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THE FIRST characteristic of a good and wise man at his work
is to know that he knows very little; to perceive that there are
many above him wiser than he; and to be always asking questions,
wanting to learn, not to teach.—*Ruskin*.

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MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 20, 1918

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Seeing the Seminaries from the Inside

FROM one of our bishops we receive the following letters, in reply to inquiries from him addressed to various students in four theological seminaries. The men were not all (or even most) of them his own candidates, but in some cases were men from other dioceses whom he knew or about whom some of the clergy had told him. They were, in most cases, men who, previous to their entrance to the various divinity schools, had been in business life or in other work—men in whose mature judgment he could trust. Obviously neither their names nor his can be given. The letters are interesting as pointing out the weakness in our scheme of theological education, its failure to give a practical, working knowledge of the office of the ministry. They are herewith referred to seminary authorities for consideration and practical action, with no comment from THE LIVING CHURCH. The letters cover a period of three years:

Letter number one.—"Frankly, I have been disappointed in my work here. We have had excellent theoretical instruction, especially in history and systematic divinity. The work in the New Testament is very perfunctory and conventional. The work in homiletics is a farce; nor have we had any real help in pastoral theology. I feel that in the main the professors are men who either have had little real experience in parochial work or administration, or else have no gift for imparting information to others; certainly they are not men of inspirational force, to use your own words in one of your questions. There are several exceptions, but on the whole what I say is true. I learned more in a few addresses given by Dr. — at — Church than from all the professors put together. I am grateful for your suggestion about attending his course."

Letter number two.—"The Dean is fine. So are Dr. — and Dr. —. The rest are punk, if you will excuse the language. Lectures on apologetics are a farce. We ought to have a man, as I view it in my humble way, who would tell us how to talk to college fellows who don't believe anything, or to every-day men who don't accept the Virgin Birth and the bodily Resurrection, or to a Methodist like the man I told you about in my mission, whose wife wanted me to get him to be confirmed. The lectures in history and ethics are good. A lot of the rest is punk."

Letter number three.—"My year at the school has been delightful. It opened up for me a great many new thoughts. I feel that I have never known until now what the Christian faith is, especially how strong the Church position is. The chapel services are inspiring. Also Dr. — is fine. You ask me to be perfectly frank; so I will say that the worst criticism would be that we do not have any practical aid in learning how to preach, as they do at —; nor do we have practical talks like Bishop —'s on pastoral calling, visiting the sick, etc. For men who are keen to study, the

work is a real stimulus; but the majority of the men do not know how to read and study and they just take in things mechanically. Of course it is easier for me because I had a year's experience in teaching, and I think I know how to work, though I see now that I didn't know how to teach the boys the way to study and I was just as bad about it as any of the professors I seem to be complaining about now.

"We do not have any help in what you call the 'practical application of doctrine'. I fancy we ought to have books like Walter Carey's drummed into us to show us how to pass on our knowledge. Don't misunderstand me; the year has been a delight to me, but if you ask me honestly it is *not* practical."

Letter number four.—"I don't think the tone here is very high, and I know the intellectual tone is not. We don't work as hard as men have to work at the university. The men are narrow. A good many of us get our best experience in the work we do on Sundays. I think it might be a good idea to have all the men who do that sort of work meet together and talk of their experiences, with some experienced rector to direct them in this *conversazione*. Maybe I am a little 'cocky'; I expect I am."

Letter number five.—"You ask me for practical suggestions. I think more ought to be made of preaching and religious education. I don't know how we could get it except maybe some city rector could come and hold conferences with us about it. We get a lot of good from going around and hearing different preachers, only I, for one, haven't got the ability to tell why I like one man and not another. Some preachers seem to be real human and I like them. The Dean is splendid, but I would not feel free to talk to him."

Letter number six.—"I think we ought to have something to break up our conventionality, like what Phillips Brooks tells of the prayer meetings at Alexandria—though he does say that the men who prayed best were the poorest students. Why can't we be trained in extempore prayer for use in the sick-room and at meetings, etc.? I heard one clergyman at an important public meeting just open with 'Direct us, O Lord,' when he ought to have given a free prayer. The other Christian bodies feel that we don't know how to pray."

Letter number seven.—"The trouble with the whole course is that it is *not practical*. It is as if a group of medical students read books on therapeutics and surgery and had no hospital or clinical experience. Of course the doctor has got to know about the theory of medicine, but he has got to know about its practice, too. What kind of a surgeon would a man be who had read a lot of books and looked over a lot of charts and listened to a lot of lectures, and had never actually seen an operation? You will say that the theologs get this sort of experience in their Sunday work in the

parishes and missions where they go, but in my case at least this is not true. I go blundering on in my mission, reading Wilmot Buxton's sermons and doing things without any direction whatever. I guess I have sense enough to learn something by practice, but it would be fine if I could be doing the things I do under real direction, and I don't think what I am doing is really 'clinical experience'.

"What I think is, that we ought to have some experienced rectors who would come and talk to us about the actual problems of parish life and work, with anecdotes out of their own personal experience. As to sermonizing, we don't get a thing. No wonder we turn out such awful preachers. Also, I think the clergy read pretty badly. I really believe the students read better than some of the clergy, though of course we are unformed. I can't see, though, but that we are as good as the denominations, with maybe the exception of the Presbyterian seminaries, which certainly do turn out good preachers."

Letter number eight.—"I have read your letter and questions very carefully. In reference to the divinity school work for the year just concluded, I do not think, to be frank, that we get a real practical, helpful, working education there; I am quite sure that we get a good theoretical knowledge of the facts that we should know, but I would be as much in the dark as I was a year ago if it were not for talks with the man I am working under and books like *Decently and in Order* and *Sacrifice and Service*."

Letter number nine.—"Your questions and the way they are framed show that you know the weakness of the theological school without my telling you. It isn't 'practical'. We fellows come here, and what do we know? We have just got the idea of studying for the ministry, but we actually don't know much about how to pray or how to read our Bibles and how to prepare for Holy Communion or how to worship; we don't know any more about these things than any fairly faithful Church member does, and yet everybody takes for granted, seemingly, that we are skilled in devotion and nobody tells us the 'how'. So, how are we to instruct others?"

"As to your question about help in learning how to preach, the man who teaches us doesn't know himself; he is a good, conscientious man, but he isn't any silver-tongued preacher, and he doesn't even give us good criticisms of the construction of sermons; he sent back my sermons with just a few grammatical corrections.

"I say you know the actual weakness all right: we don't get a working knowledge of how to pray and preach and work.

"It will sound foolish for me to add that I want to stay. The men are fine, the services are helpful, the atmosphere of the place 'gets' you, and I am very happy. Did you write me because Mr. — told you I was a 'kicker'? Well, I am not just that — it really isn't all bad."

Letter number ten.—"I honestly think the weakness of the school is in the men. I don't think we were really converted and intense enough in our desire to help men. I know I was not, and that is one more reason why I want to go into war service, and I think the men who are going will get waked up when they see things in the raw. I think if we had real old-fashioned Methodist fervor it would count for more than efficiency. I believe on the whole the ministers I know are about as efficient on the average as the doctors and lawyers, though not as efficient as the business men, but I think what we need is the divine fire. I feel that more as I have been going to the city churches, both ours and the other communions. The city clergy are certainly efficient, but they don't touch your hearts. I don't believe I can either, and I am afraid there is something lacking in me, and I only hope I will get it in this service I am going to do. No Y. M. C. A. for me; I am going to enlist." (This was written over a year ago. The young man did enlist as a private and has since made his commission.)

WE SAY THESE letters are submitted without comment. The whole theory of education for the ministry is being revolutionized in our day. It should not be supposed that our seminaries or their faculties are apathetic to the conditions that exist. They are bound by canons that are obsolete, and perhaps they have not always seen how they could best connect the older and canonical with the newer and practical ideals. Their problem is a difficult one.

AN army officer asks us to protest against the flippancy with which matters of religion are treated in our humorous papers, enclosing a clipping from *Puck* to illustrate his meaning. No illustration was necessary for readers of these papers constantly find illustrations ready at their hand.

Humorous Papers, War, and Religion

We believe the humorous papers have a distinct mission in this time of war, and *Life*, *Judge*, and *Puck* can perform a service in keeping up the morale of the American troops that THE LIVING CHURCH cannot. Indeed the present writer frankly avows that he has subscribed for some of these papers to be sent to a soldier at the front, who will value them more highly than he would value THE LIVING CHURCH, and believes that he has performed a patriotic service thereby.

But this service is dependent upon the editors of such periodicals taking their duties seriously. There is nothing funny about editing a funny paper; the editor is doing much good or much harm, but in either case he is doing something serious. If he considers his vocation in life a joke, he is not fit to edit a humorous journal. Humor is not a substitute for serious purpose.

If the editors of our humorous papers will carefully see that their useful contributions to the work of cheering up the boys at the front and the old folks at home will do nothing that suggests a sneer at the higher things of life, they will perform a service such as will justify their associates in classing them with others who are consecrating their work and their professions to the serious purpose of winning the war. We believe they have a right to be thus considered.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 15th:

S. L.	\$ 25.00
A communicant of All Saints' Church, Trenton, N. J.	5.00
Araby for July	1.25
A thankoffering, Ellenville, N. Y.	25.00
Bennett E. Seymour, Central City, Colo.	5.00
A member of Grace Church, Louisville, Ky.	1.00
A thankoffering, Albany, N. Y.	5.00
Anonymous, Syracuse, N. Y.	5.00
St. John's Sunday School, Waverly, Baltimore, Md. *	25.00
St. David's Parish, Portland, Ore. *	16.81
A Sunday school class of North Sacramento, Calif. †	1.00
Trinity Church, Logansport, Ind. †	9.50
In memory of Frederick Kidder †	50.00
In loving memory of dear ones in Paradise—a member of the Church of the Holy Cross, Tyron, N. C. †	10.00
St. James' Mission, Tampa, Fla. †	6.20
Church of the Ascension, Philadelphia, Pa. †	1.50
Anna L. Brokaw, Ralston, N. J. †	10.22
Mrs. T. G. Littell, Yonkers, N. Y. †	10.00
Bishop Niles Bible Class of Men, Christ Church, Portsmouth, N. H. **	5.00
Mrs. Charles A. Fuller, St. Paul, Minn. ††	25.00
Total for the week	\$ 242.48
Previously acknowledged	60,638.73
	\$60,881.21

* For relief of French war orphans.

† For relief of French and Belgian children.

‡ For relief of Belgian children.

§ For St. James' Church, Florence, Italy.

** For Bishop McCormick for Prayer Books in France.

†† \$10 for St. James' Church, Florence, Italy.

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

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular children:

446. M. F. M., Milwaukee, Wis.	\$ 36.50
447. Racine Chapter No. 45, Order Eastern Star, Racine, Wis.	36.50
448. Mr. and Mrs. F. Lee Norton, Racine, Wis. (two children)	73.00
449. Woman's Auxiliary, Christ Church, Fairmont, W. Va.	36.50
450. Dr. John Meacham, Racine, Wis.	36.50
451. St. Paul's Parish, Fremont, Ohio.	36.50
452. Mr. and Mrs. A. C. Mehdor, Racine, Wis.	36.50
453. Mrs. C. D. Sanderson's Sunday School Class, St. Barnabas' Church, Newark, N. J.	36.50
62. St. Paul's Sunday School, Wickford, R. I.	9.13
215. R. P. Crellin, Scranton, Pa.	36.50
230. Mrs. H. M. Wallis, Racine, Wis.	36.50
316. Henry F. Hayne and sister, Charleston, S. C.—Special gift	5.00
331. St. Hilda's House, New Haven, Conn.	36.50
Total for the week	\$ 452.13
Previously acknowledged	29,405.52
	\$29,857.65

[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

Miss M. F. McKelvey, Cincinnati, Ohio.	\$ 1.00
Mrs. M. M. Fiske, Boonville, N. Y.	5.00

(Continued on page 403)

THE EIGHTH SUNDAY AFTER TRINITY

By C. F. L.

THE PERMANENCE OF TRUTH

"Unchanging and unchangeable, before angelic eyes,
The Vision of the Godhead in its tranquil beauty lies."

THE heart of man has always looked with vain curiosity and foreboding to the future. He would fain lift the veil which hides the oncoming years. The people of ancient days consulted oracles, soothsayers, and various omens, in order to obtain information and direction regarding any great enterprise. But alas, the false prophets could not foretell that which was hidden deep in the mind of Almighty God. Even in our own day, crystals, palmists, and Eastern fakirs are consulted—and that by people who are supposed to be of sane mind—instead of asking the guidance of the Holy Spirit, which has been promised to us.

In Hebrews we read: "God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Christ told the apostles that the Holy Ghost would guide them into all truth, and show them things to come. An Old Testament prophecy foretold the Pentecostal outpouring; and St. Peter referring to it said: "This is that which was spoken by the prophet Joel, Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Our Lord said that false prophets would arise, and show signs and wonders, "to seduce, if it were possible, even the elect." In the gospel for to-day He warns us, saying: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." How are we to know a false prophet from a true one? The answer is this: "Ye shall know them by their fruits." Are they true to their revealed religion of Christ as set forth nineteen hundred years by His Holy Catholic Church, in which we affirm our belief every time we say the ancient creed? This is an infallible test. St. Paul, in writing to the Galatians, said: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." St. Jude refers to those who speak great, swelling words; warning us that there will be mockers in the last time, who have not the Spirit: "But ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." In the Revelation, St. John tells us of the false prophet, the beast and the dragon that will be represented on the earth, deceiving the people; allowing no man to buy or sell "save he that had the mark, or the name of the beast, or the number of his name"—thus interfering with lawful economic enterprises.

We are surrounded on all sides by new cults, and would-be prophets, and schemes and plans at variance with the Gospel, as the Church received it from her King and His chosen apostles. But the true theology has been written once for all by the finger of Almighty God on the foundation stones of His Church. "Upon this rock I will build My Church; and the gates of hell shall not prevail against it."

The children of the Church need not fear for her. Christ will not forsake His bride; but there may be a time of testing, when those who would stand firm on the ancient rock of our faith may have to pass through deep waters. Our brethren in the East have endured tortures and horrors for the truth; and can we hope wholly to escape persecution in some form? We pray for and desire the union of the three great sections of the Church, the Anglican, the Eastern, and the Roman; and yet perhaps to gain it we must pass through fiery trials; struggling against an ever increasing atmosphere of paganism and worldliness.

To St. James, whose day we are about to observe, and to his brother, Christ said: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" And they boldly answered, "We are able." Very soon to St. James was given the cup of martyrdom, but with it the glory of being the first of the apostles to die for the Faith once for all delivered to the saints!

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Eighth Sunday after Trinity	Deut. 8 Ecclus. 34:9—35:3	Heb. 12:1-11	Jer. 34:8-end	Matt. 12
Monday	Levit. 23:23-end	I Cor. 1	Prov. 28:14-end	Mark 1:1-20
Tuesday	Levit. 24	I Cor. 2	Prov. 29:1-13	Mark 1:21-end
Wednesday	Levit. 25:23-38	I Cor. 3	I Sam. 22:11-19	Mark 1:14-22
Thursday St. James, Apostle	Jer. 26:1-15	Matt. 10:16-39	II Kings 1	Luke 9:46-end
Friday	Levit. 26:1-20	I Cor. 6	Prov. 31:1-9	Mark 3:13-end
Saturday	Levit. 26:21-end	I Cor. 7	Prov. 31:10-end	Mark 4:1-34
Ninth Sunday after Trinity	Deut. 10:12—11:13-21 Ecclus. 35:4-end	James 1	Isaiah 50	John 7:1-40

THE morning lesson from Deuteronomy (chapter 8) is one of the two chapters from which our Lord Jesus Christ derived the three principles by which He overcame the evil one in the wilderness of temptation, the other being the sixth (used on the Sixth Sunday after Trinity). Moses, addressing the Hebrews at the end of their forty years' wanderings and on the eve of their entrance upon the Promised Land, reviews the past and points out to them the reasons for their experience of suffering and hardship. "He humbled thee and suffered thee to hunger and fed thee with manna in order to make thee know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord." Moreover, "Thou shalt also consider in thine heart that as a man chasteneth his son so the Lord thy God chasteneth thee." The latter part of the chapter looks to the future and is a warning against the tendency of prosperity to make men forget their dependence upon the Giver of all good.

The second lesson takes up the same theme of suffering; looking backward upon the long line of the heroes of the faith and forward to the ascended and glorified Christ. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc., "looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Especial attention is called to the Old Testament evening lesson. It contains Jeremiah's denunciation of the Hebrews for reënsaving their brethren (contrary to law and justice), after having set them at liberty when they thought themselves in danger of the judgment of God by means of the threatened Chaldean invasion. The Chaldeans having raised the siege because of fear of an Egyptian attack, the time-servers of Jerusalem again fastened the chains of slavery upon the poor. It was as if we to-day in the United States should, through fear of German victory, resolve on social justice and then, believing in our ability to smash Hindenburg's line, should lapse into selfishness and injustice.

The second lesson contains many valuable passages but is entirely too long, and ministers might do well to substitute (as is allowable) one of the week-day lessons; perhaps that for Monday (Mark 1:1-20), which contains the Temptation of our Lord as Son and the proclamation of the Gospel of the Kingdom of God, the Kingdom of sonship, and so of brethren.

These lessons are germane to collect, epistle, and gospel. Nothing is more important to-day than faith in the providence of God and a right understanding of the divine purpose in life, as illustrated by Israel's experience in the wilderness. The constant tendency is to measure the providence of God by what is agreeable to us instead of by His putting away from us what things are "hurtful to us" and giving us the things "profitable" for us in the highest sense; looking to the sonship of the regenerate and that suffering together with Christ which alone can take us into the true Promised Land of eternal life. "If we are children of God, then we are heirs; joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."



BLUE MONDAY MUSINGS

By Presbyterian Lumbius

LET me cheer myself and inform some of you, by recording a few recent temperance facts:

Georgia has ratified the National Prohibition Amendment, making thirteen states this year, with six years more in which to get the necessary other twenty-three. A dark

prospect for the sellers of that which mocks and stings and rages, what?

In dry Detroit, May, 1918, there were 183 arrests for drunkenness, as against 1,692 a year ago in wet Detroit. Other arrests, for felonies, misdemeanors, etc., were 3,123, as against 5,898. Is there any connection?

Indianapolis has shut up the Marion county workhouse, saving \$35,000 annually. Prohibition has made it needless. "Oh, the poor taxpayers!"

Pawtucket, R. I., wet, is connected by trolley with Attleboro, Mass., dry. On the last trip on Saturday nights two cars leave Pawtucket together. The scheme adopted by the management of the railway is to have the conductors usher into one car, as far as practicable, those who are under the influence of liquor, so that they may keep to themselves and leave the other car for persons who are sober and well-mannered. Federal prohibition will correct such monstrous conditions.

The Northern Baptist Convention, early in June, adopted this resolution at Atlantic City. I commend it to the rector of Carps, trusting that he will not exemplify the omen of his parish's name:

"In view of the conservation of food practised by the people, in the face of the statement of the Food Administration that the supply of barley is exhausted, and that the brewers have six months' supply of barley on hand, we petition the President to commandeer the barley now in the brewers' control, that it may be made into bread instead of beer. We approve the Barkley Bill, known as House Bill 11701, and urge upon Congress its immediate enactment into law."

In the last year, 138 towns of New York have been added as net gain to the dry list. Is the prohibition movement fading?

In this connection, you have doubtless noticed that Arizona has ratified national prohibition, by a unanimous vote in the Senate and a vote of 29 to 3 in the lower House. Arizona was the twelfth in line. Louisiana voted in favor, 70 to 44, in the House of Representatives, but the vote in the Senate was a tie, 20 to 20. Another vote will come at the next session.

I quote this from the *Nation* of June 15th:

"AN OPEN-MINDED POLICEMAN

"To the Editor of the *Nation*:

"SIR: As you and Mr. S. Patterson (*vide* the *Nation* of May 25th) and all of us are persons of open mind, we should be interested in what was said to me by an intelligent police officer in Richmond, Virginia.

"How," I asked, after the manner of idle tourists, "does state-wide prohibition work?"—and expected a bitter reply.

"Tell your folks up No'th, if they ask you, that one policeman in Richmond would rather cut off his right arm than go back to the old way."

"It sounds dramatic; but he meant it, and he told me why.

"GEORGE S. BRYAN.

"New York, June 1st."

"LEST WE FORGET," I quote this from the report of Mgr. Crooy, Bishop of Tournai, to the Pope, recently made public:

"Most Holy Father: I fulfil a painful duty in informing your holiness of profanations perpetrated by the Bavarian army in our churches. On November 14th, at 6 o'clock A. M., soldiers

invaded about one-third of the churches of my diocese. They stopped the services, expelled the congregations, and forced the priests at the altar to interrupt the Holy Sacrifice of the Mass. Then they searched every corner of the buildings; they lifted the consecrated stone of the altars to inspect the interior; in many cases they broke the altars, and a number of sacred vessels were carried away. In numerous churches they obliged the priest to open the tabernacle and show them the contents of the holy ciborium. In a convent of this city the officer in charge took the ciborium from the tabernacle and opened it himself because the nuns had refused to do it. Money and objects of art were taken away from several rectories and convents. . . . Even convents of cloistered nuns were invaded by soldiers, the poor religious being at their mercy."

Observe, these were Bavarians, and supposedly Roman Catholics, who wrought such sacrilegious outrages. How can one explain them? Is it collective demoniacal possession?

I CULL THIS from a mother's letter:

"Then I am seized with the pride of his going; the duty I owe to him and to my country tempers my ache, and I realize that all I dreamed for him in his babyhood he now typifies: manly beauty, strength of body and mind, courage, gentleness, justice, and a high sense of honor to himself, to his God, and to his country. The storm continues to rage, but it is controlled by force of mind: and the beautiful boy goes on to do his part and what I would have him do."

HOW STANDARDS OF FITNESS differ! There comes from Des Moines an advertisement of an "Armenian Relief Benefit Concert, under the auspices of the Ministerial Alliance, at the M. E. Church; special features, Minstrel Show Parade, introducing the famous and popular Jazz Band, Christian Church 33-piece S. S. orchestra." Granted that the M. E. Church does not claim any special consecration for its auditorium; still it seems unseemly.

THIS, BY Eleanor van Allen Furman, in the New York *Times* of June 27th, is too good to lose:

"A WOMAN'S THANKS

"Whenever I meet a sailor or a soldier on the street,
My thanks lie at his feet,
While, o'er his head, I place a helmet fair,
Of prayer,
That he may come again to all who hold him dear,
Both far and near.

"I long to say, 'You give your life, your future fair,
To spare me from the lash of driven labors
Among strange neighbors,
To keep from battered ruin, cannon-blown,
My home, my own;
To let me live in my own body's Peace,
Not loathing it, defiled,
Bearing a stranger child.
Of your young flesh you build a living wall,
Around the all
To women's hearts most dear. The young, the old,
You guard from fear untold!

