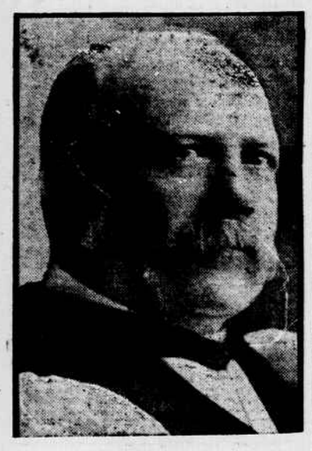
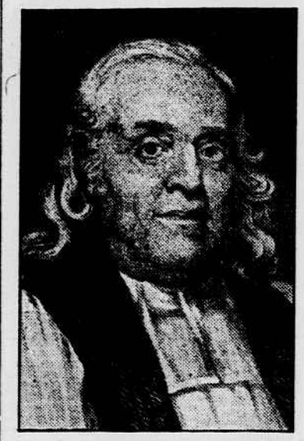
In the Realm of Higher Things

ONE HUNDREDTH ANNIVERSARY OF DEATH OF BISHOP CLAGGETT TO BE COMMEMORATED AT CATHEDRAL CLOSE TOMORROW AFTERNOON

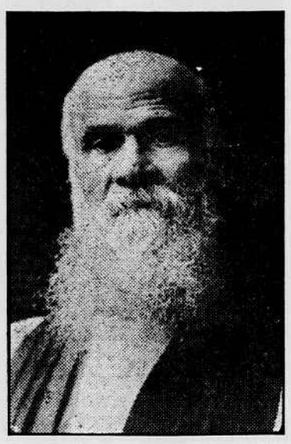
Bishop Tuttle of Missouri, Presiding Prelate of the Protestant Episcopal Church in the United States, to Deliver Sermon of the Occasion.



BISHOP HARDING.
(Copyright by Harris & Ewing.)



BISHOP CLAGETT,
Former Bishop of Maryland.



BISHOP TUTTLE
OF MISSOURI.

The 100th anniversary of the death of Rt. Rev. Thomas John Claggett, D. D., the first bishop consecrated on American soil, is to be commemorated tomorrow afternoon at 4 o'clock at the Cathedral Close, Mount St. Aban, with a notable service. The Bishop of Washington, Rt. Rev. Dr. Harding, will be in charge.

Bishop Daniel Sylvester Tuttle of Missouri, many times a doctor by diplomas of learned bodies, who will preach the sermon in memory of Bishop Claggett, is regarded as one of the oldest bishops in the world in point of consecration, though still in full vigor and more active than many young men.

Elected a bishop by general convention when only twenty-nine years of age, he had to wait a year to reach canonical age, and then went out a pioneer in savage and primitive days to the American inland empire, the Rocky mountain states, and laid the foundations of what have become great religious institutions in Utah, Nevada, Montana, Wyoming, Idaho—a task, it is declared, for a giant.

Twenty years later he was transferred to Missouri, and this year the church is celebrating with notable ceremonies his golden jubilee as a bishop. Very appropriately, it is pointed out, he preaches the sermon in commemoration of the 100th anniversary of Bishop Claggett's death.

The services will be held in the open air at the peace cross, weather permitting, otherwise in the Bethlehem Chapel. They will be conducted by Dean Bratenahl and Canons De Vries and Williams of the cathedral, and others of the clergy of the diocese of Washington. A large attendance of Episcopalians and of kinsmen of Bishop Claggett is expected. The public is cordially invited.

The services will consist of special commemorative prayers, and appropriate psalms, Scripture readings and hymns. The full cathedral choir will lead the singing, supported by instrumental music, Edgar Priest, master of the choristers, directing.

