two series of lectures were given by the Rev. C. L. Wells, Ph.D., one upon Christian Apologetics, and the other on the Prayer Book. Bishop Hulse, also, gave a series upon Confirmation. These were all delivered in English and translated into Spanish for members who did not understand English.

NEVADA

THE ELEVENTH annual convocation of Nevada has just closed its sessions. All the clergy canonically resident and active were

present; also lay delegates representing more parishes and missions than usual.

At the opening celebration of the Holy Communion the Bishop read his annual address. He made an earnest appeal that all work for prohibition, as the Church in Nevada began the present campaign in the state; that we "clean up" Nevada against the time the soldiers return; that effort be made to get the next legislature to enact laws concerning the reading of the Bible in the public schools and to change the form of marriage license to give previous marital condition. The evening of the first day a missionary meeting was held with addresses on Indians and on Alaska.

In reply to a communication from Wyoming suggesting the formation of a new province, Nevada voted to remain with the Province of the Pacific.

The following resolution was passed:

"Resolved, That in our present-day preaching there should be a renewed and vigorous appeal to the wrath of God which is revealed from heaven against all unrighteousness of men, and to God's love not only as benevolent and healing, but also as a 'consuming fire', and that the Bishop issue a pastoral in Advent along these lines.

"Also, that the Bishop appoint a committee to consider fully and make report on some definite plan of beginning a Cathedral foundation for Nevada, not only to give the Bishop his own rightful church, but also to make it a bond of corporate and of spiritual unity which shall in its growth in coming time bind into one all the varied Christian forces of the state."

Canons were adopted changing the convocational year to January 1st, on Business Methods and Finance and on Church Pension Fund.

Plans were started for a celebration next year of the fiftieth anniversary of the consecration of Ozi W. Whitaker as Bishop of Nevada.

The Committee on the State of the Church reminded convocation that statistics covered but eight months, as at this time we change our year to January 1st from May 1st. The report showed at least some small growth in almost every phase of our work.

The Woman's Auxiliary had a corporate celebration of the Holy Communion and a special session of convocation. It was reported that the number of branches had more than doubled during the year.

The next convocation will meet in Reno on the last Sunday in January, 1919.

WYOMING

THE CONVOCATION at Christ Church, Douglas, in session from June 21st to 24th, was also a celebration of the fiftieth anniversary of Church life in the missionary district.

Convocation opened with the Holy Communion on Friday morning. The Bishop's sermon gave a resumé of the accomplishments of fifty years in Wyoming, with extracts from letters of former workers. Preliminary organization of convocation was completed in the afternoon.

The Bishop's address, read in the afternoon, dealt with the vital statistics of the year, and pointed out that during fifty years of Church life in Wyoming but one man had offered himself from the district as a candidate for holy orders, and he an Arapahoe Indian, the Rev. Sherman Coolidge. A special committee was appointed to consider the question of recruits for the ministry.

The Rev. Guy E. Kagey was elected secretary of convocation, and Mr. E. T. David treasurer. Mr. A. C. Jones, for many years faithful and devoted treasurer of the Cathedral chapter, presented his resignation,

which was accepted with great regret. Mr. John W. Hay was elected to fill the vacancy.

The Rev. C. C. Rollit, D.D., Provincial Secretary, addressed the members on the every-member campaign to be held in the district in November. A committee was appointed to cooperate with Dr. Rollit.

Two were ordained to the diaconate and two advanced to the priesthood on Sunday morning, June 23rd. As a special act of courtesy the pastors of the Methodist and Congregationalist Churches closed their services and requested their congregations to attend the ordination. The pastors were invited to vest and take part in the procession, which they gladly did.

On Sunday afternoon special war intercessions were held, and a missionary rally occurred in the evening.

The House of Churchwomen met in connection with convocation, under the direction of Mrs. N. S. Thomas.

The great regret of convocation was that so many clergy and lay delegates were prevented, by floods and washouts, from being present. The following telegram received by Bishop Thomas was greatly enjoyed by members of Convocation:

"Lander, Wyo., June 21, 1918.

"Through flood and mud about twenty of us are here, but there is a great gulf between us so that those who would pass from us to you cannot. Now unless the convocation can pass from you to us, we are afraid we will not hear our Moses and the prophets at this time. Express our regrets, and say to convocation they need not trouble themselves to send any water. We are not dry."

Convocation adjourned on the afternoon of the 24th, to meet at the discretion of the Bishop.

Elections:

Deputies to Provincial Synod: The Rev. Messrs. S. A. Huston, Frank J. Chipp, A. F. Schepp, Ph.D., Morten Joslin; Messrs. W. W. Daley, A. C. Jones, W. B. Ross, D. P. B. Marshall, George E. Brimmer, and C. H. McWhinnie.

BISHOP LINES SUBMITS TO OPERATION

THE RT. REV. DR. LINES, Bishop of Newark, who had been slightly ailing for a few days, on advice of his physicians went to the Post Graduate Hospital, New York City, on Friday, July 5th, and underwent an operation on Saturday morning.

The Bishop's condition remains satisfactory. He will, however, be in the hospital for several weeks.

NOTES OF SHANGHAI'S GROWTH

BISHOP GRAVES of Shanghai writes:

"Confirmations are more numerous this year than ever. I have had several classes of twenty, amongst them Nanking, which is a very new station. I was at the last place on Sunday and ordained the Rev. K. T. Chung to the priesthood. Mr. Dyer and Mr. Gill were the foreign clergy present, and the Chinese clergy were: The Rev. K. T. Chung, the Rev. S. N. Tsu, the Rev. S. K. Sung, and the Rev. Lindel Tsen. Mr. Tsen preached the sermon. Altogether the day was a happy one, I think, for our clergy and for the congregation at Nanking.

"At Yangchow, on the 4th of May, they celebrated the tenth anniversary of the founding of the mission. The proceedings lasted all the afternoon and evening, and were ably organized. Several hundred people were present and enjoyed themselves greatly. Mahan School is doing better than ever and is a great credit to the Church."

NURSES ABOUT TO SAIL VISIT ST. PAUL'S CHAPEL

**Their Flags Dedicated by Dr. Geer—
Independence Day Services—
Bishop Gore May Come to
America**

New York Office of The Living Church }
11 West 45th Street }
New York, July 8, 1918 }

ABOUT 750 army nurses attended a special patriotic service in St. Paul's Chapel of Trinity parish on Sunday evening, June 30th. They represented units from Maryland, Ohio, Kentucky, Virginia, Georgia, Oregon, Colorado, Massachusetts, and Illinois, all soon to leave for France.

The flag of the Maryland unit was blessed by the Rev. Dr. William Montague Geer, vicar of the chapel. The sermon was delivered by the Rev. Thomas J. Crosby the assistant minister who has been in immediate charge of the accommodations for the French classes for army nurses in the guild house and other ministrations, religious and secular, since they began to assemble in New York City nearly a year ago. In that period more than two thousand nurses have registered in the chapel offices. It was a work without precedent, and so highly successful that hundreds of messages of appreciation and thanks have been received from nurses now in France and from those about to go over-seas.

About two hundred and fifty nurses attended a special service on Friday afternoon in St. Paul's Chapel. After a brief service the flag of the Georgia unit was blessed by Dr. Geer and Mr. Crosby made an address.

As usual at these services, prayer cards were distributed to the nurses for their individual use.

INDEPENDENCE DAY

This cable message was received in New York on July 4th:

"LONDON, July 4th. — In celebration of American Independence Day, the Dean of Westminster conducted a special service in Westminster Abbey, at which the *Battle Hymn of the Republic* was sung and the *Star-Spangled Banner* played. The Archbishop of Canterbury celebrated an intercession service in the Cathedral. The Lord

Mayor and the London Corporation attended in their official robes. Before the service an American contingent presented to the Dean of the Cathedral an American flag, to be hung in the nave."

In Old Trinity, the early celebration of the Holy Communion and the later morning service were largely attended on Independence Day. In St. Paul's Chapel, also, the services were of a patriotic character. That military organization so well known to New Yorkers, the Old Guard, attended the mid-day service in a body and the vicar, the Rev. Dr. Geer, preached.

BISHOP OF OXFORD TO VISIT AMERICA?

An item appeared in several New York papers on July 4th, bearing the London date and stating that the Bishop of Oxford, the Rt. Rev. Charles Gore, had been granted a permit to go to the United States. Upon inquiry, several prominent dignitaries replied that the item was "news" to them, and that they had no information to give.

An invitation was extended as far ago as last January to the Bishop and other English Churchmen, asking them to come here for a tour under auspices of the National Committee on the Churches and the Moral Aims of the War.