"Far out of reach of human eyes,
The ramparts of our sacred country rise,
Impalpable, but stronger far than Death.
Freedom and light and love, our nation's breath,
Dwell safely there, free from all thought of cares.
These walls your noble spirit builds and bears!

"This, while I pass a soldier on the street —
This vision fleet!
I do not even hold a grateful hand,
Thus, while I stand.
I only bow my head and say,
'Dear lad, God bless you on your way,
And bring you safe, some day,
To that dear harbor where you long to be.
I cannot thank you for your gift to me,
For who can thank for life, love, liberty,
The one who gives life's hourly sacrifice?' "

LORD HALIFAX ADDRESSES ENGLISH CHURCH UNION

And Presides for Perhaps the Last Time

A WELSH SERVICE IN WESTMINSTER ABBEY

The Living Church News Bureau }
London, June 24, 1918 }

THE English Church Union kept its 59th anniversary in London last week, and it must have seemed to all amongst the large number of members present a particularly eventful as well as touching anniversary from the consciousness that their distinguished and beloved leader for fifty years was probably occupying his office as president on that occasion for the last time. The E. C. U. authorities had arranged this year for evensong at St. Matthew's, Westminster, with sermon by the Rev. Dr. Sparrow Simpson, at 5:30 on Tuesday (18th inst.). Three of the London district unions made arrangements for their own for evensong, and the preacher at St. Anselm's, Streatham, was Fr. Paul Bull, C. R.

The Holy Sacrifice was offered on Wednesday morning on behalf of the Union at 1,470 churches and chapels in London and the country, except where otherwise arranged. The later solemn Eucharist was celebrated in the Church of St. Mary Magdalene, Paddington, with sermon by the Rev. Dr. Hermitage Day (of the diocese of Hereford). The music of the service was of the right kind, the ineffably moving old Plainsong of the Church, while the hymns were from the *English Hymnal*.

The annual meeting of the Union was held, not as usual at the Church House, Westminster, but in the city, at the great hall of the Cannon Street Hotel. Viscount Halifax began his presidential address—with no indication in its very animated delivery that he had just attained (on June 7th) to the advanced age of 79 years—by saying that it was so probable that he would not again address them, from that chair, that there were certain matters in regard to the future to which he had it much at heart to call the attention of the members of the Union. One was the question of the relation of the Church to the State; another was that of reunion at home and abroad. Taking the Reunion question first, his Lordship considered what seemed to him to be the fundamental principle that should guide and govern our thoughts and actions in regard to all Christians from whom we have the misfortune to find ourselves separated. Our duty in regard to them would be two-fold: "In no degree to call in question the working of God's grace in those separated from us, but, on the contrary, to rejoice in all that God has done and is doing for them. We should give them all the sympathy and extend to them all the coöperation in spiritual things in our power, that sympathy and coöperation only being limited by the necessity of not compromising principles we are bound to maintain ourselves."

His Lordship was prepared to apportion blame impartially all around for the disunion of Christendom. "To suppose, in view of the facts of history, whether in regard to Christendom at large, or to any portion of it, that the consequences of what has been amiss should fall only on one side, is to suppose what is unthinkable". The cause of reunion would be largely facilitated if "our Roman Catholic brethren" would give more just consideration to certain facts of history here in England than some of them are apt to do, and endeavor to make the best rather than the worst of the Anglican position. And so in regard to the various Protestant bodies in England and Scotland, we should best understand what our attitude and relations ought to be with them by considering what action on the part of the Roman see would attract us and prepare the way for reunion.

In giving his answer to and solution of the religious questions which are being raised by the War and so much discussed, Lord Halifax showed he would have nothing to do, except in the way of rejection, with the many loose and hasty proposals which some of our Church reformers are trying to cram down our throats, those, amongst others, which would give us an "expurgated" Psalter and Prayer Book offices. He also passed censure again, as when speaking a year ago—and it was with deep significance that no other portion of his address evoked such loud and continued applause—upon the wholly indefensible and bad practice of a certain section of the clergy in celebrating the Holy Liturgy, or considerable portions of it, in practically an inaudible voice. England was not going to be converted to faith in the Sacraments and brought to Communion in any such way. "There is such a thing," Lord Halifax declared, "as a mediaeval and an English tradition which has to be respected, such a thing as a *pietas*, in the proper sense of that word, for the *Ecclesia Anglicana*, and not merely a regard for and imitation of all Roman usages, whether good or bad, which has to be cherished if England is to be won back to the Faith."

With reference to the proposals as to the relations of Church and State, so long, he said, as the essential authority of the episcopate, the existing rights of the ancient synods of the Provinces of Canterbury and York, and also the spiritual authority of the parish priest, were safeguarded, they of the E. C. U. could have only good to say of them. With regard to Disestablishment, it was always to be remembered that proposals therefor have hitherto always involved schemes on the part of the State for the creation of a new constitution for the Church, "a matter intolerable in itself, and one full of the gravest perils," perils which, he thought, could only be faced under the very gravest necessity.

In conclusion, Lord Halifax referred again to his contemplated retirement from the office of president, he being increasingly conscious how necessary such a change was in the best interests of the Union. He recalled that his first address to the Union from that chair was delivered in 1868; it was therefore the 51st anniversary of his office as president that day.

The president, on behalf of the Council, then moved the following resolution for reform in the method of confirmation of bishops-elect:

"That in view of the grave importance of providing that no person not duly qualified as regards faith and morals should be consecrated to the office of a Bishop in the Church of God, it is desirable that the Metropolitan should preside in person with or without episcopal assessors at the proceedings for confirmation, which should be made an effective inquiry and judicial declaration of the fitness of the Bishop-elect or nominate."

The Rt. Hon. Sir Walter Phillimore (who has now been raised from the rank of a baronet to the peerage and will take the title of Lord Phillimore) supported the resolution. He referred briefly to the various changes in the method of nomination to the episcopate from early days until the time of Henry VIII. At the present time, he said, the Crown in theory of law does not compel the Archbishops or bishops to consecrate. Cases might and would arise when it would be most desirable that the proper jurisdiction of the Metropolitan and bishops should be exercised. The matter had been before the Law Courts, and strong things had been said by judges about the duty of the Archbishop not to contravene the wishes of the Crown. But, said Sir Walter (late Lord Justice of the Court of Appeal), "the judgments were shy of stating that the Archbishop was *compelled* to consecrate." There *must* be, he maintained, some power of rejecting those unfit for the sacred office. As the bishop can refuse to institute a clerk, so the Metropolitan and bishops "ought to be able to refuse to consecrate."

Canon Wood, who also supported the resolution, well pointed out that no legislative action was needed to give effect to the resolution; the matter rested entirely with the Metropolitan. The present difficulty was not due to the Crown, but arose out of the fact that the Metropolitans had come to regard confirmation of bishops-elect as a mere barren form. The blame rested upon them in times past for allowing the traditional methods of confirmation in the West to fall out of use.

This most important resolution of E. C. U. was carried unanimously.

What had been announced as a "Welsh service", to commemorate the King's Coronation, took place in Westminster Abbey on Saturday afternoon, and there was a large Welsh congregation. But, for some unexplained and obviously regrettable reason, the order of service—which presumably might have been made quite distinct from the chapter evensong—was mainly in English, though the first lesson was read in Welsh by the Bishop of St. Asaph, Welsh hymns were sung in the vernacular to Welsh music, and there was a sermon in Welsh by the Bishop of St. David's.

The collection was for the fund on behalf of Welsh prisoners of war, which sends to each prisoner of the Welsh regiments three parcels every fortnight. Queen Alexandra attended the service, and amongst other personages present were Mr. Lloyd George, Mr. Hughes, Prime Minister of the Commonwealth of Australia, Mr. Barnes, of the War Cabinet, and Mr. Fisher, president of the Board of Education. A special Welsh choir assisted the choirs of the Abbey and the Chapels Royal; and the accompaniments were played by the band of the Welsh Guards. The most outstanding feature, perhaps, of the service was the really wonderful congregational singing, so characteristically Welsh, the effect being especially impressive in such a stately fane as Westminster Abbey. A varied selection of Welsh hymns was made by Mr. Lloyd George in consultation with the Dean of Westminster and Sir Frederick Bridge, organist of the Abbey. A Welsh patriotic song, *Land of My Fathers*, was finely presented by Mr. Ben Davies, the distinguished vocalist, and chorused by the congregation. After the service the band of the Welsh Guards played *The March of the Priests from Athalie*. J. G. HALL.

Patriotism and the Duties of the Hour

Commencement Address Delivered at Racine College

By JOHN B. WINSLOW, LL.D.

Chief Justice of Wisconsin

NOW and then in the history of mankind there come periods of supreme trial; times when it seems that only one thing matters to the world; times when the hopes, the fears, and the prayers of the race are bound up in a single issue, and the heart stands still as the outcome of that issue hangs trembling in the balance.

We are living in such a time now. The world war is in our thoughts night and day; we cannot escape it if we would. It penetrates alike the quiet cloister of the scholar, the merchant's busy counting room, and the noisy shop of the laborer. To every patriot, be he young or old, rich or poor, scholar or man of affairs, there comes ever and anon the thought of the scarred and blood-stained fields of martyred France, where organized barbarism is stabbing at the heart of civilization itself; and there arises before the mind the vision of our boys on the battle line, offering their lives that government by the people may live, and that the sun of civilization may not set in a sea of blood and barbarism. In the very nature of things these thoughts will come to us more and more frequently as time goes on.

Our armies are yet in the making. While the death lists have already begun to come, it is certain that they will greatly increase in length and frequency as summer and autumn wear on and the struggle becomes more desperate. Golden stars will take the place of stars of blue upon the service flags, and the eyes of many a fond mother will be blinded with scalding tears as the name of a loved one suddenly starts from the list of the dead, and the hopes and dreams of a lifetime are shattered.

Our task has in fact just begun; instead of hundreds of thousands we may have to send millions of our sons to France before the victory is won; hunger and destitution may yet stalk through our cities; we shall be compelled to make much greater sacrifices than any heretofore made; and we shall meet delays, discouragement, and perhaps defeats. All these will test our courage to the utmost, but we must "carry on" with exalted thought and consecration of soul.

For myself, I have entire confidence in the result. It cannot be that such a cause as ours will suffer permanent defeat. This fair planet, with its wondrous beauties of mountain and forest and stream, its untold wealth of mine and meadow and fruitful field, was not fashioned by the Almighty hand to be the abode of a Prussianized race whose first motto is that Might makes Right. And yet we cannot rest the issue thus. God's work in this world is entrusted to human agencies and accomplished by human hands. One generation may fail in its duty, and so the most righteous of causes may suffer defeat for a time and seem to be lost; but if so, the task only passes to the next generation, for a thousand years in His sight are but as yesterday, and His plans run through centuries and cycles instead of years.

So we of this generation must prove ourselves worthy to be the agents of the divine purposes if we would have these purposes carried out now. We must be prepared for disaster and discouragement and sacrifice and hardship and bereavement. We are called to deal with almost unthinkable crime, and we must nerve our hearts to the great task; we must lay our all upon our country's altar, and pledge every power, spiritual and physical, to the accomplishment of the result. There will be no miracles save the miracles which are the result of courage, devotion, unstinted labor, and consecrated self-sacrifice.

It is not my purpose to-day, however, to speak to you of the war itself, nor of your duties in connection therewith, but rather of some of the things which will come after the war.

That the world will be a vastly different world after the war there can be no doubt. There must be a long period of social reconstruction, of rehabilitation of commerce and industry, of readjustment to new conditions, of endeavor to solve new and perplexing problems, governmental, economic, and social, and of effort to avert such calamities as this world war in the future. All of these things seem very certain and very important, but perhaps the last named is the most important of all, and it is of that that I wish to speak a few moments to-day.

How are such calamities to be avoided in the future? By a sweeping victory over Prussianized Germany, you say? Doubtless that is the first essential; but something more than this must be done to accomplish the purpose. Human nature is not essentially changed by defeat, however great. If the underlying causes of the great conflict can be found, and if those causes can be removed, there may be hope for the future, but not otherwise.

Like conditions will produce like results in the future as in the past. Many different causes are assigned for the war, the emphasis being placed upon one influence or another according to the standpoint of the person speaking; commercial rivalry, the ancient feud between Germany and France, the German desire for colonies or for an open route to the East; all of these and more are named and all doubtless had their influence; but after all it seems to me that the primary cause is spiritual rather than economic or material.

This horrible crime against humanity has happened because the ruling military class of Prussia, the people who determine for Germany all questions of peace or war, have rejected the fundamental doctrines of Jesus Christ and gone back to paganism. The progress of this relapse can be definitely traced. It is not a matter of speculation or doubt. It began nearly two centuries ago with the reign of Frederick, called the Great. He was first and always a warrior. He was king of a small state and he determined to make it a great state by robbery of his neighbors. Nominally a Christian, he scoffed at all religion and had but one creed, namely: Take what you can, by whatever means you can, and keep what you get. He was very frank about it. Among other Machiavellian maxims which he formulated are the following: "The world is governed by skill and trickery"; "To despoil your neighbor is to deprive him of the means of injuring you;" and "No monarch should remember that he is a Christian when about to conclude a treaty".

The man not only believed and acted upon these principles, but he bequeathed them to his successors. The Hohenzollern dynasty has religiously obeyed them and improved upon them. The dead hand of Frederick the Infidel still rules Prussia, and Prussia rules Germany.

The record of international crime committed by this dynasty is appalling. For nearly two centuries it has waged war for plunder alone and justified it by lying and forgery. Poland, Austria, Denmark, and France have been plundered in turn, and the hand is even now outstretched to ravish Russia, Roumania, and the East. Success has so dazzled the German people that they have lost their appreciation of right and wrong. A new god has arisen in Germany and that god is military power: the first article in the creed of this neo-paganism is that the State is impeccable and can do no wrong. Codes of morals, Christian or ethical, which apply to human beings, do not apply to the State. It cannot commit crime. Whatever will advance its interests is right because of that fact. War is the great instrument by which the interests of the State are forwarded and preserved, hence war is the highest and holiest occupation of mankind. It may be waged whenever an advantage for the State can be gained by it, and in the most horrible and criminal manner. If there be a cause, well and good; but if there be no cause, invent one: to fail to make war when a neighboring State may be plundered is to fail in national duty.

Under the influence of this pagan cult, with its brilliant record of material success, there has been developed in Germany a caste of war lords born and trained to the holy industry of making war, steeped in the gospel of Frederick, their only thought in time of peace being to prepare for battle. These war lords are, with few exceptions, cynical atheists, aristocrats, contemptuous of the common people, who would substitute for Jesus Christ the god of the hammer and the thunder-bolt, who live but for the present, and look forward only to the day when successful war shall bring them military glory and make Berlin a modern Rome. For nearly half a century this war caste has had its way in Germany; it has had control of the education of the youth and of all the forces that mold public opinion. It has been marvelously efficient in a material way. Under its influence there has been a period of material achievement and social progress in Germany almost, if not quite, without precedent, which has challenged the admiration of the world. We know now, however, that with this wonderful material progress came also a false god which has dethroned Jesus Christ and discredited His principles. A distinguished American citizen of German descent has described the effect upon the German character so much better than I can that I quote here a few sentences. He says of this idol to which all Germany bows:

"He exacted as sacrifices for his altars the time-honored ideals of the fathers, and other high and noble things. And his commands were obeyed. There came upon the German

people a whole train of new and baneful influences and impulses, formidably stimulating as a powerful drug. There came, amongst other evils, materialism and covetousness and irreligion; over-weening arrogance, an impatient contempt for the rights of the weak, a mania for world domination, and a veritable lunacy of power worship. There came also a fixed and irrational distrust of the intentions of other nations, for the evil which had crept into their own souls made them see evil in others, and that distrust was nurtured carefully and deliberately by those in authority. And, finally, there came 'The Day', in which the 'new course', fatally and inevitably, was bound to culminate. There came the old temptation, as old as humanity itself. The Tempter took the Prussian and Prussianized rulers up a high mountain and showed them all the riches and power of the world. Showed them the great countries and capitals of the earth teeming with peaceful labor—Brussels, Paris, London, aye, and New York, and told them: 'Look at these. Use your power ruthlessly and they are yours.' And those rulers did not say: 'Get thee behind me, Satan,' but they said: 'Lead on Satan, and we shall follow thee.' And follow him they did, and brought upon the earth the red ruin of hell. And with rejoicing they greeted 'The Day'. It was to bring them, as one German in an important position here expressed it to me, in August, 1914, 'a merry war and victory before the year is out.'

The sum and substance of the matter is that the worship of military power has effectually blinded the German vision and benumbed, for the time being, the German conscience. The great enemy which we are fighting, therefore, is a spiritual enemy rather than a material one; the victory over this enemy must be a spiritual victory if it is to be permanent. The abominable heresy that there is a code of morals for the individual and none for the state must be wiped out; the false god, military power, must be dethroned, not merely in Germany but in the entire world, and its priesthood, the Prussian military oligarchy, must be destroyed. In a word, there must be a spiritual regeneration in Germany, the conscience of that great people must be brought to realize that the Christian morality applies to states as well as to individuals if the horrible curse of war is to be removed from the earth.

How is this to be done? The first step, of course, must be the destruction of the military autocracy of Prussia. No mere drawn battle or patched-up compromise peace will answer. This would simply give the war lords of Germany a breathing spell in which to prepare for another war to complete the work. The golden calf of military power which they have set up for the worship of the people must be ground to powder before there can be hope for the future. The world must be convinced that it is indeed a false god before it will cease to worship. And how is this to be done?

There is but one way: Christian democracies must demonstrate to the world by actual example that they are able not merely to preserve human liberty, but also to govern efficiently, to equalize opportunity, to do social and economic justice to all classes, and to make this world a better world than benevolent despotism can ever make it. If Christian democracies can do these things, pagan autocracy can be overthrown forever; otherwise, the prospect is dark indeed. Pagan democracies win no spiritual victories, and their material victories result only in anarchy and ruin.

But, you will say, is not the United States essentially a Christian democracy, and has it not during the last century demonstrated to the world its ability to rule efficiently and justly? I would not wish to answer this question in the negative, but I am very sure it cannot be answered with an unqualified affirmative. The United States has done many things well; it has approached the nearest to a successful democracy of any which the world has seen, but it has fallen short of the mark which democracies must attain if they care to demonstrate their superiority to autocracy and their right thereby to rule the earth. Let me briefly explain what I mean.

The founders of this mighty nation were a sturdy, masterful, strong-willed people. They came to a land, not exactly flowing with milk and honey, but to a land of surpassing natural wealth and limitless opportunities, only requiring development at the hand of man. Its virgin forests bowed only to the winds of heaven, its wealth of coal lay yet concealed within its broad bosom, its hills were filled with iron and copper, gold surpassing the wealth of the Indies gleamed in its brooks, rivers capable of bearing the commerce of the world swept from the mountains to the sea, and its vast plains of arable land awaited only the touch of the husbandman to break forth into bounteous harvests. Opportunities such as these had never been presented to any people before, and the people to whom they came possessed courage and the determination to utilize them to the full. There resulted an industrial and commercial activity as marvelous as it was new in the world's history. Necessity bred invention: a mere handful of people stood in the presence of vast opportunities; the

subjugation of a continent demanded labor on a tremendous scale, and to meet the demand, mechanical and industrial wonders came which practically revolutionized the world of industry, annihilated time and space, leveled mountains and spanned rivers, and made the world man's plaything.

Our fathers had fled from the rule of inefficient and malevolent autocracies and they determined that democracy should reign here, and they aimed to make it certain by declaring that all men were created free and equal. In order to make it still more certain, they surrounded every individual with constitutional provisions guaranteeing that his liberty of action should be complete and not subject to invasion by the executive or legislative branch of the government. The prevailing thought was that all men were not merely politically equal, but substantially equal in opportunity and capacity, and that no citizen needs governmental help but only freedom from governmental meddling. The idea was this: Give every citizen the same abstract rights and let him defend them as best he may; this bars out privilege, this makes democracy, this guarantees justice to every man, this enables every man to carve out his own career, and to be the master of his own destiny.

The thought was simple and attractive; but it was not true then and it is much farther from the truth now. While the political equality of all citizens is essential to a true democracy, it must be recognized that differences in mental and physical strength, in temperament, in environment, in education, and in opportunity must always produce inequalities of position and capacity to enjoy life between citizens of the freest government, which the most solemn constitutional assertions cannot seriously affect.

If the fathers saw this fact, they deemed it an unavoidable misfortune not within the function of the State to correct; in their judgment the freedom of the individual from governmental interference must above all things be maintained. And so individualism became the keynote of our great democracy and has been so during its entire history. A century ago, when life was relatively simple, wants few, the population principally rural and nearly all capable of producing their own sustenance, when there were no congested areas of population, no machinery except of the simplest kind, no great shops with armies of workmen, no railroads, no great cities, and when public land was to be had for the asking, the individual life, with a minimum of governmental interference was possible, but it is possible no longer.

Only recently and imperfectly have we begun to appreciate the change of conditions. We have been so busy with our money-making and money-getting, so interested in the great problems of subjugation of forest and stream, so eager to utilize the mineral wealth and natural resources of this boundless empire, each one for his own selfish purposes, that we have been slow indeed to notice the change which the industrial revolution of the nineteenth century brought to the world, and perhaps more strikingly to America than to any other land. That revolution may be said to have begun with the steam engine and the railroad, and to have achieved a decisive victory with the advent of the telegraph and the dynamo. It found a nation of rural dwellers and it produced a nation of dwellers in pent-up tenements in monstrous cities. Its result has been enormously to increase the inequality of citizens in opportunity and decrease the power of the individual to make his own way, as well as to make the struggle for wealth, and even for the necessities of life, fierce and fiercer. The average citizen has not appreciated this change. Acting on the old idea that every man was the equal of his brother, and hence must fight his battle alone, he has attended strictly to his own affairs and looked upon the triumph of the strong and the trampling down of the weak in the struggle of modern industrial life as but the working out of nature's righteous and immutable law; a natural phenomenon not to be avoided nor even to be regarded with surprise. The great majority of scholars and men of affairs have been content to leave the making of laws and the management of public affairs to professional politicians, contenting themselves with an occasional visit to the polls to cast a ballot at a national or state election.

This attitude on the part of men of education and men of affairs cannot be maintained if democracy is to demonstrate its fitness to rule the earth. A democracy whose educated citizens are indifferent to their political duties and so engrossed in their own affairs as to forget the duties of citizenship will not long exist. Its very cornerstone is the possession of an intelligent, moral, and active electorate.