Dr. Claggett died just 100 years ago and was buried in his private family burying ground at his ancestral estate, Croome, in Prince Georges county, Md., about twenty miles from this city. In 1898, on All Saints' day, the first Bishop of Washington, Dr. Satterlee, with the consent of his family, moved his remains and those of his wife, Mary Gantt, to Mount St. Alban, permission for which required a special act of Congress. The bodies now lie beneath the chancel of St. Alban's Church, but will eventually be placed in the cathedral. The inscription on the bishop's tombstone, in Latin, and to be seen in the chancel of St. Alban's Church, was written by Francis Scott Key, author of "The Star Spangled Banner," a devoted Episcopalian of his day, and a lifelong friend of Bishop Claggett.

Bishop Claggett came of a family which settled in the province of Maryland in its earliest years, and, well furnished with means, it is declared, continued the life of comfort and culture which was that of their forbears in England. His father was also, it is declared, a clergyman of the colonial church of Maryland, and a man of character and high standing. His kinsfolk today are a numerous clan and people of repute in all sections of Maryland, but especially in their native county of Prince Georges.

Bishop Claggett was made a deacon and a priest by the Bishop of London in Lambeth Palace Chapel about ten years before the revolution. He was consecrated Bishop at Trinity Church, New York city, on September 17, 1792, and died at his home at Croome August 2, 1816. He united in himself the Scotch Episcopal succession through Bishop Seabury of Connecticut, and the English succession through Bishops White of Pennsylvania, Prevost of New York and Madison of Virginia, and through him, it is pointed out, all the bishops of the Episcopal Church in the United States possess their orders.

After the close of the sermon tomorrow the people will be bid to prayer, all standing, by the following:

Good people, we are met together to commemorate the blessed example of Thomas John Claggett, first Bishop of Maryland, first bishop of the Church of Christ consecrated in this country, uniting in himself and transmitting to all of our episcopate after him, both the Scotch and English orders, and buried here on this holy hill, together with Mary Gantt, his wife.

Wherefore I bid you pray for Christ's Holy Catholic Church; and, as I am more especially bound, I bid your prayers for that pure and apostolic branch thereof which God hath planted in these United States.

I bid your prayers for all in civil authority in this nation, and more especially for the President and his counselors, for the Congress, and for our soldiers and sailors, that they may seek only the honor and praise of Almighty God, and the good of His people.

I bid you pray for the ministers of God's Holy Word and Sacraments, whether they be bishops, priests or deacons, that in this world they may constantly speak the truth, boldly rebuke vice and patiently suffer for the truth's sake; and, having turned many to righteousness, may shine hereafter as the brightness of the firmament, even as the stars, forever and forever.

I bid you pray for all the people of this land, that they may seek not meat and drink, but righteousness and peace and joy in the Holy Ghost.

I bid you pray for the nations at war, that they may speedily compose their differences and establish a rightful and enduring peace, to the end that the peoples of the world may live in concord and amity with one another, and in the love and fear of the Father and Lord of all.

I bid you praise God for all them that are departed out of this life in the faith of Christ, for the patriarchs and prophets, apostles and evangelists, doctors, martyrs and confessors, whom he hath bestowed on his church to shine as lights in their generations, and choice vessels of his grace, from the beginning of the world; and herein more especially for the founders of this church and nation, and the benefactors of this Cathedral Church.

I bid you thank God this day for the good works and blessed example of his soldier and servant, Thomas John Claggett, whose faithful ministry and apostolic labors restored the breaches of war and laid enduring foundations of the present welfare of the church in the state of Maryland and in this whole land.

I bid you pray, men and women, for yourselves, that having been admitted to the fellowship of Christ's religion, ye may own and serve Him, and Him alone, as Lord and Master; that ye may avoid those things that are contrary to your profession and diligently follow all such things as are agreeable to the same; and as ye have entered into the labors of your fathers, who brought our most holy religion into this land, ye may so teach and train your sons and daughters that they may hand on the deposit of the truth and grace of Christ to those that come after, untarnished and without loss, to the fulfilling of God's holy will and their own everlasting salvation.