THE COMING DIOCESAN MISSIONARY CAMPAIGN

Interest in the projected diocesan missionary campaign has not abated but has greatly increased. A largely attended meeting of the general committee was held in the Church Missions House on Tuesday afternoon, July 2nd. All parts of the diocese were represented and the conference lasted three hours. About seventy-five members heard suggestions from the Rev. Dr. Robert W. Patton and the Rev. Louis G. Wood. It was pointed out that the date originally proposed would not afford sufficient time for proper training of the workers. The intensive campaign will probably begin in Passion Week, and will be diocese-wide.

SPECIAL ORDINATION SERVICE

Because of many engagements in this city the Bishop of Rhode Island held a special ordination service in St. James' Chapel, Cathedral of St. John the Divine, on Friday, July 5th.

CHAPLAIN RETURNED FROM FRANCE AT HOME IN BOSTON

**Tells of Religious Conditions at the
Front — Bishop Lawrence — A
Requiem Service**

The Living Church News Bureau }
Boston, July 8, 1918 }

THE Rev. Lyman H. Rollins, rector of St. Michael's Church, Marblehead, and now one of the chaplains in the 101st Regiment, in France, came to Boston last week. On Saturday the citizens of Marblehead gave Mr. Rollins a reception. Yesterday he spoke to his parishioners in St. Michael's Church.

Chaplain Rollins recently arrived in this country with Chaplain Francis P. Doherty of the 3rd Cavalry, sent in the interests of the army chaplains to establish closer relations with the chaplains in this country.

After reporting in Washington they went to Camp Zachary Taylor, where they instructed the students. Since reaching Boston Chaplain Rollins has conferred with Bishop Lawrence and Cardinal O'Connell.

"I wish to speak especially of the fine spirit and harmony which exist in the regiment. What at first seemed to be such an irritating thing at the time of consolidation has proved to be one of the best things that ever happened for the old Fighting 9th, the dandy 5th, and old 6th. No longer do we hear those men speak in reference to themselves as of anything but the 101st Infantry.

"All the denominations are working together splendidly and without friction. Catholic, Jew, or Protestant, it doesn't matter, we do our work and help each other. Why, when I first came I was offered a

Roman church to hold my services in, and there I preached my first sermon."

When asked the meaning of the order forbidding chaplains to wear their officers' bars on field service, Chaplain Rollins replied:

"The bars were removed so that the chaplain could appear before the men as what he primarily is, a minister of God. The chaplains were made officers to give them the pay and certain privileges of officers. But it was decided that the silver cross was the only insignia needed on the field.

"The men are intensely eager for fighting. When they call for volunteers for a trench raid, a hundred offer where six are wanted. Those that are chosen are utterly delighted. The majority who stay in the trenches are desperately disappointed. One man almost had a fight with his captain because he wouldn't let him go.

"There is one thing that has surprised us all and that is the things you are accomplishing over here. The number of men you are sending to France, the war loans, etc., are beyond anything we expected. In fact we would not have believed that so much could be done.

"The first thing I noticed after landing was that the atmosphere had changed during the time I have been in France. There is a new spirit in the country. The majority of the people have fully awakened to the war."

BISHOP LAWRENCE

Bishop Lawrence and his family have left this city for their summer estate at Bar Harbor, but because of war emergencies the Bishop will make frequent visits to Boston. He will keep his Milton residence open throughout the summer, and Miss Sarah Lawrence will be there much of the time, as she is devoting all her attention to Red Cross activities.

REQUIEM AT CHURCH OF THE ADVENT

A requiem was celebrated in the Church of the Advent, Boston, on the morning of the Fourth of July, in memory of Ralph B. Cook, a private in the Marine Corps, who was killed in action June 12th. This is the third man from the Church of the Advent to offer his life upon the altar of freedom. In view of the fact that Dr. van Allen was the first prominent clergyman in the diocese of Massachusetts courageously to espouse the cause of the Allies, it does not seem strange that his men should give their lives for the Cause that they and he so courageously loved!

THE DAY OF FRENCH INDEPENDENCE

Bastille Day, July 14th, will be commemorated in the Church of the Advent. Dr. van Allen will speak on the deepening ties of kinship between America and France.

RALPH M. HARPER.

NEW IOWA HOSPITAL BEGUN

CONTRACTS for erection of the new St. Luke's Hospital, Davenport, Iowa, were let July 1st and construction will be begun immediately. It is hoped that the structure, to cost \$210,000, will be finished by May 1, 1919. Two years ago the citizens of Davenport pledged \$130,000 toward the building fund and a bequest of \$26,000 has been received from the estate of J. J. Richardson. The new building will contain about eighty beds and will be fireproof and modern in all respects.

Miss Martha Oaks, for eight years the efficient superintendent of the hospital, has resigned to enter into active service under the Red Cross. Bishop Morrison is president of the institution, Dr. W. L. Allen vice-president, Mr. Clarence M. Cochrane secretary and treasurer.

PHILADELPHIA CHURCHES IN UNION PATRIOTIC SERVICES

At Old Christ Church — Inasmuch Mission Widens Its Field — Mil- itary Duty — Clerical Salaries

The Living Church News Bureau)
Philadelphia, July 8, 1918)

THE union patriotic service of churches which were in active existence in Philadelphia at the formation of the nation was held this year on the Fourth of July at Old Christ Church (Rev. Louis C. Washburn, D.D., rector). In addition to our own Church this includes the Presbyterian, the Lutheran, the Methodist Episcopal, and the Baptist. Some thirty ministers of the various bodies assembled in the parish house adjoining, from which they marched into the venerable edifice. The service was conducted by the Suffragan Bishop of Pennsylvania; the rector of the parish, who read the opening sentences, with the Creed and prayers; the Rev. Victor H. Lukens, pastor of the Old Pine Street Church, representing the Presbyterians, who read the first lesson, and the Rev. Edwin H. Delk, D.D., representing the Lutherans, who read the second lesson. These gentlemen also formed the committee in charge, with the addition of Bishop Berry of the Methodists and the Rev. W. H. Roberts, D.D., stated clerk of the Presbyterian Church. Addresses were delivered by the Rev. James Alan Montgomery, Ph.D. — a great-grandson of Bishop White — who is in charge of Epiphany Chapel and House at Camp Meade, and by the Rev. Carter H. Jones, D.D., pastor of the First Baptist Church, who is a descendant of one of the signers of the Declaration of Independence.

This service has become an annual fixture in the local programme for worthier celebration of Independence Day at Liberty's Birthplace, but it obtained additional interest this year through the special note of the Anglo-American Alliance, which is being sounded in so many places. In the large congregation were representatives of many patriotic organizations, notably the Society of the Descendants of the Signers, the Patriotic Sons of America, the Colonial Dames, the Transatlantic Society, together with the army and navy, the British consul and staff, and many from the various evangelical churches. Among the hymns was that written for Independence Day by the Suffragan Bishop three years ago, which is printed in the Bishop White Prayer Book for Soldiers as No. 53 and used annually at this service.

EXTENSION OF INASMUCH MISSION

On the evening of St. Peter's Day evangelistic services were started at Sixtieth and Locust streets in West Philadelphia under auspices of the Inasmuch Mission, George Long, superintendent. Mr. Long's success in his present location at Tenth and Locust streets has been so pronounced that the whole neighborhood is changed and there seems to be abundant justification for reaching out into other sections. Not only this, but more than two hundred of the converts are in the service of their country, three being commissioned officers, and many others have invested their savings in Liberty Bonds and War Stamps. The clubhouse is crowded nightly. Not only those who need the moral uplift but many of the great army of workmen who have come into Philadelphia are finding accommodation in the

House, at least while they are searching for other quarters. At the new location a large tent has been erected, capable of accommodating one thousand persons, where three services are being held on Sundays and one on each evening during July, August, and September.

At the opening service, when there was a good-sized congregation, the Bishop of the diocese dedicated this tent and spoke of the future of the work, addresses being made also by the Rev. G. LaPla Smith, in whose parish it is located, the Rev. F. W. Tomkins, D.D., rector of Holy Trinity, and Mr. Long, while an elaborate musical programme was rendered under Prof. I. A. Knight, who will lead the singing during the campaign. There will be no conflict with the churches in the district, as communicants are urged not to allow the mission to interfere with their duty to the parish church.