It would not be fair to say that there have been no attempts in our American democracy to meet the conditions of which I speak and to minimize the inequalities of capacity and opportunity among our citizens which are increasing every year. There have been, and are now, many earnest men and women who have banded together to devise ways and means by which the social injustice of modern life in the great cities shall be corrected, living conditions made better, disease controlled or

vanquished, vice made hateful, childhood rescued from crime and penury, and life made to hold forth some promise of joy and hope even to the most unfortunate. There has also been a considerable volume of legislation intended to correct so far as possible the inequalities of modern life. In this class falls all the legislation intended to improve the conditions of labor, including the laws limiting the hours of labor, especially of women and children; also the laws intended to prevent injury to employees by machinery, to safeguard them from the dangers of fire, infectious diseases, unsanitary building conditions, and the like; also the laws regulating housing in the great cities, and establishing parks, and preventing adulteration of food. In this class falls also the legislation intended to curb economic greed and the aggressions of privilege in the form of wealth, such as the laws regulating railroads and public utilities, increasing the taxation of incomes and inheritances, and also the laws conserving forests and water-powers. But there is more, vastly more, to be done along these and other lines if democracy is to meet the test after the close of the present war. The problems of securing economic and social justice to all will be greatly increased after the war, and the demand for an effective and sympathetic treatment of those problems will be more insistent than ever before. Why? Because there will then be added to the dependent and unfortunate classes many thousands of crippled, maimed, sightless, and hopeless men, to say nothing of the widows and orphans, for whom provision will have to be made; the whole face of the social and economic structure will have to be changed; women will have permanently taken the places of men in many occupations; the returning soldiers will, in many cases, have lost their habits of industry and will find it difficult if not impossible to take up again any regular employment; the burdens of taxation to meet the immense national debts will be greatly increased; there will have to be years of slow and painful rehabilitation and readjustment of industrial and economic conditions resulting from the sudden cessation of great war industries and the attempted resumption of the industries of peace.

All this will be perplexing and troublesome enough, but there will be much more. There can be no doubt that labor will demand a much greater share of the returns of industry after the war and a correspondingly greater share in the management and direction of the government. It needs no prophet to discern that labor will be in a position to make its demands good. The men who have fought for months side by side in the trenches, who have shared each other's dangers and risked their lives for each other's safety, will have great lessons in democracy. They have been drawn from all classes and will be very certain to get the other fellow's viewpoint, as they could not have done at home. The boy from the wealthy home will have met and lived in the most intimate way with his brother from the humble cottage; and he will have learned to know and respect that brother's thoughts, his hopes, and his inmost heart. It is not difficult to predict in a general way what kind of government these great democratic armies will demand when they return from this war. It will not be an autocracy, for they have risked their lives to rid the world of the relic of barbarism; it will not be a bolshevik chaos, for the terrible plight of Russia has demonstrated what that means; they have fought to make the world safe for democracy and they will not be likely to be satisfied with anything else; but, in my judgment, they will also demand that it be a strong and efficient democracy, which guarantees and enforces industrial and social justice; which provides not only that labor receives its due reward, but that flesh and blood be not exploited by wealth; that conditions be so far equalized that, instead of fabulous fortunes in the hands of the fortunate few, there shall be moderate means in the hands of the industrious many; that poverty and destitution be reduced to a minimum; that sickness and old age and motherhood be safeguarded from penury; and that the talents of the best and strongest citizens be utilized in the administration of governmental affairs.

The democracy which meets these demands must be a democracy of service; it cannot be a democracy of money-chasers whose only thought is to make life soft and comfortable for themselves. Jesus Christ was the great Democrat of all time, and His democracy was a democracy of service. He it was who said, "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant", and again, "He that is greatest among you shall be your servant." He it was who, in the wonderful parable of the good Samaritan, gave to the world the final definition of the word *neighbor*.

The democracy which will live must be a democracy founded on the principles of Jesus Christ, a democracy whose citizens are, first of all, Christians, and carry into their daily lives the great doctrine of service to their neighbor. No other form of government will be able to cope with autocracy, nor convince the world that military power is a false god. The world can only be saved from military autocracy on the one hand, and unspeakable chaos on the other, by Christian citizenship, and that means citizenship of service to fellow-man. The great question for each

citizen must be, not how can I make the world pleasant for myself, but how can I make it a better world for my less fortunate brother. Success in life must be measured, not in terms of dollars, but in terms of human betterment. Every Christian man, and especially every educated Christian man, must recognize his imperative obligation to perform, not only the duties of a citizen, but the duties of a Christian; he must take part in political affairs from the primary up; he must let his influence be felt in every move for civic righteousness and for betterment of social or economic conditions; he must stand for justice and fairness to all, and for the correction of abuses, however hoary and however strongly buttressed, and he must be the good Samaritan to his less-fortunate neighbors.

BISHOP RANDOLPH

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

BISHOP RANDOLPH became Bishop of the diocese of Southern Virginia, at the primary council, which met in Lynchburg on the 23rd of November, 1892. For more than twenty-five years he was our faithful, honored, and beloved bishop. It is not necessary to attempt the rehearsal of those happy years. Some of us rejoiced in all those years with him, all of us had some portion of the privilege of his long episcopate. He was an apostle of God's love. And his preaching was of that high order—the passion for souls and for the spread of the Gospel — prime and effective essentials which, God be praised, are not beyond the reach of very limited mental endowments; but to these Bishop Randolph added the best culture in philosophy, with wide and varied attainments in history, poetry, and literature, a wonderful command of language which graced his charming style, a style all his own; and all conveyed in a manner and in tones so natural and so effective that the thought of any artificial cultivation could never be associated with them: it was just Bishop Randolph himself.

But it ever seemed to me that the greatest natural gift of this great preacher was that note of genius, the power of true insight into human nature and human character. He knew how to reach, deal with, and help human nature, because he knew human nature. He was a humble minded man because he knew so much, and knew there was so much more to be known; and the gentle, quiet, almost childlike way that he would sit and converse, and ask questions, was calculated to deceive one as to what Bishop Randolph really did know. But when he went up on his throne—not that special chair in the chancel—but the pulpit: *that* was his throne—and turned the light of his insight and his knowledge, like a prophetic seer, on human nature and the things you might have been talking about, things ecclesiastical or things spiritual, then, if we had our wits about us, we would see that we were dealing with one whose perceptions of realities were deeper and broader than the ordinary conventionalities provided for, or were ready to be submitted to. And with it went a wonderful imaginative and dramatic power—not in action, but in thought and power of expression — which illumined first one aspect and then another of divine truth applied to humanity, until we saw, as we had never seen, the depths of the knowledge, of the wisdom, and of the love of God. The great Bard could take a common ballad of the times or some familiar story out of Livy, and draw again the picture of King Lear and his fortunes, of Coriolanus in his far-off-day, till we wonder at the portrayal, so vivid and so true, of the workings of the human heart. So our great Bishop, in his sacred and far wider spiritual field, would take up with reverence some truth of the inspired word—some portion upon which perhaps we ourselves had tried our hands—and in his gentle, unassuming way (for he was not the sort of man who is boldly ready to speak in the first person in the name of God, ever a dangerous practice) he would bring us, in all his humility, things which with ear attuned he had heard of the Spirit's teaching, and would lead us into the deep things of God and of our own lives, until we saw the truth with purged eyes and a more humble heart. The true physician is he who really knows his patient, and really knows his remedy; and Bishop Randolph was indeed a good physician of souls, and a true prophet of God, because in a rare degree he knew human nature, and knew the truth as it is in Jesus.

The College and the War

By the Rev. LYMAN P. POWELL, D.D.

[NOTE.—When the war began, Dr. Powell was commissioned to study the outlook for our colleges for the *Review of Reviews*. When his task was completed he went to Europe to observe educational conditions in England and France. The results of his observations were given in the *Review of Reviews* and in a report in January to the Association of American Colleges, under whose auspices the movement to bring young French women to America to study in our colleges has reached large proportions. During these six months past Dr. Powell has spoken in the public service over 400 times north and east, south and west, and has visited so many representative institutions that he is making this informal report of his latest observations to the readers of THE LIVING CHURCH.—EDITOR L. C.]

THE women's colleges, with but negligible exceptions, have thrived this year past on our shores as well as "over there". Not merely has the attendance usually been larger than ever, but in addition the quality of work has been higher. In college and out, women have grasped their new responsibility. They know that the world must have more service of them than before. They are also making ready to render service far more skilful. Of their special war activities in the interest of the Red Cross, the War Chest, the knitting, that needs no word. Everybody knows of it. But the new dignity, the higher consecration, the larger understanding, these are fruits gleaned by talks with travelers and with students in our women's colleges throughout the land. They justify the noble words just written of women by Lawrence Binyon:

"Your hearts are lifted up, your hearts
That have foreknown the utter price,
Your hearts burn upward like a flame
Of splendor and of sacrifice."

Our colleges for men have given their best to beat the *boche*. The proposition made at one patriotic meeting in Illinois that our penitentiaries be emptied of their inmates to save our boys—the best boys of our land—from death missed the point. It is not merely by superior numbers but also by superior quality that America's makeweight of human life can count to the utmost. Second-best soldiers cannot do the work with thoroughness. The new courage which our boys have brought to our allies has been kindled by their character. That is why a Frenchman said to me: "Your boys will be the finest soldiers yet."

As in visiting colleges, big and little, I have found the attendance ranging from 40 to 60 per cent. less than the year we entered war, I have realized the right to solemn pride that gleams in many a teacher's eye, and have felt like placing teachers in the class of whom John Oxenham has written: "You've a right to your deep, high look."

Here and there where colleges have been so small that after paying toll to Mars there have not been enough students left to keep up the *esprit de corps*, dormitories have been closed, class rooms in large part been deserted, and in some cases, whatever explanation has been offered, college work has been practically suspended or time scarcely marked. The alumni of Amherst may rally to make up big deficits before they actually are announced. Carleton, Knox, and other first class colleges in the Middle West seem to need nothing more than an access of skilful management. But the small colleges on the margin of student membership and economic independence, with unresponsive alumni and little or no endowment, have blown up against a blast some seem unlikely to weather. In some sections where there were already too many small colleges extinction may be ahead, in others consolidation would appear to be indicated.

Of these and kindred problems educators everywhere are thinking. Our President early gave special responsibility to the United States Bureau of Education with respect to some problems war was sure to bring, and never has the Commissioner been more active than this year past, never has his influence been so widely felt. The Association of American Colleges appointed a committee at the January meeting with the power to act in many matters, including the earnest recommendation to the government that a Department of

Education be created as soon as possible with representation in the cabinet. In conjunction with other educational organizations the Association has place in the Educational War Council, which is taking a large view of all the problems which the war is rapidly creating. And the programme and discussion of the National Educational Association meeting last week in Pittsburgh mark further progress of our educators, many of whom—the latest estimate, including college presidents and professors, being 1,500—are giving almost or quite all their time to public service.

While American educators, like American soldiers, have no interest in learning the goosetstep of that camouflage of civilization, as Brand Whitlock called it in his address in Paris on July 14, 1917, known as *Kultur*, they are learning the characteristic national quickstep. Though they may not be able—or regard it as desirable—to save alive all of our too many colleges hard hit by the war, none of our real interests are to suffer lasting hurt. Even while our college boys are in the trenches their education may go on, and the appointment of the commission to look after this new exigency is significant.

"There's a happy time coming,
When the boys come home."

But it will be a judgment day for some at home. The boys at the front are learning reality. They are growing more responsive to the best. They are finding that efficiency depends on moral worth and spiritual uplift as well as on physical fitness and intellectual alertness. They have seen Uncle Sam abroad clear away certain follies and actual immoralities, with which too many of us here at home have been indulgent, even to the extent of palliating with the cheap comment, "Boys will be boys," though no one ever wants to hear that "Girls will be girls."

When the boys come home and our colleges are speeding up again, they will be new colleges in some essentials. If Pershing can eliminate drunkenness and immorality from the soldier's life, the American college will have to set as high a standard even to satisfy the boys themselves, who, having known what is the best, will never more be satisfied with any second best.

As I write I have before me two new books which deal with this problem of the college. In *Salt* Mr. C. G. Norris tells the story of an American boy who went through school and college only to find that he had not received the moral preparation for efficiency in life. Not every reader will accept the author's diagnosis. Certainly many colleges give a boy more moral stamina. But there is enough truth in his statement of the social life in many a college to warrant the frequent use he makes of the text: "If the salt have lost his savor, wherewith shall it be salted?"

Mr. M. E. Ravage is a young Roumanian who, in *An American in the Making*, throws some of the most vivid side-lights we have had in many a day on college life. He presents no general indictment, like Mr. Norris. In fact the virtues outweigh the defects of the institution he describes. But, in his tribute to "the democratic equality" of our colleges, he arraigns incidental evils in such sentences as the following: "There were the fraternities with their vague dream of building up an aristocracy on a foundation of first-rate tailoring and third-rate chorus girls."

With grim resolution Uncle Sam is setting forth not merely to win the war, but also to "make the world safe for democracy" by providing for the boys when they come home a moral as well as intellectual atmosphere as clean and wholesome as they find it at the front. He will have his way; for he represents American educators as well as American fighters; and to all his boys he will say:

"You've a right to your deep, high look, my lad,
You have met God in the ways;
And no man looks into His face
But he feels it all his days.
You've a right to your deep, high look, my lad,
And we thank Him for His grace."

"Protestantism and the Latin Soul"

A NOTABLE book bearing the above title and written by the Rev. F. C. Capozzi, a priest received in recent years from the Roman communion by the Bishop of Pennsylvania, has lately been issued from the press of the John C. Winston Co., Philadelphia. Several articles on the reasons underlying Fr. Capozzi's passage from Romanism to the Episcopal Church appeared in recent months in the pages of THE LIVING CHURCH, where they attracted widespread attention. In his present book Fr. Capozzi develops the thought much more fully.

He takes Italy as the home of "the Latin soul". He finds in the modern Italian thought much that is anti-papal and is directly arrayed against Roman Catholicism. The thought of the Modernist is examined and is shown to be Catholic even while opposed to Romanism. Protestantism he finds entirely consonant with "the German soul". He finds the difference between Latin and Greek Christianity to be psychological and founded on the traditions of the Latin and Greek races. Protestantism he identifies with the German race and amplifies the thought in remarkable manner. Treating of both he shows their respective characteristics. Laying stress upon the urgent necessity for reform in the Roman communion, he yet shows that such reform cannot possibly be effected by Protestantism, nor can Protestantism ever be accepted as the religion of the Latin. To this effect he quotes scholar after scholar among Latin and French Modernists and seems to establish his position beyond doubt. He says:

"The realization of the imperfection of Protestantism on the part of Latins, even among such as are not lacking in an intellectual and spiritual culture, is further evidenced by the case of the Modernists in general. In France and Italy the Roman Catholic Church numbers among its adherents a good many clergymen and laymen with lofty minds and decision of character. None would deny men like Gazzola, Minocchi, Ghignoni, Semeria, Bonaiuti, Fracassini, Bonaccorsi, Avolio, Scotti, Fogazzaro, Panzacchi, and others (to confine ourselves to Italians only) to be endowed with a deep faith and inspired by a great religious interest. A great many of them are quite free from agnosticism and are strictly orthodox. They have devoted the best of their minds and hearts to the truly Christian cause of adapting Roman Catholicism to the intellectual, moral, and social exigencies of our times.

"Yet, in spite of the bitter opposition, persecution, and disappointments with which they met, none of them has for a moment entertained the purpose to throw his lot with Protestantism. None have dared to join it. They have not desired to abandon Catholicity. And why? How are we to explain the natural aversion for Protestantism on the part of men with a thorough intellectual and religious education? Are they indeed to be taxed with narrow-mindedness and prejudice against Protestantism? No, indeed. Another and quite different reason will account for this.

"The Modernists do not fail to acknowledge that Protestantism was something more than a mere protest. It was an historical development of Christian life. It gave to the Christian principle such spiritual power as it had not possessed for many centuries. It emancipated man and democratized society. It opened the door for religion to come into modern civilization. All these and other achievements Modernists appreciate. Yet they have no faith in Protestantism. Even when excommunicated and persecuted they still remain Catholic in spirit. Evidently they must see something wrong in Protestantism. They must find intrinsic, objective deficiencies within the systems of Luther and Calvin.

"They must realize that if Protestantism is, to a great extent, right in its charges against Roman Catholicism, Roman Catholicism, on the other hand, is not entirely wrong in its denouncement of Protestantism.

"They believe that if Protestantism is right in charging Roman Catholicism with having put the Church above the Bible, and the Pope above both, also Roman Catholicism, in its turn, is not less right in charging Protestantism with

having destroyed the Church altogether and placed above the Bible the fallible individual conscience.

"Again: They believe that if Roman Catholicism is to be reproached for its unauthorized additions to the primitive deposit of faith, such as the papal supremacy and infallibility, the doctrine of the Immaculate Conception of the Virgin Mary, the treasury of merits, and the granting of indulgences and other practices, Protestantism, in its turn, means the mutilation of that deposit, from which they have subtracted a great many Scriptural and Apostolic doctrines, as (to cite only a few) those concerning the sacramental nature and Apostolic institutions of the Church, real presence of Christ in the Sacrament of the Holy Eucharist, priesthood, with its character and powers, the Communion of Saints, in its mystical sense, symbolic worship, etc. Briefly, they consider Protestantism a deformation of the divine idea of the Church not less grave than that of the papacy.

"They maintain, moreover, that if Roman Catholicism is deeply marked by a crushing weight of intellectual tyranny, Protestantism, in its turn, presents a disgusting spectacle of arrant individualism and intellectual and spiritual anarchy.

"They hold that if Roman Catholicism is to be denounced for its superstition and fanaticism, Protestantism, on the other hand, is to be taxed with its relentless rationalism, its deleterious radicalism, and chilling inhumanity.

"Yet again: They are aware of the fact that if Roman Catholicism, on account of its immobility, has put itself in antithesis to history and life, Protestantism, on the contrary, wishing to keep itself in harmony with the various forms of modern progress, has not hesitated to put itself, in not a few instances, out of harmony with the eternal revelation of God. The Modernists know that a great many aberrations of modern times, such as Mormonism, Spiritualism, Christian Science, and other phenomena affecting the religious, ethical, and social sphere, have sprung, more or less directly, from Protestantism.

"They further realize that if the spiritual and ethical influence of Roman Catholicism over its adherents is, to a great extent, a failure, even the religious and moral hold of Protestantism is not so strong as Protestants pretend it to be. The Modernists are acquainted with the fact that religious authority is steadily losing power and effectiveness in the Protestant world, and that the control of Protestantism over both domestic and social life is evidently lessening.

"They also know that Protestantism is not offering a serious resistance to secularism, the real evil threatening nowadays Christian religion. Looking, for instance, to the United States of America, the paradise of Protestantism, what do they discover? They see materialism in all its forms of greed of gold, selfish luxury and comfort, moral corruption, social injustice raging furiously. They see an awful desecration of the home, as revealed by nearly a hundred thousand divorces in a year.

"All this the alert Latin intelligence realizes. Herein lies the reason why Modernists have faith in Catholicism. They firmly believe that the Catholic ideal of the Church is far more complete than the Protestant; for, while it does emphasize the principle of progress in the life of the Church and its adaptation to the intellectual and moral needs of society, it lays hold also of another principle no less paramount, the integrity and historical continuity of Christian life, and, consequently, the unity and catholicity of the Church. The Modernists hold that the Protestant loss of visible unity of the Church is something more fatal than Protestants are ready to admit.

"Protestant spirit, which tends to reduce the whole content of the Gospel to God and the soul, is too repugnant to the Modernists and too contrary to the fundamental idea of human solidarity. To the Protestant individualistic theory they contrast the conception of historical Christianity, according to which the Church is a body, a kingdom, a society in which the Gospel lives.

"Unlike Protestants, the Modernists do not reject as false the doctrines of the Church; they regard them only as imperfect interpretations of Christian faith, which are

capable of being perfected through the vital power of the same principles which formerly inhered in them.

"Thus the Modernists are dissatisfied with the papal form of Catholicism, not with Catholicism itself; for they know that Catholicism is not necessarily such as it is presented solely by the Roman Church. They entertain the vision of a better and more spiritual Catholicism, a Catholicism apt to understand the actual life and influence it" (pp. 195-200).

Coming to the subject of the Anglican Churches, Fr. Capozzi earnestly expresses the view that these hold within their power the opportunity to influence all Catholicism by being themselves "progressively Catholic". "There are a great many," he says, "who misconceive the true nature of Anglicanism; to them it means conservative Protestantism, whereas it is essentially progressive Catholicism" (page 213).

Treating of the pure form of Catholicism to be found in the Anglican communion, he contrasts that with the narrowness and localism of Rome, but at the same time recognizes carefully the defects of the Anglican system. On this subject he says:

"Nevertheless, we do not claim perfection for Anglicanism. We are very far indeed from concealing or minimizing its deficiencies. Many of the charges brought against it are, to a certain extent, true, though their importance and consequences are usually exaggerated.

"Thus one hears Romanists maintaining that Anglicanism is an utter confusion of beliefs. It cannot be denied that Anglicanism is lacking all that outward institutional uniformity and that strong cohesion of belief which are found in the Roman system. There are variances, more or less pronounced, between the two schools known as Low and High Churchmanship. Historical reasons determined the fact that Anglican formularies, in certain points, present such looseness as to make them susceptible of various interpretations. Such variances within the Anglican communion are bad enough, yet it would be simply untrue to affirm that there are among Anglicans contradictions on the essential points of Catholic faith. In conclusion, there is among them unity 'in necessariis', if by the term 'necessary' we mean what was held as such by the Apostolic and Patristic Church. Anglicanism is conspicuously orthodox on the fundamental doctrines of the Trinity and the Incarnation, and so it is also on the Sacramental system, the Holy Eucharist, the divine character of the Church, the Communion of Saints, the Remission of Sins. Thus, in spite of all its imperfections both of theory and practice, Anglicanism retains the essentials of Catholicity in faith and organization. It rejects the medieval Catholicism of Peter Lombard, Bellarmine, Suarez, and the other schoolmen, but it retains the more ancient, primitive Catholicity of Irenaeus, Cyprian, Augustine, and the Fathers. It casts off 'the Holy Roman Church' of Trent, but it venerates the 'one, Catholic, and Apostolic Church' of Nicea" (pp. 215-216).

"Anglicanism does need to rouse itself. It needs to stir up within itself faith in its Catholic inheritance and mission in Christendom. It needs to elaborate within itself a deeper and larger consciousness of its own Catholicity. The strong, solemn, universal affirmation of Anglican Catholicity has not taken place as yet. The Oxford Tractarian Movement needs a new spring. The American Episcopal Church is still waiting for her Pusey. Both Anglican faith and practice are still far from being ideal. The standards of doctrinal discipline need to be raised in such a wise as to prevent the meaning of the fundamentally Catholic character of its formularies from becoming perverted by false interpretations. There is, in some Anglican statements of Catholic truth, a laxity which calls for correction, the defect being of such a nature as may even lead to heresy.

"It is rightly maintained that the Protestant elements, within the Anglican system, are only adventitious, not essentially inherent in it. Yet this does not make the need of checking its working influences less urgent. The fact that Anglicanism is essentially Catholic in its character, whereas its imperfections are in their nature transitory and capable of remedy, makes the neglect to do away with them more culpable" (pp. 225-226).

"On the awakening of Catholic conscience the future of Anglicanism in America more particularly depends. If the American Episcopal Church would know and develop her own

possibilities, she could have in her hand the power to mould and direct the nation's religion.