Finally, I bid you pray that I and all your teachers and ministers may serve God faithfully and fearlessly here, and hereafter may be numbered with the blessed in glory everlasting. All which things let us ask in the words which Christ Himself hath taught us, saying, Our Father, etc.

Here shall follow the Lord's Prayer.

THE BIBLE.

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand subject, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labor and condemn all who trifle with its sacred contents.—Selected.

AN INTERESTING SUNDAY SCHOOL CLASS.

CLASS OF MISS CATHERINE HOWARD OF CHURCH OF THE NATIVITY SUNDAY SCHOOL, BRIGHTWOOD.

Miss Howard stands to the rear of the seven little girls, who are, reading from left to right: Misses M. Clark, K. Disney, G. Holloran, B. Denty, D. Miller, E. Myers and L. Yeatman.

TRINITY SUNDAY WILL BE OBSERVED BY ROMAN CATHOLICS AND EPISCOPALIANS

Day Marks First Sunday After Feast of Pentecost and Was Instituted in Honor of Holy Trinity.

Throughout the Protestant Episcopal and Roman Catholic worlds tomorrow is "Trinity Sunday," which is the first Sunday after Pentecost and instituted in honor of the Holy Trinity. In the early church no special office or day was assigned for the Holy Trinity. Pope John XXII (1316-1334) ordered the feast for the entire church on the first Sunday after Pentecost.

The Greeks have no special feast. Since it was after the first great pentecost that the doctrine of the Trinity was proclaimed to the world, the feast becomingly follows that of Pentecost.

The Episcopal Church keeps Trinity Sunday, with special psalms, lessons and hymns, bearing upon the equality of the three persons of the Godhead, the Father, the Son and the Holy Ghost. In the communion service, the collect, epistle and gospel are appropriately chosen. In the prayer book before the ter-Sanctus, "Holy, Holy, Holy," the preface is inserted as follows: "O, Lord, Almighty, Everlasting God, who art one God, one Lord; not only one person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality."

The Nicene creed is compulsory on this festival. Hymns 383 "Holy, Holy, Holy, Lord God Almighty," and 385, "Holy, Holy, Holy, Lord God of Hosts, Eternal King," will be generally used. It is also a great day for ordinations in all the dioceses, candidates for holy orders having lately graduated from the several seminaries of the church being ordained.

Many of the local clergy will observe the day as an anniversary of their ordination to the diaconate or the priesthood. The church begins at the first chapter of Genesis to read the Bible through again, in the public services of morning and evening prayer.

DEDICATION OF CONGRESS HEIGHTS M. E. CHURCH OCCURS TOMORROW

Revs. W. L. McDowell and L. Morgan Chambers Included in List of Speakers for Gathering to Be Held at 3 O'Clock.

CONGRESS HEIGHTS M. E. CHURCH. REV. ALVIN T. PERKINS.

The Congress Heights Methodist Episcopal Church is to be dedicated at a special service to be held there tomorrow afternoon at 3 o'clock. Rev. Dr. Whitford L. McDowell, district superintendent of the Washington M. E. churches, will deliver an address, as will Rev. L. Morgan Chambers, pastor of McKendree M. E. Church, and Arthur E. Randle.

Rev. Alvin T. Perkins, who at the last meeting of the Baltimore annual conference of the Methodist Episcopal Church was assigned to the work at the new church, will preside at the gathering. He was formerly pastor of Epworth M. E. Church of Baltimore, where he was stationed after his graduation from Johns Hopkins University.

Special music will be rendered at the service by the Men's Club quartet and the church choir.

Preaching services are to be held at the church tomorrow by Rev. Mr. Perkins, at 11 a.m. and 8 p.m., while the Sunday school will meet at 9:30 a.m. and the Epworth League at 8 p.m.

Epworth League Discussion

By Robert D. Burbank,
President of Washington District Epworth League.

CHRISTIAN ACTIVITY, ACCORDING TO HOLY SPIRIT STANDARD. (I John, 3.24; Acts, 1.8; Rom., 8.14-16; I. Cor., 2.4, 5, 10, 12, and Gal., 5. 22-24.)