AT MILITARY CAMPS

Another of the clergy to be ordered to the front is the Rev. Stanley R. West, rector of Christ Church, Pottstown. Mr. West, who has been for the last few weeks assisting the Rev. Dr. Montgomery in the work of Epiphany Chapel and House at Camp Meade, will proceed at once to Camp Zachary Taylor for a five weeks' course in the Chaplains' Training Camp and then will cross the ocean. He is the fifth of the chaplains to go from Camp Meade, a fact which militates somewhat against effective organization, although the continual changing of the troops in training there does not allow such close touch with the men as the chaplains would wish.

The presence of so many camps near Philadelphia is a splendid opportunity for earnest spiritual work. Not only are there many private confirmations at the Church House, but the bishops are called on very frequently to visit the camps themselves. Thus Bishop Rhinelander went down to the camp at Gettysburg on July 2nd, where the Rev. J. G. Currier of St. Ambrose Mission is in charge of the Chapel of the Prince of Peace and chaplain, to confirm a class of seven — only three of whom could be presented, however, owing to various causes — and to address the men later in the clubhouse; while Bishop Garland went to Camp Dix on July 5th, where fifteen were prepared and waiting to take the oath of allegiance to the King of Kings.

CLERGY SALARIES

Following action at the recent convention of the diocese, looking toward salary increase for the clergy, and asking consideration by vestries, letters received show the practical sympathy of the laymen with the clergy. More than half of those already heard from have made a decided increase, not merely among the smaller parishes, but also in some that are already giving large stipends — and this, too, although the average stipend in the diocese is well above that in other parts of the Church. Many more, with no meeting since the convention, have had no chance to take action.

SUMMER APPOINTMENTS

With the beginning of July many of the clergy have gone on annual vacation, although owing to war conditions the number is less than usual. In some parishes curates are in charge, while in others visiting clergy are officiating. Among the latter

class may be noted: Christ Church, Germantown, during July the Rev. W. T. Twamley, in August the Rev. D. E. Buzby. Grace Church, Mt. Airy, whose rector, the Rev. T. C. Cline, is at the front, the Rev. W. C. Rodgers, D.D., of St. Stephen's College, during July and August, the Rev. S. A. Caine taking charge in the fall. St. Philip's Church, West Philadelphia, the Rev. A. J. P. McClure, one-time treasurer of the General Clergy Relief. St. Andrew's Church, the Rev. George Rogers. Calvary Church, Germantown, the Rev. Gibson Bell in August. Holy Trinity Church, West Chester, the Rev. Martin Aigner, D.D. St. Michael's Church, Germantown, the Rev. R. J. Morris, curate of the Church of the Ascension, whose work is taken by the Rev. J. W. Cook. St. Luke's Church, Germantown, the Rev. John A. Carr. At the Prince of Peace Chapel, the Rev. C. H. Long.

COLORED CHURCHMEN OF SOUTH CAROLINA IN ANNUAL COUNCIL

THE NINTH annual council of the colored Churchmen of the diocese was held in St. Luke's Church, Columbia, S. C., June 26th and 27th. The spirit of Christian unity was the keynote of the meetings, and Baptist, Methodist, and Presbyterian ministers addressed the council. Bishop Guerry presided.

The session was begun with the Holy Communion, the Bishop being celebrant. At the morning sitting Archdeacon H. B. Delany, Suffragan Bishop-elect of the diocese of North Carolina, was presented and made a strong speech. As soon as Dr. Delany is consecrated he will give a part of his time each year to work among the colored people in South Carolina, in accordance with a resolution of the diocesan convention.

In the afternoon Archdeacon Baskerville made his annual address and report. His report marked material and spiritual progress in the colored churches, a great factor in this being the Archdeacon himself. Early in the session the delegates took action urging an increase in clerical salaries.

As a special order for the afternoon, The Church and the Camp was discussed, the Rev. E. S. Willett, volunteer chaplain, leading, and the Rev. Messrs. St. J. A. Simpkins and J. R. Jones following. At the evening service the Rev. George E. Howell preached a strong and moving sermon. On Thursday morning the Rev. K. G. Finlay, rector of Trinity Church, Columbia, who will soon leave for the front as a Red Cross chaplain, addressed the council on The Place of the Church in the New Order. Mr. J. Nelson Frierson then made a talk on Discipline. This was followed by a discussion on The Importance of Self-Help. The leader was the Rev. J. B. Elliott and the followers were Mr. Scotland Harrison and the Rev. Messrs. J. C. Perry and C. A. Harrison. Just before the close of the morning session the Hon. Richard I. Manning, Governor of South Carolina, addressed the council. He assured the assembly of his interest in the colored people and his desire that justice be done to all. The governor stated that coöperation and responsibility must rest with colored and white alike in working out the responsibilities that confront us. He also urged the leaders of the colored race to see that a high moral standard obtained among their people. The council was brought to a close on Thursday evening by addresses from Archdeacon Delany and Bishop Guerry.

The council convenes next year in St. Augustine's Church, Wedgefeld, on June 25th.

PLANNING FOR RELIGIOUS EDUCATION IN CHICAGO

Diocesan Board Foresees Crisis — Religious Instruction for Public School Children — Northern Deanery — In Memory of Bishop Toll — A Prisoner in Germany

The Living Church News Bureau }
Chicago, July 8, 1918 }

THE members of the diocesan Board of Religious Education and the officers of the several institutes of the diocese had a profitable meeting on Saturday, June 29th, when interesting work was proposed for the coming autumn. The members of the board, feeling that our Church schools are seriously crippled in leadership and teaching power, and that teachers are more difficult to find than ever, ask that the emergency be met in a prompt and statesmanlike way. As the nation provides officers' training camps to prepare leaders for her armies, so must the Church. We must not hesitate nor let the work go backwards. The board proposes that we fall heartily into the plan of the General Board for a "teacher training campaign" this fall. This will include:

(1) A training class in each parish and mission for new teachers and those who have not taught before.

(2) A monthly meeting of the staff (officers and teachers) of each school, for the discussion of the methods, problems, organization, etc., of the local school.

(3) Change the institutes into real schools, with meetings once a month for real study, discussion, and work. At the meeting there can be two periods:

(a) A general conference of the whole number to study pedagogy (the pupil and the teacher).

(b) Smaller group conferences for the study of special subjects.

"We believe that the Church is confronted by a crisis and that we are facing an opportunity for going forward which is seldom given to any people. It lies within our power to equip ourselves to meet this challenge if we will make the effort."

RELIGIOUS EDUCATION IN THE RURAL DISTRICTS

The school board of Geneva, Ill., where the Rev. F. Victor Hoag is priest in charge of St. Mark's Church, has given consent to dismissing the school children one hour a week next year for religious training. Their action is the result of a petition made in person by all the priests and ministers of the town. All religious leaders here, including the Roman Catholic priests and the Lutheran ministers, feel that a distinct step in advance has been made for the future religious educational policy of the Church and the nation, which would make parochial schools unnecessary, and help reclaim the public schools as true instruments in building up American democracy. Geneva is considered to be of the proper size to make this new experiment and to observe the working out of the plan. The whole scheme has been carefully developed, and a syllabus of the facts and the propositions made to the school board may be had from Mr. Hoag.

MEETING OF THE NORTHERN DEANERY

The Northern Deanery met at Emmanuel Church, Rockford, on June 17th and 18th. Eleven clergy were present. The preacher at the service on Monday evening was the Rev. Frank E. Wilson, chaplain at Camp Grant. Mr. Wilson outlined his work and also told of a course of studies in the

school for chaplains which, at the request of the Government, he is holding at Camp Grant for the chaplains now there. On the subject of the conferences, Current Moves and Signs of Church Unity, the discussion was general and interesting.

AFFECTING MEMORIAL SERVICE AT DOWNER'S GROVE

A touching memorial service for the late Bishop Toll was held at St. Andrew's Church, Downer's Grove (Rev. Hugh MacWhorter, priest in charge), on Thursday morning, June 27th, being the date on which the dear Bishop died three years ago. It will be recalled that Bishop Toll was returning from confirming his last class, numbering seven, at St. Andrew's Church, when he was stricken. This class made a corporate Communion in their parish church on the morning of the anniversary.