"Between the Roman Catholic Church and the Protestant bodies stands the American Episcopal Church, which inherited Catholicity from her mother Church of England. Her faith, which does not deny the due rights of intelligence, her sober practices, her essential democratic spirit (quite in harmony with American ideals), enable her to touch and influence effectively both the individual and public mind and conscience, while, on the other hand, the strength of her Catholic foundation furnishes her with the 'ubi consistam' for the exercise of a real efficacy over the ever-changing phases of the spiritual life of the country.

"But to reach the splendid goal which is in sight of the American Episcopal Church there are certain conditions to be fulfilled: The most important of which is the strengthening of the sense of Catholic heritage and Catholic discipline. The American sense of liberty should not be separated from the importance of law, order, and discipline. Episcopal Churchmen of America ought to appreciate more deeply the value of the apostolic authority to which they can appeal, and hold fast to it; for a solid authoritative basis is the only way to escape from the disintegrating force of individualism and the turmoil of other destructive tendencies. Those are mistaken who see, in the strengthening of the authoritative and disciplinary principle, a danger for the democratic ideals of the Church, for, if brought about in an intelligent spirit, such strengthening would tend, on the contrary, to afford a surer basis for the evolution of those ideals. The danger for the American Episcopal Church lies, more immediately, in the opposite tendency to enfeeble the sense of order and under-appreciate the historical experience of Catholic Christianity.

"The day when the Anglican Church will recreate her faith in Catholicism will rise to bear her witness to the sacred treasure of her Catholic heritage, will witness to her extraordinary power over the development of future Christianity and her ability to play a decisive part in shaping its destinies" (pp. 226-229).

WAR RELIEF

(Continued from page 394)

Mrs. J. M. D. Davidson, Macomb, Ill.	5.00
C. M. H.	1.00
Mrs. Justin Field, Philadelphia, Pa.	5.00
Communion Alms, Chapel of the Cross, Chapel Hill, N. C.	6.05
Bernard Gruenstein, St. Louis, Mo.	6.10
Araby for July.75
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.	3.00
A Daughter of the King, La Grange, Ill.	2.00
St. Agnes' Guild, Green River, Wyo.	5.00
Mrs. H. L. Sternberg, Pine Bluff, Ark.	5.00
Messiah Sunday School, Rhinebeck, N. Y.	1.00
A friend, Faribault, Minn.	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.	1.00
St. Martin's Sunday School, Charlotte, N. C.	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C.	2.00
Miss Sadie P. Thomas, Charlotte, N. C.	2.00

\$53.90

* For relief of children.

AMERICAN RED CROSS WAR FUND

Miss M. F. McKelvey, Cincinnati, Ohio.\$1.00

AMERICAN RED CROSS

In memory of Florence Hill Kidder and George W. Kidder.\$50.00

ANSWERS TO CORRESPONDENTS

P. E.—So far as we know, no volume of sermons actually delivered to soldiers in camp has been published.

WINE

The grapes of Life are ripe,
And now the press of grief,
The grinding weight of grief,
Descend again, again.

What does the hidden Host
For His deep bowl desire?
The wrung heart's blood flows fast,
First red, and then like fire.

Then pale and strange and sweet
His Hand, His cup are here,
And, drop by drop, receive
Elixir, crystal-clear.

G. O. WARREN.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

WHERE EFFICIENCY IS INEFFICIENT

WE hear and have heard a great deal about German efficiency, but is it as great as represented? Thomas Adams, who is a city planning expert and the official adviser of the Canadian Commission on Conservation, has this to say about one phase of that efficiency:

"Attention is sometimes drawn to the efficiency of German municipal institutions. It is the fashion among some writers in America to magnify this efficiency. In the things that really matter, however, the German city is a long way behind the British city. Ornament and ostentatious display are paraded in front of the visitor to the German city; but behind the façades of the spacious boulevards there is congestion, overcrowding, darkness, and defective ventilation of the worst kind. German municipal efficiency in the case of Berlin results in five hundred thirty-nine houses out of one thousand in that city having four or five stories, fourteen persons living in each house as against eight per house in London, twice the inhabitants per square mile that there is per square mile in London, seventy per cent. living in two-roomed dwellings as against about twenty-five per cent. in London, forty-five per cent. of all dwellings being back dwellings, fifty per cent. greater death rate from tuberculosis than London, and seventeen per cent. illegitimacy as against five per cent. in London. In 1903 only thirty-three per cent. of Berlin young men were fit for military service. Is this then the kind of efficiency we want in Canada, and for which we are asked to give up our liberties? On the whole, we have good municipal institutions; at least, we have a good foundation on which to build."

On another occasion he said:

"We say that it would be a sorry day for us if the German brand of local government ever had an opportunity of being introduced into Canada—our rights and privileges as citizens to control our own municipalities would be gone, and without the satisfaction of knowing that we were being controlled even efficiently. We remember some years ago having to make a study of civic government in Germany itself—as it actually exists, or did; not as it worked out on paper. We had to get the facts, and all we need say is that living under the most adverse municipal conditions in Canada is very much preferable, to a man with red blood in his veins, to living under the conditions of municipal Germany. The German form of civic government is in reality but a detail of the state government, which is bureaucratic in form, and, as far as the head—the Kaiser—is concerned, autocratic in power. Citizenship, as we understand the term, is unknown in Germany."

THE MENACE IN MOVING PICTURES

In his weekly bulletin, the Rev. Elliot White of St Mark's Church, Philadelphia, has this to say touching the subject of moving pictures:

"The Social Service Commission has asked the clergy to warn the people against the menace of the present standards of moving picture shows. I am glad of this excuse to speak my mind. Cultivated people are wont to regard the moving picture with rather contemptuous indifference, as a cheap substitute for the theatre, a place where vacuous melodramas and slap-stick buffoonery are exhibited for the delectation of children and the frivolous. If this were all, one might hold one's peace. But the situation is far more serious. It will surprise many to learn that the moving picture industry ranks fifth in this country in the amount of capital invested. In only four states, Pennsylvania in the number, is any serious attempt made to regulate the pictures in the interests of morality. Our own board of censors is doing excellent work and deserves the support of all good citizens. Its weekly bulletin of censored pictures shows the unspeakable nastiness and viciousness from which the public is partially protected; though much that is coarse and vulgar the law does not authorize the censors to cut out. I ask you for your children, and for the safety of their souls, that you do not let them go to a movie, before you have honestly investigated to see if it does not portray, with more or less sympathy, fornication, adultery, murder, robbery, and similar crimes. Second, if you go yourself, I ask you to consider seriously what effect the pictures you see are likely to have, not on matured minds but on red-

blooded boys and girls with awakening passions and curious to know the mysteries of life. And, thirdly, I ask you to uphold the hand of the board of censors, and do all you can to frustrate the attempt being planned to repeal the censorship law."

COMMUNITY COÖPERATION TO WIN THE WAR

Believing the greatest need of the community at this time, both for its own development and for the service it ought to render to the state and the nation, is team work on the part of the various forces, the general theme chosen for the third annual Better Community Conference held in Urbana, Illinois, was the community coöperation necessary to win the war. The weak spot in the average community is the overlapping and duplication of effort. The purpose of this conference was to unify and harmonize and to stimulate to greater effort the useful agencies already at work.

COLLECT FOR A CITY MISSION

The following collect is adopted by the City Mission Circle of Philadelphia:

"O God the Father, God the Son, and God the Holy Ghost, receive our humble and earnest prayers for each one of the lost sheep in this great city. Abide with us and work with us as we go forth to find them and bring them home to the fold. Endue us with every grace that Thou seest we need for our ministry of love, and grant that by us Thy Name may be hallowed, Thy kingdom advanced, and Thy holy Will be done here and now in the dark places of Philadelphia as it is in heaven. Amen."

"JUST NOW WE NEED," the Rev. Dr. James E. Freeman of St. Mark's, Minneapolis, said in a recent sermon, "to pray with great humility for the enlargement of our vision. We need a finer outlook upon life, upon men and things, and a finer outlook must issue in a re-appraisal of human values. We read recently that a distinguished brewer said we were at the beginning of a new religious awakening—a curious observation for a brewer, but even brewers sometimes speak the truth, and we think this brewer had a larger vision of the new age and its meaning than many a cleric."

"THE CHINESE COOLIE carries one hundred and fifty pounds twenty miles a day. The American locomotive engineer and fireman haul six thousand tons sixty or more miles a day. The difference between the educated man to carry responsibilities and harness power is akin to the difference between the coolie and the freight train." After reciting this striking fact, *Young America's Opportunity* says: "The world pays its money, its honors, its love to men who can shoulder and carry responsibility."

"IN THESE MOMENTOUS DAYS," declares the Committee on Jewish Communal Service, "the ideal of service is uppermost in the eyes of all." Believing this, the committee has arranged for a series of addresses showing how Jewish people can be of help. In its invitation the committee says: "Come and learn about the field of work the highest ideal of which is service to America and to Jewish people."

"COMMUNITY PULLING TOGETHER". That is the title under which the Germantown and Chestnut Hill Improvement Association shows an interesting report of its activities. It contains many lessons that might be taken to heart not only by civic but by social organizations as well.

FOR THE STUDENT of history who is able to place himself within the stream of evolution, the really important events of to-day are not taking place on the battle line but behind them.—Winston Churchill.

TO WIN THE WAR, we must keep up the reserves—the home and the city.



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.

A FOURTH OF JULY SERVICE FOR THE PRAYER BOOK

To the Editor of the Living Church:

I REMARKED to one of my men that we had a goodly number at the celebration on July 4th, when we dedicated our service flag, whereupon he replied: "What has the Fourth of July to do with Church? It would never occur to me to go to church on that day. The Prayer Book does not recognize it at all," etc.

We have made more of Independence Day this year of 1918 than ever before, and it seems to have been very generally observed by the liberty-loving people of the earth. The mother country, England, gave the day an added meaning by taking large part in its observance, and by proclaiming through her leading statesmen that it was only upon such principles as those upon which our nation was established that the nations of the earth could hope to erect secure and equitable governments in the future.

May I presume to ask the Committee on Revision of the Prayer Book to consider the advisability of putting a suitable form of service for the Fourth of July in the new book now in the course of preparation? Doing so, I refer them to the action of the convention of 1785, when the following was passed:

"RESOLVED, That the Fourth of July shall be observed by this Church for ever, as a day of thanksgiving to Almighty God for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

Speaking of George Washington and his associates, at Mount Vernon on July 4th last, President Wilson said:

"Here were started forces which the great nation against which they were primarily directed at first regarded as a revolt against its rightful authority, but which it has long since seen to have been a step in the liberation of its own people as well as of the people of the United States; and I stand here now to speak—speak proudly and with confident hope—of the spread of this revolt, this liberation, to the great stage of the world itself. The blinded rulers of Prussia have roused forces they know little of—forces which, once roused, can never be crushed to earth again, for they have at their heart an inspiration and a purpose which are deathless and of the very stuff of triumph!"

Patriotic fervor must be trained and satisfied by the teaching of Christ. Let the Church find in the observance of Independence Day a special opportunity to interpret true Christian patriotism to her people and make provision for it by putting a proper form of service in the Prayer Book.

Another matter I would like to bring up again for some general discussion is the change of name. I have been suggesting as a suitable title "The Catholic Episcopal Church" and (naturally) I can see nothing better for us.

ENOCH M. THOMPSON.

Washington, D. C., July 8th.

"DRESS FOR LAY READERS"

To the Editor of The Living Church:

SEVERAL weeks since, I published in your paper a letter in which I contended that it is not lawful for a lay reader to wear a surplice when reading morning or evening prayer in an Episcopal church, basing my thesis on the following sentence in section iii of Canon 23 of the General Convention, adopted many years ago:

"He (a lay reader) shall not wear the dress appropriate to clergymen ministering in the congregation."

Several letters have been published by you criticizing my position and claiming that my conclusion is erroneous; and they base their contention, as I understand them, on the assumption that the surplice is *not* the appropriate dress for clergymen to wear when ministering in the congregation.

It is perfectly plain that, if the surplice is the appropriate dress worn by clergymen ministering in the congregation, lay readers are *forbidden*, by Canon 23, to wear it, when they take the place of clergymen and conduct the services that they may be licensed to conduct. There is no escape from this proposition, if the English language means anything.

Then, the sole question is, is the surplice the dress appropriate

to clergymen ministering in the congregation, within the meaning of the canon referred to?

It seems to me that the words of the canon are not ambiguous, but if they are ambiguous it is the duty of those who construe them to give them a reasonable interpretation for the purpose of ascertaining what the convention meant, by them, when the canon was originally adopted.

The rule for construing ambiguous statutes is thus stated in Lewis' edition of *Sutherland on Statutory Construction*, Vol. 2, page 747:

"While ambiguous and doubtful terms in legislative acts may and should be so interpreted by the courts as to carry out the intention of the body which enacted them when they (the acts themselves) fairly disclose that intention, yet it is the purpose *which the act itself discloses, and that only* which may be thus enforced."

The words of this canon plainly show that the convention intended to prohibit the wearing by lay readers of any of the dress that was appropriately worn by the clergymen officiating in the church, at the date of the enactment of this canon. Now, what did clergymen then wear?

The offices which this canon authorizes bishops to license laymen to read are morning and evening prayer, the Litany, and the burial office. They cannot be licensed to officiate at the administration of any of the sacraments. Now, what did the clergymen wear at those services?

By both of the Prayer Books, adopted during the short reign of Edward VI, the clergy were *required* to wear, when officiating at morning and evening prayer, the surplice, and when the ornaments rubric was adopted, in a later reign, the requirement that they should wear the surplice, at such services, was continued, and that is the law of the English Church now. In the English Church, the clergymen are not only authorized to wear the surplice at these services, but they are *required* to wear them. This was the law of the Church in America during our colonial period, and until the English Church ceased to have jurisdiction in this country, in 1783. Ever since that time our clergy have worn the surplice in accordance with the requirements of the ornaments rubric, although it may not have been obligatory upon them to do so.

Speaking of vestments, the *Church Cyclopedia*, at page 543, says, *inter alia*: "With regard to vestments, the surplice is the most nearly what we know of the vestments of the first four or five centuries of the Christian history."

The *International Dictionary* defines the word surplice thus: "A white garment worn over an other dress by the clergy of the Roman Catholic, Episcopal, and certain other Churches in some of their ministrations."

If it is true, as I have shown, that the surplice was required to be worn by the clergymen of our Mother Church until she ceased to have authority in this country, and that ever since that date our clergy have worn it in the ministry of the Church, in every section of the Church, and if it has been worn by the clergy of the Catholic Church during the last thousand years, as seems probable, am I not justified in affirming that it is, and, at the date of the passage of Canon 23, it was, "the dress appropriate to clergymen ministering in the congregation"?

But Mr. Hughes and Prof. Thornton argue that, inasmuch as *choristers* wear surplices in the choir, the convention must have intended to prohibit the wearing of some other vestment, by lay readers, apparently basing their contention upon the assumption that the convention intended, by this canon, to prohibit the wearing of such vestments as were worn by clergymen *only*. But the language of this canon does not justify such an interpretation. It forbids lay readers to wear any vestment forming the dress or a part of the dress appropriate to clergymen ministering in the congregation, and, if the surplice is the dress appropriate for a clergyman to wear, when thus ministering, lay readers are forbidden to wear it, whether some one else wears it or not.

The word "appropriate" means "suitable" and "fit", as well as "peculiar to".

Mr. Butler appears to suggest that the miter and the stole are the vestments prohibited, and Prof. Thornton suggests the stole. But the canon forbids the wearing of *any* vestment that forms part of the proper dress worn by clergymen.

While I deem the wearing of surplices, by choirs, as a fact,

entirely immaterial to the question under discussion, yet I feel constrained to call attention to the fact that this canon was passed many years ago, and that it should be interpreted *now* as meaning what it meant at that time. And I will state, further, that, according to my understanding, there was probably not a surpliced choir in the Episcopal Church in this country at that time.

In his little book on the *History of the American Church*, in the Oxford Church Text Book series, on pages 62, 63, 64, and 100, Bishop Coleman discusses Church choirs, and on page 64 he says:

"They (surpliced choirs) had, however, so entirely disappeared before the middle of the century (the nineteenth), that, when they were revived, they were looked upon as something *quite new*. In the General Convention of 1844, the Rev. Dr. Meade of Connecticut, while alluding to such a choir that Dr. Hawks had established at St. Thomas' Hall, Flushing, New York, declared that it was the only instance of such use of the surplice that he had ever known."

It seems to me that I am justified in saying that, at the date of the passage of this canon, there were no surpliced choirs in the Episcopal Church in this country.

As Bishop Coleman says, on page 100 of his book, Bishop McIlvaine, as late as 1871, presented the Rev. C. C. Tate, one of his clergy, for trial, and the grounds of this charge were that Mr. Tate had in his church, at Columbus, Ohio, a surpliced choir that sang in the church and in processions. This charge was pending for years, and during its pendency he was deprived of his seat in the diocesan convention. To get rid of this charge, Mr. Tate finally gave up his choir, and, I believe, resigned his parish and left the diocese.

It is my judgment that this canon forbids lay readers to wear any of the dress appropriately worn by clergymen in their ministrations, including the surplice. If it is wrong, the proper remedy is by *amendment*, and not by an artificial construction of it.

Permit me to say, that I am not opposed to surpliced choirs. More than thirty years ago, both my sons were, with my approval, members of the first surpliced choir organized at St. Paul's Church, Salem, Ore.

Probably what has been said on this subject will not change the opinions of many persons. Pope was not far wrong when he wrote:

"Tis with our judgments, as our watches, none
Go just alike, yet each believes his own."

W. M. RAMSEY.

McMinnville, Oregon, July 8th.

[Discussion of this subject is now at an end.—EDITOR L. C.]

"NOMENCLATURE"

To the Editor of the Living Church:

PERMIT me to call the attention of the writer who, under the heading, "Nomenclature", makes some remarks that do not strictly accord with history.

The first plea is that our present name for the Feast of the Holy Spirit is not as venerable as Pentecost; therefore we should change it. The major may be questioned, as far as English Christianity is concerned, and the minor is not justified. In England the popular name for Pentecost was Whitsunday long before ever we changed our liturgy. The term Pentecost is a Latin terminology used in the Latin service books. When, therefore, we translated the Latin liturgy into English the compilers of the Prayer Book adopted the customary title of their day, namely Whitsunday. Even to-day English Romanists frequently use the term Whitsunday for Pentecost.

Again, as to the custom of counting the Sundays after Pentecost instead of after Trinity, here too let me say that before the English Reformation and before the Roman Council of Trent there were many customs in use. Some places counted the Sundays as we do after Trinity, others counted them after the Feast of the Apparition of St. Michael, and others after the octave of Trinity, while at Rome the custom was to count them after Pentecost. Even to-day the Dominican order of the Roman Church counts these Sundays from the octave of Trinity.

Our writer says: "Let us correct this for the sake of Christian Unity." Is it not sad enough to see so many of our so-called Catholics trying to overthrow many of our ancient customs; yes, customs as venerable as those of Rome? Why look to Rome as a guide? We have adopted her color system, we have seen our churches divested of the time-honored chancel, which Rome has also abandoned, in this country at least. If we would be Catholic let us go back to our ancient Sarum customs. England has a tradition for us. Why seek the customs of Latin Churches which do not represent in any way the Anglo-Saxon mentality? Rome is not a very safe liturgical guide, that I know. Even the service of Benediction of the Blessed Sacrament is a modern novelty.

Restore the First Prayer Book, if you will, of our Church, or even Sarum, or any other ancient English use, but let us not go to Rome for every little thing. Many learned Romanists to-day admire our love for the ancient customs and regret that the same spirit does not exist among them. We have a tradition of our own. And that tradition is the tradition of the line from which the American Church has sprung and which represents all the sober-mindedness of even medieval English Christianity.

FRANK M. MARCHANT.

Orchard Park, N. Y., June 28th.

PROPAGANDA

To the Editor of The Living Church:

IT is difficult to understand the reason for your correspondent's condemnation of the Christian Science propaganda in the military camps. The occupants of these camps are not children, and a Church that is commissioned and organized to preach the Gospel to every creature, and make disciples of all nations, cannot consistently object to proselyting, nor indeed can any reasonable person.

If a man has knowledge he believes to be of benefit to mankind physically or spiritually, he is in duty bound to spread it. Christian Scientists believe they have such knowledge, and they should be commended for their active, intelligent, and open propaganda. That proselyting is in ill repute is due to the methods so frequently employed by proselyters—threats, bribes of various kinds, intrigue, dishonorable practices, lies, and the like; and that "the end justifies the means" is practised if not preached by many who repudiate and denounce the efficient society that is said to have made this its motto. Efficient Protestant Prussia, for example, adopted the motto and the methods for spreading its *Kultur*.

It does not, however, appear from your correspondent's letter that Christian Scientists have been guilty of any of these practices. They seem to be content to spread their faith through the distribution of literature, which all may read and answer, and THE LIVING CHURCH is right in saying Churchmen should meet the challenge by spreading broadcast the teaching of the Cross in regard to sin, sorrow, and pain, and telling of the help to be derived by body and soul from the Sacraments. Copies of MacKenzie's *Angel of Light* and Father Bull's *Sacramental Principles* ought to be in every reading room in every camp, and, with these, good tracts for distribution. If the publishers make any money by this, we need not quarrel, for "the laborer is worthy of his hire".

The sad truth is, "the children of this world" are not only wiser but also more zealous and generous than the children of light. "Money for Church literature!" cry the latter. "What a waste! Far better give it to the Red Cross." And this they say not because they love the Red Cross, but because of their money bags. So while the elect sleep the enemy diligently sows tares.

Lebanon, Pa., July 12th.

D. N. C. BROCK.

LITERATURE FOR PASSING SOLDIERS

To the Editor of The Living Church:

MATTOON, being a division point for four railroads, has been made a government canteen place in Class AA. Many troop trains arrive and depart every day of the week. Troops are allowed to stop off here for food, etc., and changing trains and engines.

I have met several of the trains and have found many "boys" from the Church. I wish I had reading matter to give them. Some have asked for copies of THE LIVING CHURCH, but I have only one copy to hand around. I ask any of the faithful to send me their copies and other magazines to hand to the troops while they rest here. A book or Church paper and a word of cheer goes a long way.

Yours very truly,

FREDERICK JAMES COMPSON,

Rector Holy Trinity Church.

Mattoon, Ill., July 8th.

FORT YUKON ASKS FOR KINDERGARTNERS

To the Editor of The Living Church:

A TELEGRAM has just reached us from Archdeacon Stuck asking for an assistant teacher in the school at Fort Yukon, Alaska. She would have charge of the primary work and should be a capable and trained kindergartner. Miss Dalziel, formerly of St. Michael's parish, New York, is head teacher and will continue to have charge of the higher grades.

Fort Yukon also needs a trained woman, preferably a deaconess, to become matron of St. Stephen's Hospital.

I shall take pleasure in supplying particulars concerning either of these posts.

JOHN W. WOOD.

New York, July 6th.