Gracious Spirit, dwell with me!
I myself would gracious be,
And, with words that help and heal,
Would Thy life in mine reveal;
And with actions, bold and meek,
Would for Christ my Savior speak.

Holy Spirit, dwell with me!
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be
Give to Him who gave me Thee.
—Thomas T. Lynch.

The topic assigned for this week's lesson is one that may frighten off many leaders, and chapters, and cause them to yield to that ever-recurring temptation to substitute a literary or musical program for the discussion, or, worse, to substitute some other subject "that will be easier to talk about." But the wise leaders and chapters that trust the wisdom and leadership of those who arrange the topics will surely find a consideration of this subject a source not only of inspiration, but of spiritual development.

It is remarkable how many Christians not only avoid the consideration of the Holy Spirit standard, but even disclaim the leadership of the Holy Spirit. Probably most of us feel that this is a subject intelligible only to those who have a profound theological knowledge, and in our ignorance we dare not even approach it.

Yet the leadership of the spirit of God, dwelling in the soul of man, ought to be the normal experience of every Christian. It is not a matter of intellectual knowledge—it is a matter of experience, and such an experience as every Christian must have to develop out of spiritual infancy to the full power of spiritual manhood. The Epworth League is essentially a training school for spiritual development, and hence it is not only appropriate, but necessary to consider and understand this most vital principle in Christian life and activity.

* * * *

Christian Activity.

Christian activity is not a theological phrase with a technical meaning, but is just what the words indicate—the activity of a Christian—and it consists of not only religious acts, but of all the acts, great and small, extraordinary and commonplace conscious and unconscious, that go to make up the life of a Christian. Activity, or rather, an act, is the result of power applied and controlled.

A machine built for certain work only does that work when the power is applied and the machine guided or controlled. A man is just like the machine, except that he is so built as to be adaptable to almost any kind of act, and he chooses his acts himself. In the merely physical act, he applies his latent physical force to the task, and directs his hand, foot or body to its accomplishment. In the mental act, he applies his latent mental force to the task and directs his mind to the accomplishment of the thought. In the spiritual act, he applies his latent spiritual force to the task, and directs his soul to its accomplishment. This is a simple thought, and easy enough to apply to the physical and mental acts; why should it be difficult to understand its application to spiritual acts?

At Great Falls the Potomac descends some thirty feet in a short distance, and engineers say that in that flow of water there is enough latent energy to supply the District of Columbia with all the light and power it needs. Suppose the stream were harnessed, the power appropriated and the energy applied to the task of lighting Washington; the result would be achievement, efficiency, economy.

There is available to every person a mighty force of spiritual energy, which he but needs to appropriate and apply to his particular task to secure achievement, efficiency and economy. The promise is to us, as well as to the disciples, that Jesus made just before His ascension, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses."

* * * *

The Holy Spirit Standard.

When we are converted or transformed by the forgiveness of sin through believing in Jesus Christ, we appropriate the power God gives us; but as the power or light plant is of no value which does not apply the power derived from the waterflow for any other purpose than to turn its own machinery, so the Christian is valueless who applies all the God-given power to merely carrying him through his own routine. And as the power plant or light plant becomes valuable and efficient as it is so directed and controlled that the energy derived is applied to lighting the city, or supplying power, so the Christian becomes valuable and efficient as he is so directed and controlled that the God-given energy is applied to his task—of lighting a city (spiritually), or whatever service to others constitutes his task. And this control and direction is the gift of the Holy Spirit.

How can a Christian expect to fulfill God's purpose for him without the guidance of the Holy Spirit?

But how may we know that we have this guidance? Almost all of the verses cited as references answer this. In 1 John we read: "And he that keepeth his commandments, abideth in Him, and He in him, and hereby we know that He abideth in us, by the spirit which he gave us." God is united to us, and we are united to Him, not by any form of matter, not by physical conjunction, but by the intersphering of soul-life. God's union with men is not a shadow, a figure, or a dream. It is the statement of a fact as real as any law in nature.