COMMUNICANT FROM NAPERVILLE A PRISONER IN GERMANY

At the end of the last week of June news was received by Mrs. F. A. Kendall, of Naperville, Ill., of the capture by the Germans of her son, Lieut. Julian Kendall, who is on the honor roll of St. John's parish, when recently he was leading a force of engineers against a German outpost. The report says that Lieut. Kendall, even though a prisoner, is alive and well. The report in brief of his capture says that early in the morning of May 25th Lieut. Kendall went out with his command on a reconnoitering trip across "No man's land" to determine the strength of the enemy outpost. Leaving his men near the front trenches of the German line Lieut. Kendall pushed farther ahead alone to reach the first line trench. While he was absent two bodies of Germans sprang out and attacked the American engineers, but were driven back. The engineers then drove ahead in search of their officer, but failed to find him. German prisoners captured a few days later said that Lieut. Kendall had been overpowered and made a prisoner, but was safe and uninjured. Lieut. Kendall is 30 years old and enlisted as an engineer on May 12, 1917, later attending the officers' training camp at Fort Sheridan and at Fort Leavenworth. He was commissioned on June 5, 1917, was sent to the front in September last, and had been assigned to his new command just four days before his capture. His father was the late Mr. F. A. Kendall, for many years vestryman and warden of St. John's Church, Naperville, and at one time mayor of the town.

AT THE UNIVERSITY OF CHICAGO

In a recent copy of the *Daily Maroon* of the University of Chicago it is written:

"The Episcopal Club held the last meeting of the quarter on Friday and drew up a constitution and elected officers for the year. Under the new constitution the name of the club has been changed to St. Mark's Society and St. Mark adopted as the patron saint. The collect for his day will be used at the meetings."

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King has published a little pamphlet composed by the Rev. Herbert W. Prince, rector of the Church of the Epiphany, under the caption of *A Valuable Aid to Every Rector, Without Cost*. The order of the Daughters of the King is defined as an order of women in the Episcopal Church who are

pledged to personal service, loyally given, and without pay. Is it not a matter of wisdom, is the question asked the clergy, to use this order of women for the development of the work of the parish and neighborhood? There follows for the information of mid-city parishes a list of the activities of the local chapter at the Epiphany. Members—

Conduct Bible classes for women.

Have workers at railway stations to meet women and girls traveling alone.

Visit children in orphan asylums.

Visit jails and read to prisoners.

Visit hospitals with altar flowers.

Visit homes of poorer people with flowers.

Conduct a boarding house for women attending university.

Conduct milk depot for infant welfare work.

Have charge of mission Sunday school.

Conduct study class in missions.

Support girl in school in China.

Support missionary in China.

Lead noon-day meetings during Lent.

Endow a room in hospital.

Have representation in each local institution.

Endow pew in church and use same as a welcome for strangers.

Work in settlement house.

Collect clothing for homes and hospitals.

Entertain each new confirmation class.

Have a hospitality committee who welcome strangers at church services.

Following this is a brief account of the history of the order and its work.

A CORRECTION

In last week's letter the Rev. F. R. Godolphin was given by inadvertence a title to which he does not lay claim—that of chaplain of the One Hundred and Forty-first Infantry. The Rev. Marius Chatignon is chaplain of that regiment.

H. B. GWYN.

DEATH OF REV. EDWIN WICKENS

THE Rev. EDWIN WICKENS, for thirty-two years a priest of the diocese of Dallas, passed away at All Saints' Hospital, Fort Worth, Texas, of which for nearly five years he had been the titular chaplain, on the evening of July 4th, at the age of 79. After a mortuary Eucharist in St. Andrew's Church on Saturday morning the 6th, celebrated by Bishop Moore, assisted by the Fort Worth clergy, the body lay in state with vested clergy of the diocese standing as guards of honor, until 11 o'clock, when the burial service was said by Bishops Garrett and Moore, assisted by the Rev. Messrs. E. H. Eckel and F. T. Datson. Interment was made in Mount Olivet Cemetery, Fort Worth, six of the Dallas clergy acting as pallbearers.

Mr. Wickens was the second child of Edwin and Jane Wickens of Walworth, Surrey, England, where he was born June 30, 1839. After serving for a time as missionary of the Church of England in South Africa, Mr. Wickens came to America and was ordained deacon by Bishop Quintard of Tennessee in 1870 and priest by Bishop Gregg of Texas in 1875, whose general missionary he was for several years. He was preëminently a pioneer missionary and builder of churches, and his name is associated with Denison, Shermon, Cuero, Groesbeck, Rockdale, Fort Worth, Decatur, Weatherford, Round Rock, Taylor, Buffalo, Pennington, Georgetown, and many other Texas towns and villages, in several of which he held the first services of the Church, in some of which he built churches, and in a few of which he served for years at a time as missionary in charge. He was the founder of the parish of the Incarnation,

Dallas, and its minister for eleven years from 1886 till it became a parish, whereupon he started All Saints' Mission, Dallas, and served it for thirteen years. For some years he was president of the Standing Committee and a deputy to the General Convention. He had lived in Fort Worth since November, 1912. He is survived by an unmarried sister at Hullborough, England, and an invalid daughter in Austin, Texas.

CONSECRATION OF GRACE CHURCH, THE PLAINS, VA.

A MOST IMPORTANT event among the country parishes of Virginia was the consecration of Grace Church, The Plains, Va.—a beautiful and ideally appointed church of massive stone construction—on Friday morning, June 28th.

The day of consecration was all that the happy hearts of the congregation could wish. In spite of busy harvest-time, every seat was occupied and extra chairs filled the side aisles. The bishops and clergy attending the auspicious service were: The Rt. Rev. Robert A. Gibson, D.D., Bishop of Virginia, the consecrator; the Rt. Rev. William Cabell

marched up the aisle to their places. The instrument of donation was then read by Mr. A. Walton Fleming, registrar of the vestry, and handed to the Bishop by Mr. James R. Foster, senior warden. The Bishop then read the proper prayers of consecration, when the sentence of consecration was read by the Rev. Dr. Woodward, rector of the church. Morning Prayer followed with the Holy Communion, Bishop Gibson being the celebrant. The sermon by Dean Green was preached from the second verse of the 63rd Psalm and was eloquent in its splendid uplift and inspiration.

This wonderful service was brought to a close by Bishop Gibson with a prayer for the country and the forces at the front, and the final collect of the consecration office, followed by the benediction. Members and friends from the churches at Warrenton, Leesburg, Millwood, and other churches near by, with representatives from Alexandria and Richmond were present, as were friends from other churches of Christ in the vicinity.

This noble parish church, succeeding a frame building consecrated by Bishop Meade in 1855, was designed by Mr. Irwin Fleming, a well-known architect of Washington, D. C., who has spared no pains to make it

America is glad and proud to bear her part. Virginia is glad and proud to maintain her historic Church lineage and polity. Virginia rural life is glad and proud to share equally with urban life its claim to steadfast Church loyalty and love."

DEATH OF REV. W. T. FORSYTHE

THE REV. WILLIAM T. FORSYTHE, priest in charge of St. John's Mission, Southwest Harbor, Maine, and of adjoining missions, entered into his rest at the rectory, Southwest Harbor, on June 28th, after an illness of several months. Had he lived until July 11th, he would have been 58 years old.

Mr. Forsythe was born at Chelmsford, England, and was a graduate of St. Augustine's College, Canterbury. He was ordained deacon at Quebec, Canada, in 1883, and the next year was advanced to the priesthood. His first parish was Sandy Beach, Gulf of St. Lawrence—where he married—and he was rector of Stomstead, Province of Quebec, from 1886 to 1898. In the latter year he removed to Middlebury, Vt. While there he had charge of East Middlebury, six miles away, and built a church at Shoreham, twelve miles in the opposite direction. In 1907 he went to St. Matthew's, Enosburgh Falls, in the same diocese, with charge of Enosburgh Centre. While there he repaired and re-opened for regular ministrations the church at East Concord. Three years later he went to St. Anne's Church, Richford, Vt., and in addition to that cure had charge of missionary work in the vicinity. He served on various committees in the diocese of Vermont, and was twice a delegate to the General Convention.

In 1914 he accepted an appointment to the mission of St. Andrew's-by-the-Lake, Seal Cove, Mt. Desert, Maine, where he soon erected an attractive little country church, and put the mission, which was a new one, on a sound basis. Residing in Southwest Harbor, some six miles distant, where a rectory had been provided, he instituted services there and also on Gott's Island, where last summer a chapel, known as St. Columba's, which had been built by him, was consecrated. Another memorial to his missionary zeal is a church at Southwest Harbor, practically completed at the time of his death.

Firm as a rock in his faith, and a conservative High Churchman, Mr. Forsythe was a man of the highest character. He loved the Church, and undoubtedly shortened his days by his disinterested devotion. It is the testimony of a brother priest who had known him for many years, that "perhaps his greatest gift, next to a firm faith, was the warm-hearted and natural way in which he went out to his fellows and won their esteem. He did not hesitate to 'reprove, rebuke, and exhort' individual wrong-doers, but that privately, and in so loving a way as to win many to a better life." The feeling in the community where he passed his closing years is that there has never been a member of it who has exerted an influence comparable with his. At the time of his funeral every shop in Southwest Harbor was closed, and a remarkable attendance of men testified to the impression he had made.