SARAH S. PRATT, EDITOR

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

SITTING under the cherry-tree in spring days, one hears the young lads at the "prep" across the street painfully learning *La Marseillaise* in French. Their voices ring shrilly when they come to "*Marchons, marchons*", some of them finding relief in a lower octave, and valiantly do they try to acquire that nasal tone used in correct French yet held in light esteem in catarrhal climates.

When I say that they are *painfully* learning I would not associate with it the idea of unwillingness, for they go at it with great enjoyment and soldierly valor; but the American male—as a rule—never did take kindly to the French language. To this honorable exception must be made of Owen Meredith, who once wrote:

"Where'er I hear French spoken as I approve
I feel myself silently falling in love."

Learning this French national hymn is no easy task for these boys and it is creditable to their patriotism that they try so faithfully.

It seems strange indeed to hear news boys, chauffeurs, and that population of our cities which we associate least with the classics, whistling, singing, humming this great French song, so difficult in its modulations. At one of the movies, they say, it is even being danced to by a sprightly maiden in tri-color. This seems a profanation, but is one of the penalties of real greatness. Until quite recently this was always called the *Marseillaise Hymn*, and most of us have heard its history; how that one Rouget de L'Isle, an officer of engineers in Strassburg on the night of April 25, 1792, having reached that stage of exaltation which we call inspiration, wrote at a sitting the words and music of *La Marseillaise*. The last stanza was written by another and the name came from the fact that the song was introduced into Paris by singing troops from Marseilles.

This song was introduced into American cities, particularly those on the Atlantic coast, by the beginning of the nineteenth century. Baltimore was a center of culture where theater, opera, and concert were popular diversions; and also where, at that time, the so-called infidel writers were much read and discussed. Hume, Rousseau, Voltaire, were the table-talk in one family, a member of which, coming later into the heart of the Hoosier state, then not long admitted to the Union, brought with him the influence of these writers, which was to linger with him for nearly four-score years. But he brought also the *Marseillaise Hymn*. Like Peter Ibbetson's father, my own father loved to sing, and he sang walking the floor, his sweet, clear, self-trained barytone voice ringing out evening after evening in Scotch ballads, Tom Moore's Irish melodies, and *Ben Bolt*, then newly written. But the *Marseillaise Hymn* he loved the best of all and I presume that there were not a dozen persons in the whole state at that time who knew the words and music of it. He ranked it the only composition above the *Star-Spangled Banner*, which, by the way, had been first sung at Baltimore the very night after its hasty composing.

Several famous songs have this same history of being written at a sitting. Thus did Julia Ward Howe write her *Battle Hymn*, after a visit to camp; so also did Francis Scott Key, pacing the deck of his prison ship, produce the *Star-Spangled Banner*. These are evidences of what is called "inspiration". I have concluded that the thrilling, inexplicable thing which we call by this name means something done while one is at a great intellectual, patriotic, or spiritual height, and that it is done quickly, "in a breath", as the name would indicate. These rare moments come, not accidentally, as they seem, but as the sequence of constant and uplifting thought.

The heart, the mind, the soul travels along some channel of intense interest—love, ambition, patriotism—until there

comes a burst of splendor, an effusion, a crystallization, and there has been born something immortal. Inspiration is the quickly-born daughter of slow and serious thought.

All hymns of nations witness this inspiration. The *Russian Hymn*, to which we sing "Rise, crowned with light, Imperial Salem, rise", is a glorious composition. The Italian, the Austrian, has a grandeur about it which elates those who sing it. Our own *Star-Spangled Banner* has been criticized, sometimes in a very puerile manner, as by the clubwoman who said, "No song can be truly fine which begins with 'O say'." The music of this song was not written for it; it was an adaptation. It is difficult to sing, as musicians complain, and must originally have been an instrumental composition. But any one who, as he sings this stirring song, will visualize it, see the whole vivid story and know the history behind it, will get enough enthusiasm and thrill out of it to take that high note successfully. One good thing the war has taught us is the second verse of this song. That was a shrewd proposition on the part of those German soldiers who, after listening to our men sing with tremendous fervor the first verse, shouted to them: "Sing the second verse!" And they couldn't do it!

THE EIGHTEENTH local assembly of the Daughters of the King in the diocese of Colorado was held in the chapter house of the Cathedral, Denver, on the evening of Monday, June 3rd. Mrs. Colvin, the president, called the meeting to order promptly at 7:30 and the prayer and hymns of the order constituted the opening devotions. A business meeting followed, with the reading of chapter reports and the election of new officers for the coming year, as follows: President, Miss Juliet C. Smith; vice-president, Mrs. Colvin; recording secretary, Miss Anna Fitch; corresponding secretary, Mrs. A. C. Vervalin. The speaker of the evening was the Rev. Mr. Tull of St. Paul's parish, Denver, who gave a very helpful and inspiring address on Prayer and Service, the two rules of the order. Prayer was the keynote, the great and important factor in the life of each one of the Daughters of the King, without which even the most assiduous service counted but little. The twain must go hand in hand in order to bring forth fruit meet for the Master's use. A true Daughter of the King should be ever ready to serve in her Father's house with joy and gladness, "for His sake". A social hour at the close of the meeting, at which the ladies of the Cathedral were hostesses, was greatly enjoyed by the members and visitors, also from Colorado Springs. There were present nineteen members of the order and six visitors.

THE *Quarterly Leaflet of the Church Prayer League*, published by All Saints' Convent, Orange Grove, Maryland, impresses one more and more as being a handbook of missions prepared for devotional use. The leaflet is edited by one of the Sisters, and within its small and few pages there is condensed an up-to-date news about all of our missions, all branches of Church work. In order that each mission, each feature of Church life, may be devoutly remembered by Churchpeople in their prayers, a perfect system has been evolved by means of which each of these objects is brought to mind, with needs, recent blessings, and present conditions explained. The use of this little leaflet for one year, day by day—we believe—would do very much to advance the Church, and create a vital and aggressive interest in her work.

In the present leaflet the prayers for Sunday are general thanksgivings, prayers for the war work of the Woman's Auxiliary, for the Board of Missions, and other things pertaining to the whole Church. Monday's prayers are for the district of Nevada, the special needs being given; Tuesday's

for Wyoming, Wednesday's for work among the colored people, Thursday's for the district of New Mexico. In this page is found a reference to a late article in this department concerning the Auxiliary of this district. On Friday comes the district of Kyoto, and on Saturday the prayers are for those in active service. The editor says:

"Every quarter there are seven suggested topics. We pray for these in any way we think best; there are no formal obligations. We may turn our petitions into Litany form; we may read them through with earnest sympathy; we may lift up our hearts to God in any way that He may teach us. All who pray in any of these ways once a week or month, or however they may find it possible, are taking a real share in the work of the League. They are uniting their intention with the prayers of others who have more time to give."

THE WOMAN'S AUXILIARY of the diocese of Missouri, at its annual meeting in May, made several radical changes, one of which, like that of New Jersey recently noted here, was electing officers for a three-year term, with only one reelection. Miss Mary W. Triplett always comes into mind with this particular branch of the Auxiliary. Thirty-six years ago she founded it and she has given it the best energy, the highest purpose, of her whole life. Miss Triplett speaks of those years as "lovely years", and that explains just why her work has been so productive of good; our work must be "lovely" to us if we expect to make it appeal to others. Miss Triplett has always been kept in office during the years of the Auxiliary. At the time of the St. Louis Triennial she was serving as diocesan secretary. It was her intention to resign immediately after this meeting, but she was persuaded to serve another year and at this last annual meeting she handed in her final resignation. There are a great many Churchwomen now who may be called "past grand masters" of the Auxiliary. They form a splendid reserve corps, trained and competent, which the Auxiliary regards with great satisfaction. For they are ready when needed—not to go again into the routine of office, but to give their wisdom in many ways, on boards and committees. Their garnered and mellowed Auxiliary lore is always where it can be used, a constant source of comfort and blessing. We congratulate Miss Triplett on her long, successful reign and expect to hear of her in other useful work.

FROM BRITISH HONDURAS comes this encouraging note:

"On Sunday, May 5th, after the choral Eucharist at the Cathedral in Belize, Bishop Dunn went to St. George's Caye, about an hour's trip. A service was held on the veranda of a private house and about sixty persons were present.

"A short while before he made a week-end trip to Manatee. This is a charming little peninsula with a lagoon on one side and a river on the other. It is all coconut palms, fruit trees, and sand, and picturesque houses built of bamboo and thatched with palms. A meeting was held in the bamboo school chapel after the Sunday afternoon service, when a branch of the Woman's Auxiliary was formed. Afterward, under the coconut palms, plans were talked over. These people have now a resident priest (colored), and are so happy. They have built him a fine bamboo rectory.

"On Ascension Day there were fifty or sixty communicants at the 7 o'clock service in Belize, keeping the usually neglected festival. Last year the *Duty Book* notes down fourteen only, so progress has been made.

"The new governor has come with his sister, Miss Hart-Bennett, from Nassau. She has become honorary president of the Woman's Auxiliary, but is anything but an 'honorary' worker. She attends all meetings and gladly undertakes different bits of work. There was a special committee meeting at Government House the other day and some quite hard work was done."

A CHARADE for the times:

"From out My first, My Second sips
And smiles and smiles and smacks her lips;
She always says that 'on her word
No other can with it My Third',
And when at eve My Fourth come 'hame'
She hopes that she may have the same.

"My Whole—it's either good or bad
(Just on this point there's some discussion)—
The information I have had
Is only that—(I think)—'tis Russian."

ON BEHALF OF LEPERS

AN APPEAL TO GUILDS OF INTERCESSION

BY JULIA C. EMERY

THOSE who read in THE LIVING CHURCH for June 15th of the gift from lepers in Japan for the starving Armenians will surely give their prayers for these others under the care of Miss Riddell, an English Churchwoman in Southern Japan, who writes, under date of June 12th:

"May I tell you something of two or three of those whose lives have been granted, as it were, 'the wounds in the hands and feet and side'?"

"Recently I was talking to one of our leper patients after a service in the chapel. He is not repulsive at a first glance and is able to do a certain amount of mission work in the country round about, among lepers who live in their own homes and are still well enough to support themselves by cultivating their own rice fields and vegetables. He is always in the hospital from Saturday till Monday, but during the week, weather permitting, he goes out itinerating.

"Thinking that a cross might be helpful to him in his wanderings, I asked him if he possessed one, and he replied: 'My body is my cross.' 'Yes,' I said, 'it is most truly so; but if you have not got a little cross which you can hold in your hands to help your thoughts of Him who died upon it, I want to give you one.' And he said: 'My hands are the joy of my cross,' and he held them out for me to see, palms upwards. Such poor maimed hands! Not one whole finger and all turned in immovably at the second knuckle, and the palms all shrunken and as flat as a piece of board, but beautifully clean and cared for. He said: 'When I am itinerating and I find out from one leper the house of another, I go to that new house and always I am regarded with suspicion because I am a stranger, for they do not know what my errand may be—whether I am somebody sent to ascertain something for government statistics, or for any facts concerning the leper or lepers in the house—and they shut their doors in my face. At first, when I went I held my hands at my side and, as you see, they only look like a closed hand, but now when I go and they open the door to me, I hold out my hands and say, 'I, too, have the disease; may I come in?' And they welcome me at once. Then I try to stay till the evening, when those in the fields come back. And, sitting round the *hibachi*, I get opportunity for being listened to while I give the message of love and salvation. And so my hands have become my passport and my joy in my cross.' The tears were in his eyes, as well as in mine, but he was smiling happily, rejoicing that his affliction could be thus used for his Master.

"This man became a leper ten years ago when he was about twenty-two, and after giving up all hope of cure he decided to commit suicide. Fearing, however, that the fact of his being a leper should be thus revealed and disgrace fall upon his family, he went to Hankow in China in order to accomplish his purpose among strangers. At that time his disease was not apparent to the ordinary observer and he became a clerk in a business firm. There he met a man in the office who was a Christian, and he, too, became a follower of the Lord Jesus Christ, and soon after entered this hospital. He was baptized a few months after entrance, taking as his Christian name that of Justus.

"We have a young American in the hospital. His name is Malcolm. He was nineteen when he came to the hospital and will be twenty-seven in July. He is a very interesting and intellectual young man and now, after a long period of loathsome illness, is wonderfully better as to that side of it. A little sight has come back to one eye and his voice is much clearer, but he has not in any way regained his sense of touch. Personally, although he has gained in the respects I have mentioned, I think he is much more frail than he was. For him I want to ask your prayers particularly. Christian Scientists have been writing to him and he is greatly influenced by their teaching. I grieve to say that, as a consequence, though he still loves God deeply and devotedly, he no longer regards the Lord Jesus Christ as divine. Very few people seem to realize that Christian Science involves the denial of the divinity of our Lord, but it is so. Although you doubtless have many for whom to pray, please, if possible, join with me in this, and put Malcolm on your list."

FORTUNE, good or ill, as I take it, does not change men and women. It but develops their characters. As there are a thousand thoughts lying within a man that he does not know till he takes up the pen to write; so the heart is a secret to him (or her) who has it in his own breast.—*Thackeray*.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir Humphrey Davy*.

Church Calendar



- 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.

CALENDAR OF COMING EVENTS

Aug. 14-21—Annual Convention Brotherhood of St. Andrew, Northfield, Mass.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

CHINA ANKING

Dr. H. B. Taylor.

HANKOW

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

SHANGHAI

Rev. T. M. Tong.

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

Personal Mention

THE Rev. C. F. BROOKINS has accepted the rectorship of Emmanuel Church, Petoskey, Mich.

THE Rev. JOSEPH CARDEN of St. James' Church, Taylor, Texas, has been appointed secretary of the diocese of Texas. Mail for the secretary should be addressed accordingly.

THE Rev. STEPHEN C. CLARK, JR., has accepted the rectorship of St. Paul's Church, Pomona, Cal., effective August 1st.

THE Rev. CHARLES CLINGMAN will not assume his work at Trinity Church, Houston, Texas, until October 15th. He is now rector of the Church of the Incarnation, Dallas.

THE Rev. ALARIC J. DREW is now in residence at St. Luke's Rectory, Cambridge, N. Y., of which church he was recently elected rector.

THE Rev. OCTAVIUS EDGELOW has accepted the rectorship of St. James' Church, Lake Delaware, Delhi, N. Y.

On Wednesday, June 26th, at Trinity Church, Everett, Wash., the Rev. R. MARSHALL HARRISON, D.D., rector of St. Paul's Church, Bellingham, and Miss Ella A. Wilkinson were united in holy wedlock by the Rev. Edgar M. Rogers. On the following Friday Dr. Harrison was taken to the hospital and underwent a very serious operation.

THE Rev. HERBERT HAWKINS was recently elected Canon of Grace Cathedral, Topeka; and in the absence of Dean Kaye has charge of the Cathedral services. For the time being he will continue as the Bishop's secretary.

THE Rev. ALAN S. HAWKSWORTH has been elected assistant minister of St. Thomas' parish, Washington, D. C.

THE Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, is on his way to France to do Y. M. C. A. work. His parish will be in care of a locum tenens for a year.

THE Rev. FREDMONT N. HINKEL has entered upon his duties as assistant minister of St. Margaret's parish, Washington, D. C.

THE Rev. ARTHUR B. LIVERMORE has become priest in charge of St. Thomas' Church, White Sulphur Springs, and of Emmanuel Church, Oakhurst, both in the diocese of West Virginia.

THE Rev. ALBERT MARTIN, secretary of the diocese of Mississippi, and rector of Trinity Church, Yazoo City, Miss., will be the special preacher at Christ Church Cathedral, New

Orleans, July 21st and 28th and August 4th and 11th.

THE Rev. EDWARD M. MCGUFFEY, rector of St. James' Church, Elmhurst, L. I., has been presented by a member of his congregation with a touring automobile "in recognition of his long and successful administration of this colonial parish."

THE Rev. EDMUND S. MIDDLETON has accepted charge of St. Mark's Church, Syracuse, N. Y., during absence of the rector, the Rev. Rolfe P. Crum, who is in France as a Red Cross chaplain.

THE Rev. FREDERICK F. H. NASON has accepted a call to the curacy of Grace Church, Brooklyn Heights, New York City. His address is 46 Grace Court, Brooklyn, N. Y.

THE Rev. ALFRED W. PANNELL, priest in charge of the churches in El Dorado, Eureka, and Augusta, Kansas, was recently given a car by the business men of El Dorado, who realized the tremendous service Mr. Pannell was rendering and wanted to make his work more efficient. Mr. Pannell is scoutmaster for the troop in El Dorado, vice-president of the Red Cross, and chaplain for the State Guard in Butler county. He has also organized Church services on an important oil lease four miles from El Dorado.

THE Rev. LAURENCE F. PIPER became rector of St. Andrew's Church, Buffalo, N. Y., on July 1st. Address: 166 Goodell street, Buffalo, New York.

THE Church of the Redeemer, Astoria, L. I., is temporarily in charge of the Rev. ROBERT G. ROGERS, deacon; and has also the services of the Rev. GEORGE H. HOOPER for celebrations of Holy Communion.

THE Rev. F. C. RUFLE has been appointed a "four-minute man" in the city of Newton, Kans.

THE Rev. J. E. THOMPSON has charge of work in Burlington, Williamsburg, and Iola, Kansas, making his residence in the latter place.

THE Rev. HENRY BALDWIN TODD will assume the rectorship of St. Paul's Church, Hoboken, N. J., about the first of September.

THE Rev. ERASMUS J. H. VAN DERLIN has accepted an invitation from the vestry of All Saints' Church, Riverside, Cal., to serve the parish as locum tenens till Advent. He should be addressed at All Saints' Rectory.

THE Rev. JOSEPH T. WARE has accepted the rectorship of St. Andrew's Church, Birmingham, Alabama.

In War Service

THE Rev. OTIS E. GRAY, chaplain of the 353rd Infantry, "All Kansas" Regiment, has arrived in France. He is the third priest of the diocese of Kansas to reach the front.

THE Rev. WILLIAM HEILMAN, rector of St. Luke's Church, Ypsilanti, Mich., who has been War Commission camp pastor at Camp Custer since October 1st, has been commissioned chaplain in the National Army with rank of first lieutenant. Chaplain Heilman is assigned to the 161st Depot Brigade at Camp Grant, Rockford, Ill.

THE Rev. W. S. SLACK, rector of St. James' Church, Alexandria, La., visits the base hospital on the first Sunday and Hut No. 66 of the Y. M. C. A. on the second Sunday of the month, celebrating the Holy Communion and visiting the men.

THE Rev. Dr. ERNEST M. STIRES, rector of St. Thomas' Church, New York, has spent some time at Bolton Landing, Lake George. He expects to leave shortly for duty with the American Expeditionary Forces under the auspices of the Y. M. C. A.

THE Rev. HARRY LEE VIRDEN, rector of Grace Church, Winfield, Kansas, has been appointed voluntary chaplain at Camp Funston and is being assisted by Mr. Raymond of St. Simon's parish, Chicago, a Brotherhood worker. Mr. Virden's address is Third Regiment Depot Brigade, Camp Funston, Kansas.

THE congregation of the Church of the Good Shepherd, Lake Charles, La., have presented their rector, the Rev. C. B. K. WEED, with an automobile. This enables him to give added attendance upon religious needs of the aviators at Camp Gerstner.

Summer Addresses

THE Very Rev. H. P. A. ABBOTT, D.D., is in Denver during July, at St. John's Cathedral. In August he goes to Crescent, Colo., on the "Moffat Road".

THE Rev. W. H. ANTHONY is in charge of the Church of the Ascension, Pittsburgh, Pa., during the vacation of the rector, the Rev. Dr. Wyatt Brown.

THE Rev. H. HOBART BARBER has charge of St. Andrew's Church, Yonkers, N. Y., during July and August, and is occupying the rectory, 47 Livingston avenue.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., and secretary of the Actors' Church Alliance, has charge of Christ Church, Little Rock, Ark., for July and August, with address at 505 Victory street.

THE Rev. R. A. BENTON, rector emeritus of St. Stephen's Church, Sewickley, Pa., is officiating during the summer, the rector being a chaplain in France and his supply on vacation.

UNTIL August 23rd the address of the Rev. FREDERICK D. BUTLER, rector of St. Paul's Church, Alton, Ill., will be 310 Grand avenue, Waukesha, Wis.

DURING July and August the Rev. Dr. HUBERT CARLETON is in charge of Trinity Cathedral, Cleveland, Ohio, Dean Abbott being on vacation.

THE Rev. Dr. JOHN W. GREENWOOD will occupy the pulpit of Trinity Church, Oshkosh, Wis., during August.

THE Rt. Rev. ALFRED HARDING, D.D., Bishop of Washington, may be addressed until further notice at Haven, Maine.

THE Rev. HAROLD HOLT is spending his vacation at the Chaplains' School, Louisville, Ky.

THE Rev. WILLIAM T. HOOPER may be addressed at The Allantus, East River, Conn. He has been elected rector of St. John's Church, Hartford, Conn., where he entered upon his duties July 1st.

THE Rev. DONALD MILLAR has resigned as curate at St. Chrysostom's Chapel, Trinity parish, New York City, and has charge of the Church of Our Redeemer, Lexington, Mass., until September 1st.

THE Rev. PERCY T. OLTON, rector of Christ Church, Towanda, Pa., will be in charge of St. Mary's Church, Brooklyn, N. Y., during the rector's absence in August.

THE Rev. H. A. L. SADTLER and family are spending the summer at their cottage, "Dixie-land", at the Pocono Pines, Pa.

THE Rev. W. A. A. SHIPWAY should be addressed until August 15th at Trinity Parish Rectory, Eighth and James streets, Seattle, Wash.

UNTIL September 1st the Rev. Dr. F. C. H. WENDEL will be in charge of St. John's Church, Bridgeport, Conn., with address at The Rectory, 1067 Park avenue.

ORDINATIONS

DEACONS

KANSAS.—On June 26th, in Grace Cathedral, Topeka, Mr. GEORGE ROBINSON HIATT was ordered deacon by the Rt. Rev. James Wisc, D.D. The candidate was presented by the Rev. F. F. Busch. The sermon was preached by the Very Rev. J. P. deB. Kaye, the Litany was said by the Rev. Herbert Hawkins, the epistle was read by the Ven. Leonidas W. Smith, Archdeacon of the diocese. Mr. Hiatt becomes a member of the associate mission and director of studies, having immediate charge of St. Luke's Church, Wamego, and working with the Rev. Mr. Whittle in the Church of the Good Shepherd, North Topeka. He is a graduate of the University of Kansas, 1909, and was admitted a postulant by the late Bishop Millsbaugh in 1915, in which year he also entered the Virginia Seminary, graduating in May, 1918.

NEW HAMPSHIRE.—SAMUEL WHITNEY HALE was ordained to the diaconate in St. James' Church, Keene, on St. Alban's Day, Monday, June 17th, by Bishop Parker. The rector of the parish, the Rev. John S. Littell, D.D., preached the sermon and presented the candidate. Mr. Hale is a graduate of St. Stephen's College; he finished his course at the General Seminary in June, and out of his senior year gave six months to ambulance and munitions supply service in France. He is now serving in mission work at Mayodan and surrounding towns, in North Carolina.