The union of sunlight with vegetables is not more real, nor the flow of nourishing sap in the fruits. Who doubts that He is in health when the pulse beats truly, and the nerves are braced, and each organ works regularly? So there may be evidence of the indwelling of the Holy Spirit within us.

We may know that we are led by the holy spirit. In Paul's letter to the church at Rome we read: "For as many as are led by the spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but we received the spirit of adoption, whereby we cry, Abba, father! The spirit himself beareth witness with our spirit, that we are children of God."

We may have the revelation of the truth by the spirit. To the church at Corinth Paul wrote: "And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. * * * But unto us God revealed them through the spirit; for the spirit searcheth all things, yea, the deep things of God. But we received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God."

We may know that we are led by the spirit by our own experiences, which are the fruits of the spirit. Writing to the church at Galatia Paul said: "The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the spirit, by the spirit let us also walk!"

The holy spirit standard, then, consists in the application of the divine energy of God's love to our tasks of service to God and man, and we may ourselves become conscious of the presence of the holy spirit through the witness of the spirit with our spirit, through the leadership and guidance exercised over us and through the revelation to us of truth by the spirit. And the proof of the presence and leadership of the holy spirit is in the fruits of the spirit, listed by Paul in his letter to the Galatians, in which he also said: "If we live by the spirit, by the spirit let us also walk."

Christian Endeavor Hour

TOPIC:
The Usefulness of Good Cheer.—John, 16.24-33.

By HARVEY S. IRWIN.

Life, believe, is not a dream
So dark as sages say:
Oft a little morning rain
Foretells a pleasant day.
Sometimes there are clouds of gloom,
But these are transient all;
If the shower will make the roses bloom,
Oh, why lament its fall?
Rapidly, merrily,
Life's sunny hours fit by;
Gratefully, cheerily,
Enjoy them as they fly!

The greater part of ones usefulness is due to serenity and cheerfulness of mind. No work is a real success if the worker is fretful and gloomy. All Christian work is intended to influence life, and in order to do that it must have life in it.

The greatest truth appears greater for being said brightly. Humor and pathos, eloquence and deep feeling are closely allied.

True fun and real humor are seldom out of place in the most serious work of life. Buffoonery is always objectionable, but the clean wit that enlivens a prayer meeting talk is sure to fasten attention upon the truth presented.

It is a duty to be bright and cheerful, not simply a charm or faculty. It is the cheerful spirit which fills the heart and life with harmony, and furnishes sweet music to the soul, the melody of which rings out in notes of highest praise and thanksgiving.

The best Christians are the bright, cheerful ones; without them the church would have little attractive force. Goodness without cheerfulness is not inviting. The morose and gloomy, however devout, do not attract adherents.

* * * *

Fruits of Good Cheer.

We are to cultivate the grace of cheerfulness, for it is the most useful thing that we can bring to bear upon all of life's exigencies. Cheer lightens the heaviest burdens. It is a fountain of health. It inspires hope. It establishes confidence.

On this subject Sir Arthur Helps presents some clear and practical suggestions that I deem worthy of quoting.

"Be cheerful," he said, "no matter what reverses obstruct your pathway or what plagues follow in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency.

"If your are a young man nature designed you 'to be of good cheer,' and should you find your road to fortune, fame or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part.

"Far better spend a whole life in diligent, aye, cheerful and unremitting toil, though you never attain the pinnacle of your ambitious desires, than to turn back at the first appearance of misfortune and allow despair to unnerve your energies or sour your naturally sweet and cheerful disposition. If you are of the softer, fairer portion of humanity, be cheerful, though we know full well that most afflictions are sweet to you when compared with disappointment and neglect; yet let hope banish despair and ill forebodings. Be cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around your heart. Nature intended you to be the fountain spring of cheerfulness and social life, and not the traveling monument of despair and melancholy."