The last rites except those of the committal were held in Southwest Harbor on June 29th, the Bishop of Maine being in charge. There was an early requiem in the presence of the body, the Bishop celebrating, and the family receiving Holy Communion. The Rev. Messrs. W. E. Patterson, M. Lloyd Woolsey, an old friend of the deceased, and Charles F. Lee of Northeast Harbor, assisted the Bishop. The remains were taken to



GRACE CHURCH AND PARISH HALL ANNEX, THE PLAINS, VA.

Brown, D.D., Bishop Coadjutor of Virginia; the Rev. Berryman Green, D.D., Dean of the Virginia Theological Seminary, the preacher for the day; the Rev. Edmund Lee Woodward, M.D., rector of Grace Church; the Rev. J. J. Norwood, a former rector; the Very Rev. Archdeacon Neve of the Blue Ridge Missions, Virginia; the Rev. Prof. S. A. Wallis, D.D., of the Theological Seminary; the Rev. Messrs. E. B. Burwell, A. Stuart Gibson, Conrad H. Goodwin, Robert A. Goodwin, and the Rev. W. G. Pendleton, Dean of the Piedmont convocation, all clergy of neighboring churches in town and country. Every one of these took part. The Rev. Messrs. B. D. Chambers and Wilfred E. Roach, also present, but unavoidably delayed, took seats in the congregation. The Rev. John McGill, D.D., a former rector of Grace Church, living in the vicinity, though too unwell to be present, sent a message of greeting, and similar messages were received from over fifty of the clergy and representative laity in Virginia and neighboring dioceses.

The impressively beautiful service began with the procession of bishops and clergy, the bishops leading, from the vesting-room, through the open air to the front door of the church, where Bishop Gibson symbolically knocked three times. The door was opened by Mr. Edward C. Turner, the junior warden, the rest of the vestry standing by. The procession then entered, the bishops and clergy repeating the 24th Psalm as they

a peculiarly fine example of Early English rural Gothic architecture of the thirteenth century—a massive tower surmounted by a truncated spire from which rises a copper Celtic cross. The interior is fine and well-proportioned, finished in dark English oak. The holy table of Indiana limestone is of chaste dignity, resting upon pillared columns of the same material. Attached to the church is a large and commodious parish house also built of stone, well-appointed, and adapted equally to Sunday school and social uses.

This remarkable rural parish church with its proper buildings was commenced only two years ago under the splendid leadership of its present rector, Dr. Woodward, supported by a loyal vestry and a people "with a mind to the work", as an enduring witness in stone of what things can be wrought under God, where devoted hearts are united in His service. It should be stated that a unique feature of this church, the first, we believe in Virginia, is the pool for the immersion of those who desire this form of baptism, in addition to the font for pouring water on the candidates, testifying to these two early methods allowed by our rubric.

From the many letters of congratulation received we can only quote that sent by the Presiding Bishop:

"A wonderful unification of the English-speaking races is taking place. The war urges it on. The English Church with its English Bible, and English Book of Common Prayer, has helped to prepare the way.

Canada for interment. Besides his widow, Mr. Forsythe leaves three sons and two daughters.

GIVING INSPIRATION TO LAYMEN

NOTWITHSTANDING the great demands the war is making, writes Walter Miller Kalme, corresponding secretary of the Brotherhood of St. Andrew, the Brotherhood finds that men continue to be interested in the normal work of the Church and are ready to assume responsibilities in the parish. Sometimes a hesitancy to take up definitely religious work is encountered, but this by no means should be interpreted as indifference to the Church's appeal. It has been the experience of Brotherhood secretaries that this hesitancy is due to a feeling of unpreparedness.

At the invitation of the rector, the writer recently met with about thirty men of Trinity parish, Pottsville, Pa. Representative business men, they were most cordial and hospitable, but they wanted to be "shown". Given insight into a definite method for training and instructing men in lay work, they were at once eager to form a probationary chapter. When this same plan was presented to the Church Conference of the diocese of Harrisburg at Eagle's Mere, a half dozen rectors asked the secretary to meet with groups of men in their parishes.

A day or two later, at Trinity Church, Williamsport, the rector had brought together about seventy-five men prominent in the community, among them the mayor and ex-mayor of the city, all members of Trinity parish. Here the Brotherhood man had a most impressive experience. The Brotherhood of St. Andrew is made up of small parish units of carefully picked men. While it was a privilege to be a part of such a splendid gathering, with no little concern the secretary faced them with an appeal that should be given to only a limited number of men. An appeal was made for a dozen men to band themselves together as the rector's aids in the spiritual work of the parish.

The meeting was brought to a close. About a dozen men seemed unwilling to go. Suddenly, as if born of inspiration, one of these suggested that we all go into the little chapel. Almost unconsciously we found ourselves in the dimly lighted sanctuary, where the rector appeared in cassock at the altar rail. After a moment of meditation we were led in a simple but wonderfully affecting and satisfying intercession.

It had stormed all evening. Outside the rain was being driven along in torrents. But so complete was the sway of something without ourselves that inside there was an indescribable calm.

CONSECRATION OF EMMANUEL MEMORIAL CHURCH, CHAMPAIGN, ILL.

ON A BEAUTIFUL morning, in the presence of a congregation which packed the church to its full capacity, Emmanuel Memorial Church, Champaign, Ill., was consecrated on June 26th by the Rt. Rev. Granville H. Sherwood, D.D., Bishop of Springfield. The Bishop was assisted by the rector of the parish, the Rev. George P. Hoster, D.D., the Rev. J. G. Wright, the Ven. John C. White, the Rev. Messrs. John M. Page, William Baker, William H. Tomlins, F. J. Compson, John T. Lillard, Jr., of the diocesan clergy, and A. E. Selcer of the diocese of Chicago.

The vested choir of men and women led by crucifer and flag bearer entered the church singing Hymn No. 493. The Bishop preceded by his chaplain and attended by the clergy, knocked at the west front door and was

admitted by the wardens and vestry, who escorted the procession up the aisle. After the procession had reached the sanctuary and the Bishop had taken his seat, the deed of gift and instrument of donation were presented and read by the rector. The church was consecrated after the form set forth in the Book of Common Prayer, after which the sentence of consecration was read by Mr. Dan G. Swannell. Morning Prayer was said by the Rev. William Baker and the Rev. W. H. Tomlins. The lessons were read by the Rev. F. J. Compson. The Bishop celebrated the Holy Communion, assisted by the Ven. John C. White, epistoler, and the Rev. J. G. Wright, the gospeler. The sermon was preached by the rector, the Rev. George P. Hoster, D.D., at the special request of the donors.

The church, chapel, and parish hall were built and paid for by Dr. and Mrs. John L. Polk and given in memory of their three sons. Cram & Ferguson of Boston, Mass., are the architects and A. W. Stoolman of Champaign was the builder. The new organ is the gift of the men's club and women's guild. Almost all the furnishings except the altar and the pews, which are from the old church, are new and are memorials.

The church, built of dark pressed brick, trimmed with buff Bedford sandstone, is of pure Gothic. A great square battlemented tower rises from the center of the nave. The transepts form the chancel on the east, the chapel, which seats about fifty, on the south,



EMMANUEL MEMORIAL CHURCH, CHAMPAIGN, ILL.

the organ chamber and console pit, and sacristies on the north. The sanctuary of the chapel is made by an apsidal tower and a handsomely carved column divides the chapel from the nave. A triple lancet window with delicate stone mullions is placed in the east and west ends of the nave. The west window is already placed by Mr. and Mrs. Polk in memory of the three sons in whose name the whole church and parish hall is given. On the north wall of the nave and over the donor's pew is a bronze tablet bearing the inscription:

"To the Glory of God
in Memory of
CICERO JUSTICE POLK,
ROBERT COLLINS POLK,
JOHN LUTHER POLK."

The interior woodwork is of very dark oak, almost black. There is a high vaulted ceiling with oak beams. The nave, long and narrow, with a single center aisle, gives the impression of great distance. The organ console is in a pit on the north side, while the organ is set in a chamber high up on the same side, only the show pipes being visible from the nave. There is a priest's sacristy and working sacristy under the organ chamber and a hall opening into the parish house. The parish house, though not large, is very complete and up to date, with a spacious stage at one end and a gallery at the opposite, a kitchen, pantries, and toilets. The wood trimmings match those of the church.