SOUTH CAROLINA.—On June 12th, at All Saints' Chapel, Sewanee, Tenn., Messrs. ANDREW

P. MAGWOOD and JOSEPH ROGERS WALKER, presented by Dr. Charles L. Wells, professor of Ecclesiastical History of the University of the South, were ordained deacons by the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina. The sermon was preached by the Rt. Rev. Thomas F. Gailor, D.D., and the Litany was read by the Rt. Rev. A. W. Knight, D.D., Vice-Chancellor of the University. Mr. Magwood will do work in Douglas, Arizona, for the present. Mr. Walker has been called to St. Timothy's Church, Columbia, S. C.

PRIESTS

ARKANSAS.—On June 29th, St. Peter's Day, in the Church of the Good Shepherd, Forrest City, Ark., Bishop Winchester ordained to the priesthood the Rev. JERRY WALLACE. The Very Rev. R. B. Templeton, the Rev. C. C. Burke, and the Rev. Charles F. Collins assisted in the laying on of hands, the Rev. C. C. Burke presented the candidate, and the Rev. C. F. Collins preached the ordination sermon. Mr. Wallace will continue as rector of the Church of the Good Shepherd.

BETHLEHEM.—On Sunday, July 7th, in St. James' Church, Drifton, the Rev. RALPH A. WEATHERLY was advanced to the priesthood by the Rt. Rev. Ethelbert Talbot, D.D., LL.D. The candidate was presented by the Rev. Guy H. Madara, who also read the Litany; the sermon was preached by the Rev. James P. Ware, rector of the parish. Mr. Weatherly will continue as curate of St. James', in charge of the chapels at Freeland and Eckley.

RHODE ISLAND.—On July 5th in the Cathedral of St. John the Divine, New York City, the Rt. Rev. James De Wolf Perry, Jr., D.D., Bishop of Rhode Island, advanced to the priesthood the Rev. FREDERICK F. H. NASON. The Rev. Stanley C. Hughes presented the candidate, preached, and read the Litany. The Rev. Dr. C. F. J. Wrigley read the gospel. The Rev. Mr. Nason began on July 1st to act as assistant at Grace Church, Brooklyn Heights, N. Y.

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 plainly written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

BORN

BRATENAHL.—On June 26th, to the Rev. Dr. and Mrs. G. C. F. BRATENAHL, of Washington, D. C., a son.

DIED

KERFOOT.—Entered into rest on July 10th, CHRISTIANA KERFOOT, daughter of the late Rt. Rev. John Barrett Kerfoot, D.D., and Eliza M. Kerfoot.

MYERS.—Entered into life eternal at his home, 445 Ivanhoe place, Milwaukee, Wisconsin, on the evening of July 2nd, in his forty-seventh year, ALBERT WILLIAM MYERS, son of Katherine Bigelow and the late Alexander W. Myers.

Dr. Myers was for seven years a vestryman of St. Paul's Parish, Milwaukee, and for four years served as treasurer of the parish. He was president of the Church Club of the diocese of Milwaukee in 1915, and for a number of years a member of the diocesan Church Extension Board.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

NEEF.—At Santa Cruz, California, July 3rd, GEORGE RICHMOND NEEF, nine years of age, son of William J. and Mary Vernor Neef, and grandson of the late Rev. George Vernor. Burial service read in Calvary Church, July 5th.

"He shall gather the lambs with His arm and carry them in His bosom."

TSCHUDY.—Entered into life eternal at the Leamy Home, Mt. Airy, Pa., July 7th, MARGARET TSCHUDY, daughter of the late Rev. John Jacob Tschudy, and Mary George Barrington Tschudy.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE, Catholic, wanted for large parish in Middle West. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

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 ALPHGE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WITH UNIVERSITY DEGREE desires to make change, city or rural work. Would not object to teach in school besides doing pastoral work. Address DEGREES, 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 OCUM, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, best testimonials, desires work. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted. Mixed choir, but must give especial attention to boys with a boys' choir in view. May use organ for teaching and pupils' practising. Address, stating salary required, Rector, care LIVING CHURCH, Milwaukee, Wisconsin.

COMPANION WANTED for elderly lady in pleasant home in Evanston, Illinois. Churchwoman preferred. Address Mrs. R., care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—MISCELLANEOUS

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.

DEVOUT CHURCHWOMAN, widow, capable, energetic; three years' experience as matron in children's home; desires position as housekeeper, matron, or chaperon, in school or home. Address F. E. F., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Experienced with large choirs, boys and adults. Exceptional testimonials. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

PROMINENT WESTERN ORGANIST-choirmaster seeks position, California or nearby. Highest references. Address DIAPASON, 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.

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW HAMPSHIRE

SUNSET INN, JEFFERSON, N. H., delightfully located in the White Mountains. Near golf links. Pure spring water. Fine shade trees. House newly furnished. Good home table. For particulars address Mrs. A. W. REYNOLDS.

BOARDING—NEW YORK

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

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

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

RETREATS

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 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.

MEMORIALS

WILLIAM T. FORSYTHE

The clergy present and assisting at the funeral of the Rev. WILLIAM T. FORSYTHE, priest in charge of St. John's Mission, Southwest Harbor, Maine, and adjacent missions, on St. Peter's Day, June 29, 1918, having been appointed by the Bishop of Maine to prepare a memorial of their departed brother, desire to record their deep sense of the loss that the diocese and the Church at large have suffered in his death. A man of highest character, thoroughly devoted to his work and singularly successful in it, and forgetful of himself where his Master's cause was concerned, he spared not his strength. His arduous labors during the trying season of last winter wore him out before he was aware of it. Soon after Easter he was obliged to relinquish his work, and he never rallied sufficiently to resume it. He passed to his rest on June 27th, beloved by everyone in the community, and will be sorely missed by his brethren of the diocese. To his family and those among whom he labored we tender our deepest sympathy.

Grant him rest, O Lord, and may light perpetual shine upon him.

WILLIAM E. PATTERSON,
M. LLOYD WOOLSEY,
CHARLES F. LEE.

MARY MORRIS IRVIN

(Entered into life June 5, 1918.)

May God in His infinite mercy take the soul of dear Mrs. Irvin into His keeping and let its goodness and greatness in its broad charity permeate the souls that are yet to be born, that the wonderful gift of kindness and gentleness that Mrs. Irvin was endowed with shall be handed down to the ages. It caused the deepest sorrow to me and others that dear Mrs. Irvin should have been taken when she was needed so much. Many will miss the kindly word, the tender smile, the gentle pressure of the hand, the witty saying, that brightened the lives of many, aye hundreds, both rich and poor; she will be missed and her memory long revered. God's blessing rest with her.

(Mrs.) EUNICE A. PRATT.

June 7, 1918.

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.

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

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

BROOKLYN:
Church of the Ascension, Kent St., Greenpoint.

TROY:
A. M. Allen.
H. W. Boudley.

ROCHESTER:
Scrantom Wetmore & Co.

BUFFALO:
R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

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

PROVIDENCE:
T. J. Hayden, 82 Weybosset St.

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

BALTIMORE:
Lycett, 317 North Charles St.

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

STAUNTON, VA.:
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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.]

Fleming H. Revell. New York.

The Experiment of Faith. A Plea for Reality in Religion. By the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York, Author of Back to Christ, Sacrifice and Service, The Religion of the Incarnation, etc. \$1.00 net.

E. P. Dutton & Co. New York.

The Silent Voice. First Series, Second Edition.

Longmans, Green & Co. New York.

Alcohol: Its Action on the Human Organism. 60 cts. net.

PAMPHLETS

R. L. Bryan Co. Columbia, S. C.

The Right of Women in the Diocese of South Carolina to Election as Members of Vestries. By a Layman. 10 cts. net.

University of Wisconsin. Madison, Wis.

Report Upon the Statements of Professor Robert McNutt McElroy and the Executive Committee of the National Security League Relating to the University of Wisconsin. By John Bradley Winslow, Chief Justice of Wisconsin Supreme Court, Charles R. Van Hise, President of the University, and E. A. Birge, Dean of the College of Letters and Science.

CHURCH MUSIC

The H. W. Gray Co. New York.

The Office of the Holy Communion. Set to Music adapted from the Serbian Liturgy. Compiled by Sebastian Dabovitch. Including the Cherubic Hymn, Praise Ye the Lord, Anthem for Good Friday, Kontakion, Anthem of the Virgin Mary. 50 cts. net.

Parish Press. Ft. Wayne, Ind.

The Office of the Holy Communion. For Choir and Congregational Use. By Tom G. Taylor, Organist and Choirmaster of St. David's Parish, Portland, Oregon.

Litany of Intercession. For Solo, Chorus, and Congregation. Words by Rev. Herbert H. Gowen. Music by Adam Jardine. 5 cts. each net.

The Magazines

MEN HAVE SOUGHT, more or less in vain, to find some fitting title adequately to describe the colossal struggle now raging, the very magnitude of which, with its thousand and one far-reaching directions and adumbrations, seems to exhaust terminology's treasury. But what term could be more apt, as being at once brief and comprehensive, than that which would speak of it as the War of Reformation? For reform is the end for which the Allies are battling. Historically, war is seen as the inevitable result of a clash of the old order with the new; it is a clinching in deathgrips of the new idea that refuses to be choked by the old. Hence reformation always means change—change that enters into every department of life, affecting not only the material things of nations, but the morals that are beneath and through them. To the August Century, it is stated, the Rev. P. Gavan Duffy will contribute an article on The War and Spiritual Honesty, pointing out the task that confronts the Church if it is going to play its part in the future. Mr. Duffy believes that for humanity and religion alike the war is the opening of a new epoch of infinitely greater attainment than the past.

FRENCH STUDENTS IN AMERICAN COLLEGES

THE PLAN of the Association of American Colleges to bring young French women to this country to complete their college education, which has been presented in many places by the Rev. Dr. Lyman P. Powell and others, is developing remarkably well and it is stated that there are prospects for a very considerable number of such young women to enter our colleges this autumn. It is likely, too, that a considerable number of disabled Frenchmen may be brought to American colleges at the same time.

EDUCATIONAL

THE SUMMER SCHOOL AT GAMBIER, OHIO

THE GAMBIER SUMMER SCHOOL, the ninth annual session of which was held June 19th to 21st, was more successful than ever this year, the enthusiasm being very great and the attendance running up above eighty. The programme was an unusually brilliant one and the announced object of the school—"mental stimulation"—was easily achieved.

The Rt. Rev. C. D. Williams, D.D., Bishop of Michigan, delivered two stirring lectures on present religious conditions—The Church in the War, and The Church After the War. Though at times pessimistic in tone they were full of inspiring thought and many requests for their publication were heard. The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, held two Classes in Personal Religion which were most helpful in their serenity and deep spirituality.

Dean Bell of Fond du Lac lectured three times on The Problems of Morality, the lectures being the substance of his recent book, *Right and Wrong After the War*. He was keen, incisive, didactic, and he set forth with remarkable completeness the extreme modern, materialistic view of the relation of the Church to the world.

Dr. van Allen spoke twice on The Sacrament of Preaching, and it is needless to say that his addresses were sparkling, meaty, richly suggestive, spiritual in tone. We might add that they were a delight as well because of the elegance of their literary manner. Dr. van Allen rates preaching very high, as one may guess from his title, and he thinks that it is coming back in the estimation of the people. He strongly advocates special preaching services in addition to the regular Prayer Book scheme.

Dr. Streibert gave an interesting and learned address on Conflicting Tendencies of Thought in the Old Testament. He is always awake and practically suggestive.

A happy feature of the summer school is always the Round Table meeting at the close of each evening's session, at the Bakery-Restaurant, a favorite student rendezvous; here a marvellous long table is set, about which the whole school gathers, and song and story interlard the college delicacies—raisin pie, cheese dreams, etc. On one of these evenings President Peirce, of Kenyon College, gave a fascinating talk on his recent experiences on the Verdun front, where he was in charge for a time of a French canteen, meeting thus in intimate fashion thousands of poilus and officers.

Coincidentally with the summer school (which is planned for clergy and lay readers only) came the Conference of Women Workers. The ladies were lodged in the private homes of Gambier and had their own meeting place in a college building. They provided their own list of conferences and speakers, Bishop Reese's classes being the only ones held in common. Perfect weather and the lovely surroundings of Gambier gave an ideal charm to both summer school and conference.

AT HAGERSTOWN, MD.

At St. James' School, Hagerstown, Md., the commencement was held June 7th.

Bishop Murray presided and confirmed seven of the boys. Helpful and encouraging addresses were made by Mr. Charles O. Scull and Judge T. J. C. Williams, both of Baltimore. The school has had a successful year.

TWO BALTIMORE SCHOOLS

THE COMMENCEMENT exercises of St. Paul's Boys' School, the parochial school of St. Paul's parish, Baltimore, Md., were held on June 6th. Dr. Thomas DeC. Ruth, the headmaster, presided. The rector of the parish conducted the religious exercises and the address was by Canon McComb. A number of prizes were bestowed. The rector announced that Dr. Henry A. Converse, a graduate of Hampden Sidney College and Johns Hopkins University and for the past ten years head of the department of mathematics in the Baltimore Polytechnic Institute, had accepted the position of headmaster and would enter upon his duties in September. The school has the largest number of pupils in its history.

MT. VERNON COLLEGIATE INSTITUTE, Baltimore, closed the fifth year of its work upon the last day of May, the graduating class consisting of four young men, two from the collegiate department and two from the college preparatory. The opening and closing prayers were offered by the Rev. Thomas Donaldson, a former student, and the address was delivered by the Hon. George R. Gaither upon the Effects of the War upon the Church, the Home, and the State. President Rede announced that hereafter girls and young women will be admitted to all courses. Although the attendance has been greatly reduced since the war and Mt. Vernon, like many other institutions, has been severely crippled, yet the year's work has been successfully carried through. The summer term began June 17th and the fall term opens September 23rd.

CAMBRIDGE CONFERENCE

WHAT IS probably the last gathering of the Conference for Church Workers at Cambridge, Mass., under the hospitable roof of the Episcopal Theological School, has just drawn to a close. The school buildings have been offered to the government for the duration of the war and the summer conference must needs seek another home. In spite of war and difficulties of travel the enrollment surpassed all expectations. Those privileged to attend this year will long remember it as one of the most inspiring of conferences. It was a time of serious thought, preparation, and study. Each day began with the Holy Eucharist, followed by morning classes in Religious Education, Social Service, and Missions (not forgetting a course in the business management of funds), pausing for noon-day intercessions. Each afternoon was given to recreation and conferences on Church organizations, their methods and plans. Gathering these varying interests in the sunset service, the day drew to a quiet close in the beauty of

compline. An hour in the evening was devoted to addresses by visitors and missionaries on various Church activities at home and abroad, two evenings being reserved for the music school and one for a pageant by the junior students. The work and spirit of the two weeks were fittingly summed up in the conference service on the evening of July 5th.

MICHIGAN SUMMER SCHOOL

THE SECOND annual Summer School of Religion was held at Ypsilanti, Michigan, from June 24th to 30th. The educational atmosphere of Ypsilanti, site of the State Normal College, and the delightful hospitality of the people of St. Luke's parish, united to make the school a great success. The enrollment was almost double that of last year and from two to three hundred attended the public addresses and conferences in the church. Each evening Bishop Williams conducted an open class on The Land of the Bible, which was most graphic and stimulating. This was followed by a speaker with a message of general interest, such as that of Dr. Marquis, director of educational work for the Ford Motor Company, on Saving Men for Service; Miss Vera Noyes, who told of The Gary Plan of including religion in the school system; and Prof. Leroy Waterman of the State University, who spoke of The Bible Once More a Popular Book. The classes stressed the *Christian Nurture Series* in theory and practice, presented by Miss Wells, of St. George's Chapel, St. Louis, Miss Noyes, and others. Also in missions, the new text-book, *Our Church and Our Country*, was taught by Miss Mary C. Smith, educational secretary of the Woman's Auxiliary of Minnesota, and *The Gospel of the Kingdom*, by Archdeacon Robinson. A conference on World-Reconstruction followed noon-day prayer and was a practical demonstration of Christian Unity, being led by the Rev. I. Paul Taylor of the Highland Park Congregational Church, Detroit. Many in attendance also were present at the first anniversary of the Woman's Interdenominational Missionary Society of Ypsilanti, where Bishop Williams spoke on Christian Unity.

The afternoons were reserved for recreation, and walks and rides through the surrounding country and commencement at Ann Arbor, only a short distance away, added greatly to the pleasure and profit of the week.

BISHOP REESE OF SOUTHERN OHIO ON WAR SERVICE

WITH THE consent and advice of the Standing Committee of the diocese of Southern Ohio, Bishop Vincent has granted leave of absence for six months to the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor, to accept duty as chairman of the executive committee of the Church's General War Commission, with control of the Church's work in cantonments and camps, coördinating it with the activities of other religious organizations. Bishop Perry, who has hitherto acted in that capacity, has sailed for France.

BASTILE DAY IS OBSERVED IN NEW YORK CHURCHES

Bishop McCormick Among the Preachers—Bishop Gore Accepts Invitation to Come to America—Injury to Rev. George B. Cox

New York Office of The Living Church }
11 West 45th Street }
New York, July 15, 1918 }

SIGHTS and sounds symbolizing the closer union of France and the United States were in notable evidence in and about the metropolis on Sunday in commemoration of Bastile Day. The national flag of France was displayed with the Stars and Stripes, and the *Star-Spangled Banner* and the *Marseillaise* were heard in many places. In many churches sermons were preached appropriate to the celebration.

Bishop McCormick, lately returning from France, preached on Sunday morning in Old Trinity. His subject was 'The Feeling of Good Will between America and France.'

In the afternoon, at the Cathedral of St. John the Divine, the celebration of Bastile Day was observed by a special sermon. Dean Howard Chandler Robbins was the preacher.

BISHOP OF OXFORD ACCEPTS?

The following item appeared in the daily press this week:

"The National Committee on the Churches and the Moral Aims of the War has announced that the Rt. Rev. Charles Gore, Bishop of Oxford, England, and the Rev. Arthur T. Guttery of Liverpool, president of the Primitive Methodist Conference, have accepted the invitation of the committee to visit this country in September and address gatherings of ministers and laymen throughout the country. This will be part of the committee's campaign to quicken the patriotic spirit of the country through the churches and religious organizations.

"The Bishop of Oxford is a leader in the group of English clergymen who are working for the formation of a league of nations. Mr. Guttery is a prominent Nonconformist preacher. Both will undertake the speaking tours in America under the special sanction of the Department of Information of the British Foreign Office."

INJURY TO REV. GEORGE B. COX

Word was received in New York on Thursday that the Rev. George B. Cox had been seriously injured in a road accident while on vacation in Canada. Later advices told that Mr. Cox was at his parents' home, resting as comfortably as possible with a broken thigh. He has been curate at St. Paul's Chapel for six years.

ABBREGED JOURNAL OF CONVENTION

Copies of an abridged journal of the diocesan convention, which met on May 14th, were distributed this week. The pamphlet merely contains the list of the officers of the diocese, the list of parishes and chapels, with their clergy and officers, and the minutes of the proceedings. No reports, financial exhibits, or statistics are published. This journal is contained in fifty-six pages, in marked contrast to that of last November, which covered 421 printed pages.

NURSES AT ST. PAUL'S CHAPEL

Large units of army nurses come to New York for special training and lessons in French previous to embarkation for France. St. Paul's Chapel of Trinity parish ministers to these women from all over the United

States and furnishes them an assembly room.

On Sunday evening, July 7th, the chapel service was attended by a large unit, mostly from Kentucky. Addresses were made by the Rev. Thomas J. Crosby and the Rev. John Keller.

Several units attended a special service on Friday evening, July 12th, when a unit flag was blessed. The officiating clergy were the vicar, the Rev. Dr. William Montague Geer, and the Rev. Thomas J. Crosby.

AT ST. FAITH'S HOUSE

On Tuesday evening, July 9th, Bishop Burch attended an informal reception and

made an address in St. Faith's House, on the Cathedral grounds. About fifty women were present, most of them being quartered in the building while taking summer courses at Columbia University.

A WAR-TIME LEAFLET

A leaflet issued in behalf of the Church of the Holy Communion gives the information that "all people—especially army and Red Cross nurses, aviators, soldiers, sailors, Y. W. C. A. and Y. M. C. A. workers—have a right to the free use of this Father's House. For baptism, confirmation, the Holy Communion, marriage, burial, calls of the clergy in sorrow and in sickness, personal interviews with a clergyman—all people, though they are strangers to this church, are ever and always welcome.

"Never any charges made for the use of this church in connection with marriages, burials," etc.

DEAN ROUSMANIERE ON HELP FOR OUR FIGHTING MEN

A Cathedral Address—A Vacation Message—Chaplain Rollins Back to France—Church Insurance

The Living Church News Bureau }
Boston, July 15, 1918 }

HOW can we best help our fighting men?" This was the subject of a most timely patriotic address by Dean Rousmaniere at the Cathedral Church of St. Paul last Sunday evening. Dean Rousmaniere said in part:

"Every military man knows the necessity of keeping step, and we must keep step with our boys by making their interests our interests. We must have a common interest. Heretofore their letters came from 'somewhere in France,' but the United States Government is soon to allow the boys to state where they are in France.

"We at home must take an imaginary journey to their lands; we must read the books and letters of France, study its maps; we must know the best in life in France, and in this way we may keep closer to our boy—we can let him know that we are traveling with him, that we enjoy what he sees, and that we are keeping step with him at every move.

"We must make ourselves acquainted with everything our boys are experiencing in France. Our boys are going through an entirely new experience every day. We must school ourselves to take the journey with them.

"We must keep step with them morally. Are we at home really doing our best? Are we slackers? Are we living the same old life? Are we shirking, or are we sacrificing? Are we as faithful to the call as our boys?

"They are keeping their eyes open to the holiness of the call, which is worthy of every man's life. Are we keeping step? Have we the same determination to win the war?

"Rising above the line of material things of war has given them a new discovery of God.

"Are we keeping step with them in the religious life? Have we learned to talk and commune with God in prayer, have we found the greatest privilege afforded human beings, that of standing face to face, and heart to heart with God, even as a little child?

"We cannot rise above the material in life until we have learned to pray, until the presence of God dawns in our lives. God has come in this catyicism to our boys, but we must seek Him, must keep step with them by sacrifice and service, must know what they know and must feel God's presence as they feel it day by day and hour by hour."

THE DEAN'S VACATION MESSAGE

At the morning service Dean Rousmaniere made the following announcement:

"To-day is my last Sunday in the Cathedral until September 15th. I shall spend my summer chiefly in farm work, for this is no time for any man to be idle. I expect to be in Boston quite often and shall always be glad to be of service at such times to anyone who needs me. I am near enough to the city to come also in case of any emergency. My address can be obtained of the secretary. We are face to face with a summer of threatened uncertainties both for the world and for our individual lives. God alone knows what is hidden in these summer months. We believe that the great certainty of final victory lies concealed behind the uncertainties, but we cannot yet even guess what the cost of that victory shall be. I leave with you the message from the Lord to Joshua. May it give courage and strength and invincible determination to everyone of us! 'Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.'"