The rectory, of the same material and adjoining the parish house on the north, is a two-story, basement, and unfinished-attic house, with two bath-rooms, pantries, plenty of clothes-closets, well lighted and ventilated, and finished in hard wood. The entrance to the rectory is from the close. The whole plant is electric lighted and will be heated by city heat.

The diocese of Springfield congratulates and rejoices with the Rev. Dr. Hoster and the vestry and people of Emmanuel Memorial Church on the beautiful gift, the first of the kind ever given within the diocese.

After the ceremonies the Bishop, visiting clergy, and officials of the Church were entertained at luncheon at the Champaign Club.

INDIAN CONVOCATION OF DULUTH

THE ANNUAL Indian convocation of the diocese of Duluth was held at Bena, Minn., on the 2nd and 3rd of July. About one hundred and fifty Indians, men, women, and children, were in attendance, with Bishop Morrison and five other clergymen.

Proceedings opened with morning prayer in the Chippewa language and a sermon by the Rev. George Backhurst, interpreted by the Rev. C. T. Wright. At 2:30 a children's meeting was conducted by Mrs. Parshall and at 4 o'clock a woman's meeting, conducted by Miss Pauline Colby. Both these ladies are missionaries to the Indians in the diocese, the former at Cass Lake and the latter at Onigum. At 5 o'clock a united meeting was held outside the church under a leafy bower erected by the Indians. The superintendent, the Rev. George Backhurst, presided, and the Bishop gave an admirable address, interpreted by Julius Brown, Indian secretary of the convocation. At 8 p. m. evening prayer was said in the Indian language by the Rev. C. T. Wright and the sermon was by Bishop Morrison. After the service the Indians remained until nearly midnight singing hymns.

At 10 a. m. on the 3rd the Bishop celebrated the Holy Communion assisted by the Rev. George Backhurst, the epistle and gospel being read by the Indian clergy, the confession and Lord's Prayer being also said in the Indian tongue. At noon a picnic dinner was provided by the Bena Indians, the principal item on the menu being a splendid fish chowder. Notwithstanding the long tables it required three sittings to feed the large crowd. During the third sitting the clergy and the heathen chiefs, who had been invited to the dinner, withdrew to a shady nook and held a council. The superintendent spoke to the heathen, interpreted by Julius Brown. After each of the Indian clergy had spoken one of the chiefs, acting as spokesman for the rest, replied, eloquently commending the good work of the Episcopal Church among his people. A notable difference was seen in the attitude of the heathen Indians this year. Last year they hung their heads and had little to say in return. This year the clergy's utterances were received with many "ho ho's" (Indian applause), and they laughed heartily when a joke was made. Furthermore, the speaker in reply not only thanked the clergy for their good works, but advised all Indians to be baptized and become Christians!

Another meeting for the children and women was held in the church, addresses being given by the Rev. George Backhurst and Mrs. Manypenny.

The closing service was held at 8 p. m., the Rev. George Smith preaching. The superintendent then gave an address on The Ministry, especially dealing with the office and work of lay readers, three of whom had been

appointed by the Bishop at the morning service.

The convocation will meet at Cass Lake next year.

Letters were sent to the Rev. Fred Smith and the Rev. W. K. Boyle respectively; to the former with love and best wishes on his retirement after forty years' faithful work; the latter, who has enlisted and will shortly sail for France, with sincere prayers and hopes for speedy victory and safe return.

ONE DAY'S INCOME PLAN

ON JULY 6TH the One Day's Income Plan Fund totaled \$62,000, a figure reached in a month's less time than last year. The response is steady and many gifts have grown in size.

A prominent Southern business man, sending \$100 as a special thankoffering, closes his letter with: "Hoping God will humble the peoples of the Allied Nations and cause them to put their trust in God and prayer, and not entirely in our resources and might, and then give us victory and a permanent peace of nations."

The district of North Dakota has brought joy to the Church Missions House by requesting that its apportionment be increased twenty-five per cent. for the current year. This is the third missionary jurisdiction which has voluntarily increased its apportionment goal this year.

MEMORIALS AND GIFTS

CHRIST CHURCH, Toms River, N. J. (Rev. Charles H. Holmead, rector), has received a handsome solid silver chalice and paten as a memorial to Caleb Falkenburg, for many years a vestryman of this church, and a processional cross in memory of Laura A. Schureman. Both gifts were presented by Mrs. Caleb Falkenburg, the Gorham Company being the makers.

ST. JOHN'S PARISH, Camden, Arkansas, has recently become possessed of a valuable building in a desirable locality, which will be remodeled into a parish house and rectory memorial to Col. and Mrs. C. H. Stone, for many years leading members of the parish. The purchase was made possible by the generosity of the Stone heirs, who deducted \$1,000 from the cost. The church has received from Bishop Winchester two fine windows of stained glass, which were reserved from the sale of St. Agnes' Church, Morrilton. One of these is a memorial of the Rev. Wm. C. Stout, the first clergyman of the Church to visit the parish. A roll of honor hangs in the vestibule in a mahogany frame given by Mr. J. W. Scott, a friend of the parish.

CONNECTICUT

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

Retirement of Rev. J. W. Bradin—A Working Circle—Memorial Service—Conference on Rural Church Work

THE REV. JAMES WATSON BRADIN, rector of St. John's Church, Hartford, for thirty-six years, has tendered his resignation and will retire from the active ministry. The resignation was accepted at a meeting of the parish on June 28th, and the Rev. William T. Hooper, assistant minister for the past year, was elected rector. Mr. Bradin was born in Burlington, N. J., and received his education under the direction of his father, the late Rev. James W. Bradin. Graduated from the Berkeley Divinity School, he received his master's degree from

Trinity College in 1886. He was called to the rectorship of St. John's Church early in 1882, entering upon his work May 21st that year as the seventh rector. He served as chaplain to the Legislature in 1889; was elected chaplain of the first company, Governor's Foot Guards, in 1882, which position he held continuously until 1908. He has been chaplain for twenty-nine years of the Hartford Retreat. He has also held many other positions of honor in the city of his adoption.

AN INTERESTING work being carried on weekly in the parish house of St. John's Church, Hartford, is known as St. John's Working Circle for France and Her Allies. The circle numbers at present thirty members and devotes itself chiefly to making hospital garments and supplies other than surgical dressings. Since organization about a year ago more than three thousand much-needed articles for the wounded in France have been made.

AN IMPRESSIVE service was held in St. James' Church, Farmington, on July 1st, in memory of the late Lieut. James Palache, who recently died in France from wounds received in action. The service was opened with prayer by Bishop Brewster, which was followed with music by a quartette and an address by the Rev. Edward L. Parsons, D.D., of Berkeley, California. Dr. Parsons used as his theme the value of the sacrifice made by the young men of the allied nations. A gold star has been placed on the service flag of the church in memory of Lieut. Palache.

THE FOURTH annual Conference on Rural Church Work of all denominations was held at the Berkeley Divinity School during the last week of June. The school has furnished quite a number of dormitory rooms, so that ample accommodation can be had during vacation time for about thirty men. Those attending were so delighted with the accommodations and hospitable reception that they abandoned the plan of meeting in different sections and voted unanimously to come to Berkeley again next year. Bishop Brewster gave a scholarly and prophetic address on The Church after the War. Suffragan Bishop Acheson also attended. A helpful session was on Hard Sledding in Connecticut. The Rev. George B. Gilbert, an alumnus of the school, was made chairman of the committee on arrangements for next year.

THE NEW St. John's Church, Washington, consecrated by Bishop Brewster on May 29th, replaces the old church built by John Davies, Jr., in 1794. Costing \$38,000, and used for the first time on Easter Day, it is built in cruciform style of stone from a nearby quarry. The floors are laid in brown tiles and the windows are of rolled cathedral glass of a lemon color. The new church has every modern convenience of heating, lighting, and water supply, and beneath it are well-equipped Sunday school and parish rooms. The Rev. Theodore Mount Peck has been rector since October 1, 1905.

DURING recent months a number of improvements have been made to the fabric of Trinity Church, Brooklyn. The platform on which the altar stands has been extended forward six inches and a quartered oak credence made by Geissler has been placed in the sacristy. A room in the rectory, known as the "chapel", has been fitted up with altar and pews, and is now one of the most churchly chapels in the diocese. Every night the bell in the tower is rung and a service of intercession read in behalf of the Brooklyn boys and others in national service.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Material Betterment

THROUGH THE generosity of Mr. Dudley G. Roe, a prominent layman of Church Hill parish, the rectory is being repaired and a new system of plumbing installed. The Rev. Douglas I. Hobbs will assume the rectorship on July 15th.

FOLLOWING a special appeal for the missionary work of the Church, St. Paul's Church, Centerville (Rev. J. D. Cummins, rector), has paid more than \$500, with an apportionment of only \$200. St. Paul's has become the ranking parish in the diocese for missionary work. The Rev. Mr. Cummins has also been appointed county chairman for the Maryland Workshop of the Blind and will conduct the campaign for that institution.

ST. PETER'S PARISH, Salisbury, as a result of the every-member canvass, has increased its offerings fifty per cent. and has also made a substantial increase in the rector's salary.

GEORGIA

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

Independence Day

INDEPENDENCE DAY in its present, past, and future significance was the theme of an address by Bishop Reese at a patriotic service in Christ Church, Savannah, on July 4th. Attended by citizens of all creeds; it was a thoroughly American service, dignified and beautiful, making a profound impression. Confederate veterans sat on the left and officials and representatives of other organizations on the other. Bishop Reese, Bishop Osborne, the Rev. John D. Wing, the Rev. W. T. Dakin, and the Rev. S. H. McGlohn conducted the service of morning prayer. Bishop Reese took "The Lord God omnipotent reigneth" as his text, reminding the congregation that the hour was one for prayer, with belief in a God who concerns Himself in human affairs and whose purpose is to be sought.

America, he said, should look back upon the first Independence Day in no spirit of pride or boastfulness but with grateful hearts for a freedom that was possible of achievement only because the ideals of freedom were everywhere leavening the hearts of men and because here, in a new, fresh, untried country, were youth and strength which could bring these ideals to fulfillment. Long before the American Revolution, he recalled, England's own belief in democracy had been declared, and the first fruits of this declaration were realized in the American colony after a war that we may now look upon as a civil war between brothers, rather than as a war against a foreign enemy. That America, blest with such freedom, has failed to appreciate her obligation to the rest of the world and has believed it possible to live in selfish isolation, enjoying the benefits of democracy and recognizing no debt to nations less fortunate, has been, he held, a mistake too long made and a misinterpretation of the principle enunciated by Washington when he advised against entangling alliances.

If America has now awakened from this dream and is making a restatement of the doctrines of liberty and justice by allying herself with those other nations fighting to make them prevail, it is an earnest, he said, of a future in which America will no longer live to herself alone, but will be one of the brotherhood of all free nations.

IOWA

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

Flags Blessed

ON THE Sixth Sunday after Trinity, at an interesting service in St. Mark's Church, Des Moines, a beautiful silk flag for use in procession was blessed in memory of Miss Nettie Kliengbeil. A service flag was also blessed and hung in the sanctuary, and another American flag, presented by the Woman's Relief Corps of the G. A. R. for use in the parish house, was received and blessed.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A New Rectory

THE CHURCH OF THE GOOD SHEPHERD, Ruxton, has recently added to its equipment a new rectory adjoining the church and including an acre of ground. The rectory is attractive, comfortable, up-to-date, and well located. The church has now a beautiful group of buildings and is doing a constructive work in this attractive and growing suburb. The priest in charge, the Rev. William O. Smith, Jr., now settled in the new rectory, has just dedicated a service flag containing fifteen stars.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Deaths—Churchman "Drafted" for Candidacy

FRIENDS of George E. Copeland, veteran deputy to General Convention, will be shocked at the intelligence that his daughter, Miss Clara E. Copeland, was struck and instantly killed by an automobile on the evening of July 2nd. She had spent the evening as a hostess at a club for soldiers and sailors; and, returning late in the evening, was crossing Grand avenue at the corner of Nineteenth street in front of her home, when a reckless and probably drunken driver of an automobile crashed into her and speeded away without stopping. Happily he was followed and placed under arrest. Miss Copeland's death is especially a shock in the Cathedral congregation, where she was among the most efficient workers in the Cathedral activities, and especially in the Red Cross, the Woman's Guild, the Girls' Friendly Society, and in missionary work. She was also a "Red Cap" in the main work room of the Red Cross, where she was an indefatigable worker. Always bright and cheerful, she was popular everywhere and was among the most valued workers in the club for soldiers and sailors arranged under the auspices of the Little Theater, which was the scene of her last working moments. The funeral service was held at All Saints' Cathedral on Saturday.

Mr. Copeland, her father, has sat in every General Convention since 1886 with one exception, and is well known to the deputies of many years' standing. He has served for many years as a member of the Committee on Prayer Book in the House of Deputies. He is also secretary of the Standing Committee of the diocese and a member of the Cathedral chapter.

THE DEATH of Dr. Albert W. Myers, a vestryman and treasurer of St. Paul's Church, occurred from pneumonia at his home in Milwaukee on the evening of July 2nd. Dr. Myers was a leading Churchman in the city and diocese and his loss will be greatly deplored by his many associates. He has for several years been a member of the Church Extension Board of the diocese and had frequently been a member of the diocesan council. He was at one time president of the Church Club of Milwaukee. Dr.

Myers was greatly interested in child welfare work in Milwaukee and devoted many hours of service regularly to that work. The burial service was conducted on Friday at St. Paul's Church by the Rev. George W. Schroeder, assisted by Dean Lathrop and the Rev. E. L. Tiffany.

CHURCHMEN will learn with interest that at a great meeting of citizens held last Monday evening for the purpose of "drafting" proper men to run for congress from the two districts comprised within the limits of Milwaukee county, Herbert N. Laffin was chosen to make the contest for the Republican nomination in the fifth district. Mr. Laffin has long been a deputy to General Convention and a member of the Standing Committee of the diocese and is always among the foremost in civic and patriotic as well as Church work. He has served as president of the local branch of Sons of the American Revolution.

The meeting itself was unique in American politics. The result of a spontaneous uprising against the present representatives of the Milwaukee districts in Congress, Messrs. Cary and Stafford, both of whom voted against the declaration of war, a "Patriotic Congressional League" has been formed. The Wisconsin primary law makes fusion impossible and compels the use of the party labels with separate candidates on each. In these districts, in which a pro-German propaganda masquerades as socialism and combines the strength of socialists, of German sympathizers, and of anti-war and weak-American forces, a divided note of the patriotic element constitutes a public danger. This league therefore arranged a meeting comprising men of any party who favor the active prosecution of the war, adopted a platform to be offered in identical form to both Republican and Democratic candidates, and drafted suitable men to run for nomination on both party tickets in both districts. Thus each voter helped to place four different men in nomination, each of whom, however, is pledged to withdraw before the final election if requested to do so by the executive committee in order to prevent a three-cornered contest. Each of these selected candidates must first win against other candidates in his party primary, however, including the present incumbents of office.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

A Memorial Service

A SERVICE in memory of Lieut. George A. Ball, who was killed in France on the morning of June 6th, was recently held in St. Paul's Church, Monroe, being conducted by the Rev. W. H. Ball, father of the deceased officer. Lieut. Ball went out from Monroe and was well known and beloved throughout the community. The offering at the memorial service was donated to the Armenian and Assyrian Relief Fund through THE LIVING CHURCH.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Diocesan Clericus

ON THE Feast of the Nativity of St. John Baptist the annual meeting of the clericus of the diocese was held in St. James' Church, Kent. After the Holy Communion, at which the Rt. Rev. L. H. Wells, D.D., was the celebrant, the clergy met in the rectory and reelected the following officers for the coming year: The Rev. Frederick T. Webb, D.D., president; the Rev. Rodney J. Arney, vice-president; the Rev. W. J. Getty, secretary and treasurer. The follow-

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ing programme was accepted for the year: September 30th, Archdeacon Hilton will give a paper on The Problem of Pain from the Modern Point of View; October 28th, the Rev. R. F. Hart, Science, Evolution, and God's Providence; November 25th, Bishop Keator, The Church and Modern Thought—The Ministry; December 30th, the Rev. Chas. Y. Grimes, The Church and Modern Thought—The Creeds; January 27th, the Rev. W. H. Bliss, The Church and Modern Thought—The Sacraments; April 28th, the Rev. F. R. Bateman, The Church and Modern Thought—Ritual; May 26th, the Rev. R. J. Arney, The Church and Modern Problems; June 30th, the Rev. S. H. Morgan, Immortality and Spiritualism.