CHAPLAIN ROLLINS RETURNS TO FRANCE

Carrying a small trunkful of photographs of mothers and fathers of soldiers at the front, and the expression of confidence in the boys, the Rev. Lyman Rollins is sailing toward the war zone. He left an Atlantic port after spending three weeks in Boston and vicinity on a mission for Gen. Pershing.

Chaplain Rollins carried, he said, the hope from their parents that the Yankee fighters would soon be parading the streets of their native cities and towns. He said he had been assured that more American chaplains would be sent.

Chaplain Rollins said he wished to tell the boys' parents that their sons would do much toward winning the war if those back home only maintain their faith. If asked

to give to any good cause, he said they should "give, and give until it hurts".

CHURCH INSURANCE AND REPRODUCTION COSTS

The finance committee of the diocese, elected by the diocesan convention on April 17th has just sent to the rectors and treasurers of each parish a suggestion relative to insurance on the increased value of Church property. The suggestion is most timely for every diocese. Part of the communication is as follows:

"We have consulted insurance authorities and our attention is especially called to the eighty per cent. reduced rate clause.

"This clause is attached to practically all church policies where the property is under public hydrant protection, which would mean in Eastern Massachusetts probably from eighty to ninety per cent. of such property. With the eighty per cent. reduced rate clause on a policy, it is important that the insurance should equal eighty per cent. of the value of the property, as otherwise the assured might have to stand a part of any loss which was less than eighty per cent. of the value. Many property owners fail to realize that the cost of reproducing buildings to-day is far in excess of what it formerly was and are jogging along with the same amount of insurance to value that they have been carrying for a decade. The eighty per cent. reduced rate clause has, of course, an important bearing on this feature, for a building that cost \$10,000 five years ago might be worth from a reproduction standpoint \$15,000 or even more to-day; therefore, if a man had been carrying \$8,000 insurance on property worth \$10,000, the rebuilding of which would now entail an expenditure of \$15,000, he should have at least \$12,000 insurance to cover the require-

ments of the eighty per cent. reduced rate clause."

In order that parishes may give due attention to adequate insurance of church property, the committee suggests that each parish appoint a committee familiar with insurance matters. Such committees should make sure that all policies covering church property under its care be concurrent as to description of property, clauses, and requirements. The committee stands ready to act as adviser to individual parishes.

SUMMER SUGGESTIONS

The Rev. Alvin E. Warman, rector of All Saints' Church, Attleboro, has written some summer suggestions which more than one parish can take to heart.

"The summer is here with its hot days, wet days, and humid days—days when it is not going to be easy to do one's whole duty toward country, home, and Church. There are some things we should not forget during the summer. Attend the services when you can. They will be short. Do not cease to offer a prayer every day for our soldiers and sailors who are struggling to preserve what we most cherish. Do not forget to work as well as pray. Surgical dressings are needed in summer even more than in winter. If you take a vacation do not be idle; a change is as good as a rest. Spend as little as possible in travel; mend your clothes, conserve food, and in other ways help the economic situation as much as possible. Do not be discouraging in your conversation. Cheer up and try to keep everybody cheered. This down-in-the-mouth business affects those with whom one associates, and this feeling is reflected in letters sent to the boys at the front. Let no one be guilty of sending a gloomy letter to the boys in service."

RALPH M. HARPER.

services were conducted by various clergymen within and without the diocese, some of whom were aspirants for the vacancy, I found myself called upon now and again for help other than that of the choir. Thus began those years in which I gradually grew into parish work as emergencies arose. Just when I first read or intoned any part of the service I cannot now recall, but I think it was not long after the present St. Mark's Church was opened. Certainly it was twenty-five years ago, for my earliest license as lay reader from Bishop McLaren dates back to 1892.

"Naturally, as I leave St. Mark's, my thoughts fly back to the rector under whom and with whom I worked for twenty-two years. I want to place myself on record as owing to him a debt that I can never repay. Leaving aside music, I want first of all to speak of Dr. Little as a priest of the Church. My family has for generations back belonged to the Church; indeed, I have no reason to think that they were ever otherwise. I grew up as one to the manner born, yet it remained for Dr. Little—a convert to the Church—to teach me and many others what the Church really is and what it should mean to every one of her members. It was often said of him that he dwelt too much upon the Church and her doctrine. This, however, is not strange of any man who enters the Church and the Church's ministry through conviction brought about by reading and study. The real wonder would be that such a man could do otherwise than set forth those principles which had exercised so powerful an influence in bringing him into the Church."

After serving as choirmaster for twenty-nine years and making the music at St. Mark's a standard for any American parish, Mr. Holmes was ordained to the diaconate by Bishop Anderson and continued at the parish he has always loved and served so faithfully and well.

A LETTER FROM FRANCE

A remarkable letter was written in France on Good Friday. Part of it the rector of the Church of the Redeemer, Chicago, recently read to his congregation:

"The knowledge, dear Doctor, that a whole Church is behind us in our efforts to help crush the enemy of God and women is indeed a great help. Now that our period of training is over, and the French instructors say that we are ready for the worst, having run into an earlier ending of our training than our generals planned, by being sent to real war instead of to a quiet sector, being shelled as heavily as ever was a French battery even at the Somme or at Verdun, I for one can't help but feel that your prayers and the prayers of the good people in Hyde Park made it possible for us to be men."

The rector's comment after reading this letter was:

"A few lines like that are worth more in the way of a stimulus to our constant intercession than the proclamations of even presidents and governors. We are profoundly grateful to the strong young soldier who sends such a message to our parish."

AT CAMP ZACHARY TAYLOR

On July 12th the Rev. E. A. Gerhard, rector of Christ Church, Winnetka, entered the training camp for chaplains at Camp Zachary Taylor, Louisville, Ky. Mr. Gerhard has been given indefinite leave of absence by his parish, so that he may go into service when he is called. Mr. Gerhard, meantime, is on the eligible list for a commission when there is a vacancy. He will probably be at the chaplain's school for five

REMINISCENCES OF THIRTY YEARS IN EVANSTON PARISH

Rev. Robert Holmes Goes to England — A Letter from France — A Chaplain in Training

The Living Church News Bureau }
Chicago, July 15, 1918 }

ON the Fifth Sunday after Trinity the Rev. Robert Holmes, for thirty years connected with St. Mark's Church, Evanston, as choirmaster, Sunday school superintendent, and later as deacon, brought his official relations with that parish to a close. The Rev. Mr. Holmes and his sister, Miss Holmes, expect to return to England about the end of July, the Rev. Mr. Holmes to continue his ministry there, and Miss Holmes to serve in the Y. W. C. A. Since Mr. Holmes announced his going in May, both he and his sister have received many loving messages of regret, both from within and without the parish of St. Mark's. A farewell service was given to him on Whitsunday, when the Sunday school presented to Mr. Holmes a beautiful gold watch. Later the choir in which he had served as chorister and leader since 1888 presented him with a gold cross and chain; and on Thursday, June 24th, at a farewell luncheon of men of the parish including the rector, the Rev. Dr. Rogers, and the members of the vestry, Mr. Holmes received a check for \$1,000, the gift of the vestry and the congregation. In the July number of the *Lion of St. Mark* Mr. Holmes tells his first recollection of the parish of St. Mark's. "I first knew Evan-

ston in 1888. At that time I was a member of the Cathedral choir, Chicago, which was under the direction of Mr. Edgar C. Lawton, who recently passed to his rest and reward and over whose mortal body I read the words of committal. No one who knew Mr. Lawton and the hold he had upon the boys will be surprised to learn that I kept up my membership in the Cathedral choir for nearly a year after coming to Evanston. I used to pass the little brown wooden church of St. Mark's on Davis street—the site which is now occupied by the Eleanor apartments—every morning and every night and occasionally attended the Sunday afternoon service, but it never occurred to me that I should ever be associated with it as choirmaster. Still less did I dream that my tenure of office in that capacity would round out some thirty years and lead, indirectly, to my entering the diaconate. Yet so it has proved.

"One Sunday, as I was leaving St. Mark's after attending evensong, the rector, the Rev. Richard Hayward, asked for a word with me, and in the course of conversation inquired if I would not undertake the charge of the choir during a temporary absence of the choirmaster, Mr. John Evans. After some consideration I consented to do so.

"In less than three months the parish was without a rector and remained so until in November of that year—1888—the Rev. Arthur W. Little of St. Paul's Church, Portland, Maine, entered upon his pastorate of nearly twenty-two years. During the interim of some six months, in which the

weeks. During that time the Rev. R. H. Holmes will take the mid-day services on Sunday, and the Rev. March Chase the early celebrations of the Holy Communion. The Rev. Professor Lewis of the Western Theological Seminary will take charge of the services on and after September 22nd.

H. B. GWYN.

THE CHARLESTON COMMUNITY SERVICE

ON MARCH 20th, Chaplain William Reese Scott arrived in Charleston, S. C., with the Seventeenth Infantry, where a portion of that organization had been detailed for guard duty. The next day the chaplain suggested to the Bishop and clericus a plan for Sunday work among the enlisted men of the army and navy which won heartiest approval and endorsement. Bishop Guerry and the Church Club of Charleston assumed financial responsibility, and direction and control of the undertaking was placed in the hands of Chaplain Scott, assisted by an able committee of the Church clergy, the Rev. S. Cary Beckwith being named as chairman. Large committees of prominent citizens were selected to serve as ushers and helpers, and committees of experienced women were appointed to take charge of the social features and refreshments.

The plan was in actual operation on Sunday, April 7th. Artillery Hall, the largest auditorium in Charleston being secured for the services. The large basement below the ball-room was used during the cooler weather for social entertainment and the large lawn, lit by electricity, in the warmer season. The commander of the Army Department and the commandant of the Charleston Navy Yard were present, while the music was rendered by the united choirs of the city accompanied by the 17th Infantry band. The service was a wonderful success, as was also the social feature, and has continued until the present with equal success. The community service, endorsed by the Fosdick Commission, army and navy authorities, and the people of Charleston, has been adopted in many other communities with equal success.

A military or naval band is always present; six hymns under the chaplain's leadership, and always printed on a special leaflet, provide the sacred singing, which is accompanied by a large choir, a pianist, and the band; prominent speakers with a message, brief, clear, and to the point, are selected for the religious talk; and prominent laymen for a condensed résumé of some patriotic subject are the four-minute speakers. Before and after the services the band renders appropriate selections; prayers suitable for time and occasion are said from memory; the Apostles' Creed and the benedictions are used; the service closes with the *Star-Spangled Banner*; the time allotted for service is one hour; and then all adjourn to enjoy the social reception, which under careful management has developed a splendid spirit of coöperation and mutual admiration.

Chaplain Scott's experience with similar services at Fort Monroe and in the Hawaiian Islands has enabled Churchmen of that city to perform a war time duty of the greatest spiritual benefit to all concerned.

TOPEKA, KANSAS, HAS ASSOCIATE MISSION

AN ASSOCIATE MISSION was formally organized in Topeka, Kans., recently, with four men in residence. The first service was held in the Chapel of Grace Cathedral on June 25th, Bishop Wise being the celebrant, and with special reference to the ordination on the following day of Mr. George Robinson

Hiatt, one of the four men referred to, and to the anniversary of the birth of the Rev. Herbert Hawkins, the senior member of the associate mission, which fell on the same day. Daily services are being held morning and evening, with intercessions at noon. One of the rooms in the Bishop's house, to be turned over to the mission in September, is being remodeled as a chapel. A small solid silver Communion service, with appropriate linen, has been given to the mission and is being used, the linens and the vessels and cruets being blessed at a special celebration on Tuesday, July 2nd. The men are planning to build the altar and other furnishings themselves.

SYNOD OF THE NORTHWEST

THE RT. REV. IRVING P. JOHNSON, D.D., has invited the synod of the Province of the Northwest to meet in Pueblo, Colorado, from October 13th to 16th inclusive.

A MAYOR'S PROCLAMATION

THE VILLAGE of Wyoming, near Cincinnati, was the place where the "go-to-church Sunday" movement had a start, and for some years it has had an annual rally of those who neglect "the assembling of themselves together". The village is very patriotic and it is stated that not a man between 18 and 35 remains, all having joined the military or naval forces. The mayor has issued the following proclamation:

"WHEREAS, Our soldier boys must feel that they are backed up and safeguarded in every possible way; and,

"Whereas, It has come to be the firm belief of a great majority of the people of this nation that the favor of God is the great controlling factor in the successful issue of this great world war; and,

"Whereas, In our noble army, now numbering more than two million men, it is a custom at evening, during 'retreat', while the band plays the *Star-Spangled Banner*, for every soldier to stand at 'attention'; and,

"Whereas, Our President has called upon our citizens of every race and creed to pray for our nation and its noble defenders; and,

"Whereas, The church bells and others of the village will be rung each evening at 7 o'clock for a space of two minutes; therefore

"I, William B. Hay, mayor of the Village of Wyoming, do call upon the citizens of the village and those who may be within its boundaries at 7 o'clock P. M. of every day to cease for the space of two minutes from their avocation and during the ringing of the bells let all stand and pray that God will bless our President, our nation, our soldiers, sailors, and aviators, and give victory to the cause of righteousness, justice, and humanity."

CONNECTICUT'S STARS OF GOLD

THE FOLLOWING men of the Church in the diocese of Connecticut have given their lives for their country. The publishing of their names is but a small tribute to their memory.

Second Lieut. James Palache, St. James' Church, Farmington.

Corporal Homer Porter, Christ Church, West Haven.

Sergeant Edward J. Kline, St. Andrew's Church, Meriden.

Harry Bartlett, Christ Church, East Haven.

Kenneth Hall, Trinity Church, South Norwalk.

Lester James, Trinity Church, South Norwalk.

Lieut. Wilson Marshall, Jr., St. John's Church, Bridgeport.

Leonard Seymour Davis, Christ Church, West Haven.

Leon Weld, Christ Church, Guilford.

Henry Foster White, St. Andrew's Church, Meriden.

Lieut. Robinson, Church of the Good Shepherd, Hartford.

A CORRECTION: REV. W. T. FORSYTHE

IN THE biographical sketch of the late Rev. William T. Forsythe, published last week, it was stated that he was rector of Stomstead, Province of Quebec, from 1886 to 1898. The name of this, Mr. Forsythe's second Canadian cure, should have been written Stanstead.

CONSECRATION OF ARKANSAS MISSION CHURCH

ON SUNDAY, June 30th, Bishop Winchester consecrated Grace Church, Wynne, Arkansas. Three years ago when the Bishop visited the mission he found a congregation of about thirty people with \$2 as the beginning of a building fund; now the church has been completed and the mission is entirely without debt. The Bishop will be in charge until a missionary is secured.

On the evening of June 30th the Bishop held an open air service and preached to the people of Wynne. All of the congregations of the town were present, other churches having closed for the occasion.

THE CLERGY AND RECONSTRUCTION OF CRIPPLED SOLDIERS

A STATEMENT has just been issued by Douglas C. McMurtrie, director of the Red Cross Institute for Crippled and Disabled Men, touching on the return from the front of crippled soldiers who must be given the best possible chance for the future.

The government, he says, will provide the best of surgical care and special training for self-support. But whether this really puts the disabled man back on his feet depends on the attitude of the public. Therefore the American Red Cross desires to enlist the assistance of the clergy—personal advisers and leaders of community opinion—in promoting sound teaching on these four points:

"1. To convince the public that the cripple is not helpless but capable of being restored to complete independence if trained and placed in the right line of work.

"2. That it is no kindness to encourage the cripple to idleness; that, on the contrary, every influence should be brought to bear to have him accept training.

"3. That the duty of the community is intelligently to employ him rather than to expend equivalent energy in social entertainment or in the expression of unwise sympathy.

"4. To make known to the public in general, and to the families of soldiers in particular, the remarkable results in the reconstruction of crippled men being attained by modern methods of medical and social science. The greatest terror in war has been the prospect of returning home disabled. It is no more than fair that mothers should know how little the loss of a limb means now to the man who is himself determined to succeed."

BROOKLYN PARISH ELECTS RECTOR

THE CHURCH of St. MARK, Eastern Parkway, Brooklyn, has elected to its rectorship the Rev. Arthur L. Charles, who has been locum tenens there since April 1st last. The Rev. Mr. Charles was previously assistant at Christ Church, Glen Ridge, N. J., and prior to that ministered in Canada, of which country he is a native. The Bishop has approved the election and Mr. Charles has accepted it.

Since Mr. Charles took charge of the parish as locum tenens there has been a

successful every-member canvass; a war-time corporate Communion on the third Sunday of the month is well attended; a Red Cross Auxiliary has been organized with both senior and junior members; and a Boy Scout troop inaugurated.

This parish is amongst the oldest in Brooklyn, having been organized in 1837 in the city of Williamsburgh, which was soon afterward consolidated with the city of Brooklyn. During the long and notable rectorship of the Rev. Samuel M. Haskins, D.D., St. Mark's Church was an important influence in the affairs of that part of the city. At the time of his death, in 1900, Dr. Haskins was doubtless the senior rector in the whole American Church, having been rector of St. Mark's Church over sixty years.

During his rectorship he was influential in sending more than twenty men into the ministry, two of whom became bishops.

The Rev. John D. Kennedy, who had been assistant to the Rev. Dr. Haskins, was the second rector. At the beginning of his rectorship the city acquired the church property for part of the approach to the Williamsburgh bridge, and a new location in another part of Brooklyn was chosen—Brooklyn avenue, from Eastern parkway to Union street—where a handsome parish house was built. The church, designed to be erected on the chief corner of the new property, is yet to be built; meantime the assembly hall of the parish house has been used as the church. The Rev. Mr. Kennedy resigned the rectorship this year.

ILLNESS OF THE BISHOP OF QUINCY

HAVING BEEN ill all of June and confined to his bed most of the time, Bishop Fawcett has been removed to a Chicago hospital for expert treatment. He was obliged to cancel several engagements in June, but expects to resume work early in the fall.

THE DEATH OF CHAPLAIN DANKER

FULLER PARTICULARS in regard to the death of Chaplain Danker of the 104th Infantry are now at hand. It appears that the regiment had gone back into repose after severe fighting and was about fifteen kilometers from the line in a small village, where they were supposed to be comparatively safe; however, the Germans began to shell the town and a shell struck the building in which the band was billeted. The colonel, accompanied by an orderly and by Chaplain Danker, walked down to see what damage had been done. The party was struck by another shell, the orderly killed, the colonel slightly wounded, and Chaplain Danker wounded severely through the lung. This was on Sunday, June 16th. He was taken to a hospital, where he died on Tuesday, the 18th. He was buried on Wednesday, the 19th. Unhappily, both Bishop Brent and Bishop McCormick were at another portion of the front and neither received the news until too late to attend the funeral. Several chaplains were, however, able to attend and it was an impressive service.

Chaplain Danker had received the *croix de guerre*, as is well known, and the whole regiment had been decorated by the French. It seems sad indeed that after so much exposure his death should have occurred under such circumstances.

"He seems to have been regarded as almost the ideal army chaplain," says Bishop McCormick, "and the men were devoted to him. I am glad to pay my tribute to his memory, and I am sure that all our Churchpeople at home will join me in a tribute of appreciation for his great work, which reflects credit not only on himself but on the Church

and on Christianity in general, and also in the deepest sympathy for his family."

IN MEMORY OF BISHOP ROBINSON

A MEMORIAL CROSS has been erected by the "old boys" of Racine College and their friends at the grave of Bishop Robinson in Mound cemetery, Racine, Wisconsin. A service of benediction will be held on Sunday afternoon, July 21st, at four o'clock, the Presiding Bishop officiating.

ASSOCIATION OF ITALIAN PRIESTS

THE ASSOCIATION OF ITALIAN PRIESTS of the Church held its annual meeting at the Church of l'Emmanuel, Philadelphia. The new officers are the Rev. T. D. Della Cloppa, president; the Rev. C. Di Sano, vice-president; the Rev. F. C. Capozzi, secretary; the Rev. P. Vasquez, treasurer.

The association approved the publication of a pamphlet, *Return to the Faith of Your Forefathers*.

Further, it examined the new *Italian Hymnal*, prepared by the Rev. T. D. Della Cloppa and Mr. N. Albert Caley, the organist of L'Emmanuel's Church. The *Hymnal* has been greatly praised by the Rev. Lucien M. Robinson, D.D., of the Philadelphia Divinity School, and the Rev. Wilfrid Douglas, the widely-known musician.

The next meeting will be held in Brooklyn, N. Y., at the Annunciation Church (Rev. H. L. Filosa, rector).

DEATH OF REV. E. A. RENNIE

THE REV. ERNEST ANDREW RENNIE, for the past twelve years rector of Christ Church, Covington, La., died on Saturday, July 6th, at Toronto, Canada, where he had gone for the sake of his health, which had been bad for some time. He was buried from Wyckliffe Chapel on Monday, July 8th.

Born at Barton, Ontario, December 23, 1861, he was educated at Hamilton, Canada, and later studied at Ontario Agricultural College at Guelph, graduating in 1889. He was the first president of the Y. M. C. A., and always continued his interest in that form of work, being essentially of the evangelistic type of Churchmanship. Becoming interested in hospital work he went to New York City and studied at Mills' Training School at Bellevue Hospital, graduating in 1893. While there he was associated with what is now known as the East Side Mission. Returning to Canada he entered Wyckliffe Divinity College and was graduated in 1898. He served as lay evangelist at St. Paul's Mission in Halifax, Nova Scotia, until he became curate at St. Paul's Church, New Orleans, where he became widely known for his missionary activities, visiting hospitals and penal institutions and proving himself a friend and protector of the poor and oppressed; in addition to this work in New Orleans he did a great work in the missions below New Orleans as far as the mouth of the Mississippi river, and in all these places his memory is held in loving esteem. In 1906 he resigned as city missionary and became rector of Christ Church, Covington. He was rector of that church and the adjoining missions at the time of his lamented death.

Mr. Rennie was ordained deacon by the Lord Bishop of Niagara at Orillia, Canada, in 1900, and priest by the Rt. Rev. Davis Sessums, Bishop of Louisiana, in 1901. In 1903 he married Miss Elizabeth Rebecca Whitlow of New Orleans, who survives him.

"I feel the death of the Rev. E. A. Rennie very much indeed. Although we were of entirely different stripe of Churchmanship," writes a Louisiana clergyman. "I never

failed to see the good that was in him and the service he rendered to God's poor, a service for which he was peculiarly adapted. He was of an extreme type of Low Churchmanship, wearing only the black stole even on most joyous occasions, but his heart was in the right place and he loved nothing better than to do the humblest service to the lowliest of the poor and wretched."

DEATHS IN PITTSBURGH

CALVARY CHURCH, Pittsburgh, has met considerable loss in the death of one of its oldest communicants, Mr. Stephen Jarvis Adams, who entered into rest at his country home, Coraopolis Heights, on Friday, July 5th, at the age of 81. He was an Adams of the Massachusetts line, whose forefathers came to this country in the *Mayflower* and served in the War of the Revolution. For two decades he served as vestryman and superintendent of the Sunday school of Calvary parish. He is survived by his widow, three children, and four grandchildren. The funeral took place from Calvary Church on Monday afternoon, the officiating clergymen being the Messrs. L. E. Whittemore and D. L. Ferris, and the bishop of the diocese.