OREGON

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

War Service in the Spruce Camps

BY APPOINTMENT of Bishop Sumner, the Rev. John D. Rice, general missionary, becomes a volunteer chaplain of the Church in the spruce camps in the Yaquina Bay region, where several thousands of enlisted men are getting out the spruce. He took up his residence at Newport on July 1st and will spend three months in the work. Bishop Sumner recently made a tour of the camps, making ten addresses and bringing cheer to the men, who felt that they were deprived of the great opportunity of fighting and placed in what they considered a rather ignoble rôle of doing mere manual labor. They took an altogether different view of the matter when the Bishop showed them the vital character of their work, and the great part which the airplanes, for which these men are providing spruce under the greatest difficulties, will play in deciding the war. The Bishop also plans to appoint a volunteer chaplain to work from Seaside as a center.

PORTO RICO

C. B. COLMORE, Miss. Bp.

The Submarine Menace—Flags Dedicated

AMONG THE passengers on the ill-fated *Carolina* submarined off the coast of New Jersey were some of our own Church family. Mr. and Mrs. Arthur Mitchell, whose house in their absence the Bishop's family occupies, were among the rescued. They with two children were picked up by the schooner *Eva Douglass*.

THE CHURCH OF ST. JOHN THE BAPTIST, San Juan, at a recent patriotic service dedicated two flags; one the American flag, in memory of Mrs. Ralph Sniggett, a faithful communicant who recently died, who had loaned the flag to the church; the other a service flag bearing nine stars.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

International Patriotic Service

ON THE Sunday after the Fourth of July the international patriotic service which created such an impression at St. Paul's Church, Peoria, last year, was repeated. The processional was the *Battle Hymn of the Republic*. Boy Scouts carried the flags of the allied nations, and drummers preceded the choir. The flags were presented in order and at the presentation of the American flag the *Star-Spangled Banner* was sung. The flags were then grouped while two verses of the hymn, *Through the Night of Doubt and Sorrow*, were sung. The rector, the Rev. H. L. Bowen, preached on the text, "I saw a new heaven and a new earth." A large number of officers and men from the two cantonments at Peoria were present.

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The Rev. Mr. Bowen is chairman of the British-Canadian Recruiting Mission at Peoria. Its work has been very successful and much indirect good has also been accomplished.

SOUTH CAROLINA

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

Bishop Guerry Goes to France

BISHOP GUERRY will leave for the front in France about the middle of July. He goes as a special preacher under the Y. M. C. A., and expects to be absent from the diocese for six months. The Standing Committee will carry on the business of the diocese and nearby bishops will confirm in South Carolina during Bishop Guerry's stay overseas.

SOUTHERN FLORIDA

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

Colored Mission Raises Considerable Building Fund

THE NEW St. James' Church, Tampa (Rev. E. Irvine Georges, priest in charge), now about completed, makes a great addition to the churches in the district. The work, begun in January, came to a standstill during Lent on account of lack of funds. On Palm Sunday Bishop Mann promised the congregation \$500 on condition that they raised \$400. The priest divided the congregation into two armies on the 5th of May and asked each army to return on the 2nd of June with not less than \$200 each, and further stated that the army which fell beneath the other would have to stand the expenses of the annual reunion and supper. On the day appointed the White Rose Army reported \$714.75 and the Red Rose Army \$500.50. Besides, the priest received donations from friends and churches, North and South, which amounted to \$153.43, making a total of \$1,368.68. In this effort wonderful sacrifices were made. The walls need now about five days' work to be protected from the weather until another effort can be made to put on the roof. One hundred and fifty dollars will do this. The congregation has raised and expended on the building, as far as it has gone, \$4,000.

VIRGINIA

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

Annual Services at Little Fork Church

LITTLE FORK CHURCH (Colonial), Oak Shade, in St. Mark's parish, Culpeper county, was opened on the Fifth Sunday after Trinity for the annual services. These were held at 11 A. M. and 3 P. M., the Rev. Henry Townsend Scudder, of New York, preaching morning and afternoon. Large congregations well filled the old church, for it holds a big place in the hearts of the community and this annual meeting for worship and social cheer is always well attended. The church has been put in good repair. Monthly services are held here all summer and the rest of the year in St. Mark's Chapel, Rixeyville, by the rector of St. Mark's parish.

WASHINGTON

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

St. Alban's Honor Roll

ST. ALBAN'S SCHOOL, the National Cathedral School for Boys at Washington, D. C., has made an honorable record in giving its sons to the country's service. Of seventy-seven graduates, thirty-seven are definitely

known to be in active service, and also a number of non-graduates. The first to give his life for the cause was Lieut. Peyton Conway March, Jr., son of Brig.-Gen. Peyton C. March, chief of staff of the army. At St. Alban's March was a star athlete. He was graduated in 1915 and entered Lafayette College, leaving there to enter an aviation school at Hicks, Texas, where he received his commission two weeks before his death in an airplane accident. He was twenty-one years old. Lieut. Jesse Morse Robinson was graduated from St. Alban's in 1912. He was trained at Plattsburg and assigned to the Coast Artillery. On June 1st he died in France from illness, aged twenty-four years. Carrol G. Page, graduated from St. Alban's in 1913, was assistant paymaster on the missing U. S. S. Cyclops. The past year has been the most successful in the history of the school.

WEST VIRGINIA

WM. L. GRAVATT, D.D., Bishop

A Silver Jubilee

THE REV. B. M. SPURR has been for several years Archdeacon in charge of practically all the institutional work of the diocese, and will soon observe the twenty-fifth anniversary of the beginning of his work in West Virginia. He is attempting to have his silver jubilee noteworthy, when it shall come in the near future, as marking the clearing off of all debt from the various institutions under his charge.

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CANADA

Adjusting Payment of Apportionment—Death of Archdeacon Naylor—Synod of Nova Scotia—The War

Diocese of Huron

THERE WAS a good attendance at the spring meeting of the Deanery of Norfolk in St. Alban's Church, Delhi, June 4th. At the morning session a resolution was passed that to prevent the waste of about \$4,000, annually incurred because the Missionary Society of the Church of England in Canada is obliged each year to borrow money to meet its liabilities, apportionments should be paid quarterly in advance by all churchwardens. A Sunday school convention was held after the business session.—THE REV. A. S. MITCHELL, who was ordered deacon in May, has been appointed to Merlin. He was graduated at Huron College.

Diocese of Montreal

THE VEN. ARCHDEACON NAYLOR, senior archdeacon of the diocese, passed away June 6th. He had been in failing health for some time.

Diocese of New Westminster

THE FOURTEENTH annual meeting of the diocesan Woman's Auxiliary was held in the parish of Christ Church, Vancouver. At the Holy Communion Bishop de Pencier was celebrant. Reports were all encouraging. Two quiet hours were spent in St. Paul's Church, the first of which the Rev. C. C. Owen conducted.

Diocese of Nova Scotia

ATTENDANCE at the diocesan synod was less than usual this year, doubtless due to the strained conditions felt everywhere. Business meetings were held in St. Paul's Hall, Halifax. A proposal was brought forward that meetings be held only every second year, the alternate year to be devoted to conferences or summer schools. An amendment was finally carried that means be taken to improve the programme of synod meetings so as to give large place to discussion of topics of spiritual value and vital interest.

Diocese of Ottawa

ONE OF THE many war memorials installed in St. George's Church, Ottawa, was the window unveiled the first Sunday in June in memory of the thirty-four men of the congregation who have made the supreme sacrifice. The window was unveiled by Mr. M. C. May, whose son was one of those for whom the memorial was erected.

Diocese of Qu'Appelle

TEN FORMER students of St. Chad's College have been, or are, serving as chaplains, and six have been killed. St. Chad's has been used since 1915 as a hospital for returned soldiers, having been loaned to the Military Hospital Commission, free of charge.—THE ONLY son of the second bishop of the diocese, Cuthbert Burn, was killed in action last autumn.—THE MISSIONARY offerings of the Church in the diocese substantially increased during the last year. This is noticeable because at the same time so much has been given to patriotic funds.—THERE ARE now one hundred active clergy at work in the diocese and four stipendiary. There are also ninety-five honorary lay readers. The Bishop says from thirty to forty more clergy are needed, young, active, and single. He adds: "All we can do just now is to hold the fort until reinforcements are forthcoming."

Diocese of Toronto

STRONG APPEALS were made at the meeting of the diocesan synod in June, that the

day appointed by the Government, June 30th, for national prayer and humiliation should be used in the fullest manner, and that it should be prepared for by daily and weekly intercessions, both public and private, and by every other means possible. The work of the Big Brother movement, which seeks to reform boys before they become hardened criminals, was well presented at the synod.—THE PREACHER at the opening service of the General Synod, meeting in Toronto in September, is to be the Rt. Rev. J. N. McCormick, Bishop of Western Michigan. The Bishop is at present in France with the United States troops, but it is expected that he will be at home by August.

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