ON JULY 10TH the thirty-seventh anniversary of the death of her father, the late Rt. Rev. Dr. John Barrett Kerfoot, first Bishop of Pittsburgh, Miss Christiana Kerfoot entered into the rest of Paradise. She was the last surviving member of a family of seven children.

For more than a quarter of a century Miss Kerfoot served as treasurer of the diocesan Prayer Book Society, and for a long period was parochial treasurer of the United Offering in the Church of the Ascension, Pittsburgh, and deeply interested in all missionary as well as parochial matters. Of late years her health has been far from robust and during the last year she was compelled to give up all active participation in Church work. Funeral services were held on Friday afternoon, July 12th, in the Church of the Ascension, Pittsburgh, under the charge of the Bishop of Pittsburgh, and interment was in Homewood Cemetery.

PRAYER FOR WORLD UNITY

CHRISTIANS ARE beginning to realize that only a Christianity visibly united can convert the world to Christ and that such a visible unity can be attained only through prayer which shall put the Church Militant in harmony with the Will of Christ its Head.

The octave of prayer for the visible reunion of the Church was observed in 1918 in every part of the world and by Christians of every communion; but a still more general observance is needed and a more complete surrender to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same octave in the year 1919 for the same purpose—January 18th to 25th, or 5th to 12th in the Eastern calendar. This notice is sent out early to reach the distant parts of the world. But many who receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except that of the One Lord.

A COMMUNION SET OF TWO WARS

LIEUT. R. E. GRIBBIN, chaplain of the Third Pioneer Infantry and in peace times rector of St. John's Church, Wilmington, N. C., will carry through the war a small

silver Communion set of interesting history. It was carried through the Civil War by Dr. George Patterson, chaplain of the Third North Carolina State troops, then and for many years subsequently rector of St. John's Church at Wilmington. Upon his death he left the set to Mrs. William M. Parsley, widow of the colonel of Dr. Patterson's regiment.

When Lieut. Gribbin entered the army as chaplain last year Mrs. Parsley gave him the set.

MEMORIALS AND GIFTS

ON THE Sixth Sunday after Trinity the Bishop of Olympia visited St. James' Church, Kent, Wash., confirmed a class of nine, the second class of the year, and blessed a silk flag, the handiwork of Mrs. Lot Davis, a faithful communicant.

A BRASS ALTAR DESK, executed by the Gorham Company, in memory of Amelia Bradbury, the gift of her husband and son and daughter, was set apart for use on the morning of the Sixth Sunday after Trinity in Trinity Church, Paterson, N. J. (Rev. Henry Baldwin Todd, rector).

AT HOLY TRINITY CHURCH, Tiverton, Rhode Island, on Sunday, July 7th, a new pair of Eucharistic lights was blessed, in memory of Mrs. Amelia Ann Greene, formerly a communicant of the parish, who died two years ago. They are the gift of Frank W. Greene and Mrs. Elizabeth Greene Taylor, her children.

A MEMORIAL to the late Rev. A. Sidney Dealey, for many years rector of Trinity Church, Canaseraga, N. Y., was recently placed in the church by one of the parochial organizations. It took the form of a new hardwood floor in the chancel and a very artistic altar rail. The Rev. G. H. Gaviller of All Saints', Buffalo, preached on that occasion, as he had known Mr. Dealey for many years.

A BRONZE memorial tablet has been designed and presented by Miss Kate Vilas to St. John's Church, Ogdensburgh, N. Y. (Rev. D. Charles White, rector), in loving memory of Mrs. Mary Oswald Porter, her life-long friend and intimate associate. This tablet has been placed on the Porter Memorial Free Pew. St. John's Church has also been made the recipient of a large American flag with staff, surmounted by a brass eagle, given by Mr. and Mrs. John A. Seeley. This flag was blessed at a special patriotic service on Sunday, June 23rd, and was placed in the nave directly opposite the service flags given recently by St. Agnes' Society. Ninety-four persons from St. John's are now in one branch or another of our country's service, one of the largest contributions of any parish in the diocese.

ALBANY

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

Christ Church, Troy

THE RECTOR of Christ Church, Troy, the Rev. George Carleton Wadsworth, has again declined to take a vacation, being needed too badly at home. Many parish societies are following his example by holding their meetings at least once a month, and the Red Cross units are meeting weekly as in winter. All of the services are maintained except the Sunday afternoon service. Recently, in response to an appeal by the rector, the Churchwardens doubled their offerings for parish support. When this became known, nearly two-thirds of the regular contributors immediately doubled their offerings, which places the parish on a firmer financial

basis than ever before. One of the vestrymen, in addition to doubling his offering, has placed his car and chauffeur at the disposal of the rector and his wife one afternoon each week for parish calling. The sexton, having completed ten years of faithful and efficient service, the vestry unanimously voted to increase his salary materially. And that encouragement might be given to one of their number, the Rev. Edward Stanton Tabor, who was ordered deacon in the diocese of Central New York on St. Barabans' Day, the vestry of Christ Church united with the Church school in presenting him with a surplice and stole. The Rev. Mr. Tabor was for more than ten years a member of the vestry and for several years parish treasurer.

CONNECTICUT

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

A Memorial Service — Improvements at Colored Mission—Statistics

IN THE Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), on Sunday, July 7th, a most impressive patriotic service was held, partly as a memorial to the late Lieutenant Robinson, a member of the congregation who recently gave his life in France. The flags of the allies were carried in the procession and the rector in his sermon put things of the moment aptly when he said: "The men today in the country's service, who are unwounded, wounded, or dying, are signing again the Declaration of Independence."

EXTENSIVE REPAIRS and improvements are being made both inside and out on St. Monica's Church (colored), Hartford. The members, with the assistance of their energetic priest in charge, are having the church painted on the outside and planning to have the walls of the interior thoroughly renovated. With the assistance of outside friends a new chimney is to be built and the heating plant put in thorough repair.

DURING THE last convention year 1,911 persons were confirmed by the bishops for this diocese. In addition, 27 persons were received into the Church who had been confirmed in the Roman communion.

THE SUNDAY SCHOOL Lenten Offering banner was won again this year by St. John's Sunday school, Bridgeport, whose offering amounted to over \$1,800.

THE LOCAL assembly of the Daughters of the King will meet in St. Paul's Church, New Haven, on Thursday, November 7th.

EASTERN OREGON

ROBERT L. PADDOCK, D.D., Miss. Bp.

Rev. U. H. Gibbs Leaves La Grande

RETIRING from the rectorship at La Grande after an administration of over thirteen years, the Rev. Upton H. Gibbs leaves a parish in which physical improvements amounting to more than \$12,000 have been made during the term, including new rectory, parish house, new pews, cement sidewalks, etc. During this period the parish assessments and missionary apportionments have been paid in full, and more than \$1,300 has been paid for street assessment. The only debt upon the parish is some \$500 for street paving.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

The War "Angelus" at Oshkosh

FOLLOWING the suggestion coming from Washington of a noon-day "angelus" for war prayer, the Rev. Edwin W. Todd, rector

of Trinity Church, Oshkosh, has announced that the chiming bells of the parish church will ring daily at 11 A. M. He asks that members and others pause at the sound to offer a brief prayer for the men at the front and for victory.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Flag Service

A SERVICE of blessing of the flags of Belgium, France, Italy, and Great Britain was held in St. John's Church, Lancaster, on the evening of the Sixth Sunday after Trinity. After the *Battle Hymn of the Republic* the flags were separately presented to the rector, the Rev. George I. Browne, who said appropriate prayers. The British flag was presented by the British and Canadian Recruiting Mission, through their representative, Mr. Frederick Fredericks. The other flags were given by the vestry. This parish is represented in the service of the country by 14 men in the army, 5 in the navy, 5 in the marine service, 2 with machine guns, 5 in hospital and ambulance service, 5 in the aviation department, and 6 in other branches.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

A Parish War Committee among Sailors—Other War Service

Brooklyn Life publishes a very interesting review of a year's work of the War Committee of Holy Trinity Church, Brooklyn. The rector, the Rev. Mr. Melish, who organized the committee, says that its year's activities have exceeded his fondest hope, and that he is constantly hearing from both civilians and navy men praises of the committee's work in behalf of the sailors. Mr. Albert J. Bothwick, who as athletic director of Trinity Club had charge of the athletic activities of the War Committee, has himself now entered the naval service. Summarizing the work of the committee, the secretary, Mr. Beadle, says that over five hundred individuals or groups of navy men had been entertained at dinner, mostly in private homes; that entertainments of various kinds had been given to attendances varying from one hundred to four hundred; a series of baseball and basketball games between rival naval teams had been very interesting, suitable prizes being provided for the winners; a series of weekly dances has lately been arranged in answer to the request of the men, and a large company of young women of the parish have been organized under Mrs. Wm. A. Pothier to see that the men do not lack for partners at the dances. The committee has raised and expended over \$3,200, and the average cost per man entertained has been less than ten cents.

A DAILY PAPER contains a complimentary paragraph regarding the work of the Red Cross Auxiliary of St. John's Church, Brooklyn. During the year this auxiliary prepared 14,500 gauze dressings, and from March 15th they were able to prepare more than a thousand dressings at each weekly meeting. The knitted goods section has sent away 854 knitted articles, and the hospital garment department has completed more than 500 articles. Two fatherless children in France have been adopted.

WHEN THE Rev. James Clarence Jones, Ph.D., rector of St. Mary's Church, Brooklyn, spoke to the naval reserve men at their Y. M. C. A. building at the foot of Fifty-second street, and offered to answer questions from his auditors, three-quarters of an hour were taken up with questions from the floor, all

of them on spiritual and moral matters, in line with the subject matter of the address, which had been on Spiritual Forces in Our National Life.

THE REV. ALLEN D. JENNINGS, a deacon of this diocese, not being eligible for a chaplain's commission without priest's orders, enlisted in the Naval Reserve, was soon made chief yeoman and attached as assistant to the chaplain at the Naval Reserve Rendezvous, foot of Seventeenth avenue, Bath Beach. The chaplain to whom he is assistant is a Universalist minister; but the Rev. Mr. Jennings has no difficulty on that account, and finds plenty of work of an agreeable and important kind. Of course he keeps an eye open especially for opportunities to minister to Churchboys, but assists in general in the chaplain's duties. His advancement to the priesthood is now pending.

NEXT SUNDAY EVENING, the rector of St. Mary's, Brooklyn, will read extracts from letters from young men of the parish in war service. Initials only of the writers will be given, so that while intimate friends will recognize them the public will not. It is said that there is much interest in the extracts.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

A Vacation Bible School—At Camp Beauregard

ST. PAUL'S CHURCH, New Orleans (Rev. A. R. Berkeley, rector), is holding a daily vacation Bible school in the parish house, with Mrs. F. H. G. Frye as principal, assisted by a number of ladies. The school opened on July 8th and will be held from 9 to 12 for children from 6 to 12 years of age.

THE BISHOP OF MISSOURI recently visited his son, Lieut. William D. Bratton, chaplain of the 155th Infantry at Camp Beauregard, and confirmed a class of ten soldiers presented by the chaplain. The work of Mr. Edward A. Shields, camp secretary for the Brotherhood, in searching out and bringing young men to the chaplains for instruction is the cause of these repeated confirmations. Mr. Shields has begun a Sunday school for the children of the officers and soldiers who live on the outskirts of the camp, and is meeting with great success. He is also conducting a school for illiterates among the soldiers. The response to this effort was an indication of its very great need.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

St. Andrew's Church, Kokomo

THE FOURTH OF JULY was observed by St. Andrew's Church, Kokomo (Rev. John F. Plummer, rector), with a special service of the Holy Communion at 7 A. M., when the church was filled with devout factory workers. Special invitation had been given to those who had friends or relatives in the war. The response was most gratifying. St. Andrew's has thirty stars on her service flag and a number of people have relatives in the English army, so that the service had a wide interest. This church has received a number of memorials within the last few months, including a brass eagle lectern, large brass vases, white silk super frontal, burse, and veil, and Bible and altar book markers to match. This year's confirmation class presented a handsome brass receiving bason and the sanctuary chapter has given a silver bread box.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Sunday School Institute—Toledo Parish Builds Temporary Structure to House Church School

ON JUNE 26th the Akron Region held a Sunday school institute at Cuyahoga Falls which was one of the most largely attended ever held in the diocese, 110 teachers being present. The Rev. John Stalker, of Massillon, Ohio, a member of the diocesan Board of Religious Education, was one of the principal speakers.

ST. MARK'S CHURCH, Toledo, is driven by the size of its Church school to make a temporary addition to its parish house, pending the time when better building conditions will permit of building the fine new parish house already planned

RHODE ISLAND

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

Flags

AT HOLY TRINITY CHURCH, Tiverton (Rev. Raymond Adams, rector), a service flag was dedicated on Sunday, June 16th. The flag of sixteen stars is swung over the church lawn from the tower window. On June 30th the rector blessed a large silk American flag, the gift of the congregation and friends, which will be hung in the church. The church lawn has been graded and seeded, whereby the already very attractive church and rectory site with its water frontage is much improved.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

In War Service

THE REV. CAPTAIN SIDNEY P. READE, chaplain, brother of Archdeacon Reade of Cincinnati, is in London, England, after a voyage in charge of sick and wounded, and later of sound and fit troops to and from Australia. His troop ship accounted for two submarines on the way home, with a probable third.

MR. ALFRED G. BOOKWALTER, general secretary of the Y. M. C. A. in Cincinnati, a Churchman, left recently on his way across the seas to follow the Association's activities on the firing-line. With a great gift for organization, he has done splendid service in several camps and cantonments.

THE OLD GUARD of the Brotherhood of St. Andrew and the Churchmen of this diocese will long remember the Rev. Joseph Pacey Cleal, deacon, who was missionary to the colored people in Dayton and started St. Margaret's Mission in their behalf. The mission was so named by the congregation because the devoted wife of their minister, who died while he was serving them, was Margaret MacDonald. Mr. Cleal was one of the men inspired by the Brotherhood who entered the ministry to increase his ability to give. He served without stipend or emolument of any kind. He was also a prime mover in the organization of St. John's in the East End of Dayton. Mr. Cleal was a consulting mechanical engineer and expert with the National Cash Register Company for many years and then moved to Canada to take charge of their Canadian factory, later opening an office on his own account in Toronto. As an example of what one family can do in helping win the war, and as an inspiration to others, the Cleal family stands out strongly. The youngest son, George Hugh Cleal, born in Dayton, true to his mother's Scotch ancestry, enlisted in a Highland regiment, became a first-class rifleman, and at the battle of Ypres was wounded and gassed. A sergeant of a Som-

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erset regiment rescued him from No Man's land and he died in the British lines and was buried there. His grave was obliterated later by shell-fire. Its position is doubtful, but his memory is eternal.

The second youngest son, Donald MacDonald Cleal, born in Dayton, is on the firing-line again after three visits to the hospital. First he was blinded by shell-fire, but after four months his sight was restored. A piece of shell struck him in the right forearm and he was sent back to the hospital. In the fall of 1917 a bullet through the wrist laid him up for several weeks. He was sergeant in a Highland regiment but resigned to get back to the trenches as a private.

The oldest son, Paul Ethelbert Cleal, quartermaster sergeant and company sergeant-major in a Highland regiment, has been invalided home suffering from inflammatory rheumatism.

A brother-in-law, George Pruner, who married the daughter, Margaret, is at the front with a British battery.

The Rev. Joseph P. Cleal endeavored to enlist, but as he lost an arm in a railroad accident, during his residence in Ohio, and as he is partially deaf, he was rejected, but he is connected with the Imperial Munitions Board as consulting engineer, giving up his private business. Once again he puts public weal ahead of private gain.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

A Lengthened Roll of Honor

ST. JAMES' CHURCH, Taylor (Rev. Joseph Carden, rector), has only eighty-one communicants, but the parish is represented in army and navy by seventy-three men, thirteen of whom are commissioned officers and five non-commissioned.

WASHINGTON

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

In the Nation's Service—A Lofty Cross

THE REV. CHRISTIAN MARTIN YOUNG has been appointed chaplain at the Walter Reed Army Hospital under the diocesan War Commission. The hospital, which is in his parish at Takoma Park, has greatly increased its capacity during the year and now holds over 1,300 men, many of whom have been returned from France. A great deal of encouraging reconstruction work is being done there. Other Church clergymen ministering in the hospital will be under the direction of Mr. Young.

THE REV. MARSHALL BOWYER STEWART, professor at Nashotah, has undertaken work for the summer as voluntary chaplain at Fort Foote, Maryland, under the War Commission of the diocese. Fort Foote, an artillery training camp for about five hundred men, is situated in King George's parish on the Potomac, nearly opposite Mount Vernon. A mile from the Fort is the old Colonial Church, St. John's, Broad Creek, which was built in 1692 with bricks brought from England and in which George Washington used to attend service. Mr. Stewart will live in the parish house near the church and will welcome the men there.

THE REV. F. I. A. BENNETT is voluntary chaplain among the colored troops at Camp Meade, Maryland, under the War Commission of the diocese of Washington. Throughout the winter he has held special evening services at Calvary Chapel for colored troops on leave in Washington and has provided entertainment and recreation for them.

TRINITY CHURCH, Washington, has been doing much work in providing shelter for soldiers and sailors who throng into Washington over the week-end. A dormitory of ninety beds has been fitted up in the parish house and a clubroom and reading-room for the men. On several Saturday nights the men came in such numbers that the rector opened the church and spread the pew cushions on the floor, accommodating in this way eighty more. The next morning they were all most cheerful in setting the church in order before the early service.

A BRONZE cross of floriated design, by the late Henry Vaughan, has been blessed and placed on the roof of the sanctuary of Washington Cathedral. It is ten feet in height and visible from many parts of the city, being the highest point in the sky-line except for the Washington Monument. Electric wiring has been installed, so that later a stream of light may be thrown on the cross at night.

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WESTERN NEW YORK CHARLES HENRY BRANT, D.D., Bishop

A Flag

THE FOURTH OF JULY was celebrated at the Church Home in Buffalo with appropriate exercises, among which was the raising in front of the Home for the Aged of a flag presented by the handiwork committee of the board of associate managers. The matron, Mrs. Chappell, raised the flag, while the children stood around her singing the national anthems and the older people viewed the ceremony from seats on their veranda.

CANADA

Indian Missionary Addresses Deanery—Lennoxville Summer School — Trinity School, Port Hope

Diocese of Edmonton

THE INDUCTION of the new rector of St. Andrew's Church, Edmonton, was performed by Bishop Gray, June 16th.

Diocese of Huron

AT THE June meeting of the deanery of Grey, held in St. George's, Owen Sound, the rector, Canon Ardill, was celebrant at Holy Communion. A very interesting account of work in India was given by the Rev. E. A. Earp, missionary from that country. Only one clergyman of the deanery was absent. After discussion of a paper on Parochial Missions, a motion was carried unanimously that a spiritual conference should be held at Markdale in September. The need of recruits for the ministry was brought before the meeting and of stronger support for Huron College, which trains them, being the only college of the Church in the diocese.

Diocese of Montreal

AT THE fourth anniversary of the declaration of war, August 4th, Bishop Farthing will preach in Christ Church Cathedral, Montreal. He is spending July in confirmation tours of the country parishes.

Diocese of Niagara

It was decided at the June meeting of the diocesan Woman's Auxiliary in St. George's schoolroom, Hamilton, not to send out the annual report till autumn. The value of the bales and parcels sent out during the year was over \$1,000. — A FORMER worker in the diocese, the Ven. Archdeacon Radcliffe, who was ordained by the Bishop of Niagara but has now been thirty years at work in the United States, has been lately honored with the degree of D.D., conferred upon him by the convocation of Grove City College, Pennsylvania. — BISHOP CLARK presented the prizes at the closing of Ridley College, St. Catherine's. Of the Ridley old boys, who are overseas, thirty-seven have been killed in action and about fifty wounded.

Diocese of Quebec

THERE WAS A large attendance at the summer school held at Lennoxville in the end of June. The Dean of Quebec, the Very Rev. Dr. Shreve, presided. Bishop Williams of Quebec and Bishop Farthing of Montreal were present. Two missionaries, the Rev. W. A. Earp from Kangra, India, and the Rev. W. G. Walton from Fort George in the Arctic Circle, gave addresses. — THE NEW building for Lennoxville College School, presented by Commander Ross, a former scholar, was formally opened by the Governor General, on June 27th. The preparatory school, with dining hall and assembly room, is completed, but other buildings are to follow in the future for a completely equipped modern boys' school, costing in the neighborhood of a million dollars.

Diocese of Rupert's Land

AT THE celebration in June of the founding of Winnipeg's oldest church, St. James', there were very large congregations. Dr. R. C. Johnstone preached in the morning, giving a history of the parish. The original church became unsafe some years ago and was taken down and replaced by the present building. This one is shortly to be given up for a site in a more central locality. One of St. James' former rectors was Bishop Pinkham of Calgary. — A VERY LARGE number were present at the farewell service in St. Stephen's, East Kildonan, when the Rev. J. A. Shirley took leave of the congregation. He goes to take up new work as chaplain at Rockcliffe, Ottawa. The vestry has not accepted his resignation, but has given him indefinite leave of absence.

Diocese of Toronto

A CHURCH PARADE of the St. John's Ambulance Corps was held at St. Alban's Cathedral, Toronto, June 23rd. The preacher was Canon McNab. — TRINITY CHURCH, Toronto, celebrated its seventy-fifth anniversary the last week in June, the special services lasting a week, ending June 30th. — BISHOP SWEENEY was present at the closing exercises of Trinity School, Port Hope. The preacher was the Rev. R. J. Moore, rector of St. George's, Toronto. He spoke of the wonderful fruit of the school in its scholars who have given their lives for their country. Six hundred of the old boys are serving at the front and ninety-two of these have been killed. The prizes were presented by the commandant of the Royal Military College, Kingston, Col. Perreau, who addressing the boys said the most important thing was to "play the game".

THE BISHOP'S POEM

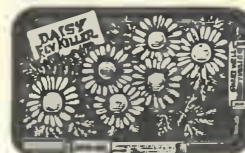
THE *Christian Herald* has always had a warm feeling of respect and affection for genial, good-natured Bishop Darlington. We have heard him speaking to the men of the Bowery Mission and few messages have found a warmer welcome. Here is a little poem by the Bishop, sent to us by a friend, in which the beautiful spirit of Christian service stands out in every line:

"Patient with others, but strict with myself,
Loving to give, and refusing all pelf;
Doing the right though it brings me no fame;
Honoring Christ, because signed with His name;
Helping the downcast, and cheering the sad;
Living our creed till it makes the world glad;
Fond of our work, of our friends, of our land;
Walking by faith, daily led by God's hand;
This is the pathway the saints all have trod,
This is the life hid with Christ's life in God."
—*The Christian Herald*.

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