* * * *

Spiritual Good Cheer.

If cheerfulness is so essential in the right conduct of secular life, where the triumphs are temporal, we may justly argue that it has a higher place in the spiritual life, where the rewards are eternal, and the vicissitudes and tribulations of life should be more cheerfully borne in view of the great recompense of reward after life's fitful fever is over.

The Christian may not only look cheerful, be cheerful and shed sunshine around him, but he may actually live a life of joy and gladness.

It is not the fault of religion, but of himself, if he does not so live.

The psalmist says: "Serve the Lord with gladness, come before His presence with singing. Know ye that the Lord He is good; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him and bless His name. For the Lord is good, His mercy is everlasting, and His truth endureth to all generations."

The reason that the duty of being cheerful is so imperative is on account of our release, if we are Christians, from the penalties of sin. The joy of salvation brings pleasantness to the life and should manifest itself in shedding brightness and sunshine to all about us.

* * * *

Merry Songs.

A story is told of an artisan in the service of a rich eastern master, who by some imprudence got into debt with an unmerciful creditor, who told him that unless he settled accounts before the close of the year, he and his family should be sold as slaves. It was impossible for the poor man to pay the debt. His master noticed that his work was falling off every week, and he spoke about it to his steward.

"Why, sir," the steward replied, "that man cannot possibly do good work. He cannot manage his tools for his hands tremble; nor can he see well what he is doing for his eyes are often filled with tears. He often sits down in despair and sighs heavily, and sometimes he makes himself drunk to forget his misery. A heavy debt is pressing upon him, and until it is paid he will not be able to make one good piece of work."

"Tell him then that I have paid his debt," said the generous master.

The steward delivered the message. Imagine, if you can, the joy of that man. From that moment fresh vigor poured into his veins. His hands trembled no more; nor were his eyes dimmed with tears; he swung his hammer with a will, and he made his work quicker and better than before. His little dwelling rang with merry songs.

Christ has paid a far greater debt for all His believing servants. Why should they not work with a cheerful will and fill their dwellings and their whole lives with merry songs?

Happy the man, of mortals happiest he
Whose quiet mind from vain desires is free;
Whom neither hopes deceive, nor fears torment,
But lives at peace, within himself content;
In thought or act accountable to none
But to himself and to God alone

* * * *

Rainbow in the Soul.

The world is divided into two classes—optimists and pessimists.

The one has a rainbow in his soul that reflects beauty and brilliancy in every direction. The other has in his soul a pillar of cloud that casts its shadow on every object. Which is your life? Is it optimistic and full of good cheer or is it pessimistic and full of gloom?

Most lives are partly sanguine and partly saturnine, but which ever predominates establishes the tendency to good cheer or the lack of it.

It is well that every one should examine himself to see if he is leaning, and how far he is leaning in the direction of cheerfulness or of gloom.

But some will say: "If I am gloomy and discontented in my disposition how can I change it?"

If you cannot change it, God can. A leopard may not change his spots, but God could do even that; yet disposition is not a leopard. It is not something indelibly stamped as a birth mark. Who by taking thought may not improve his disposition of mind and heart?

The kinds of disposition men have are the results of cultivation.

It would be useless for God to tell us that "Godliness with contentment is great gain" if no one could attain contentment, except those naturally born with a contented disposition.

The Scriptures would not lay such stress on the fatal nature of discontent and worry if there was no remedy for it.

Every one knows that worrying over the real or fancied ills of life is unprofitable. No one believes that complaining and murmuring are helpful, yet worry and discontent are the burden of so many lives. God's people are not free from this unhappy disposition and it greatly cripples their usefulness.

The sources of supreme good cheer are an enlightened mind, a renewed heart, a condition of sins pardoned, a union with Christ, affording prospects of usefulness in this life and a well grounded hope of a blessed immortality.

What is life without cheer?

"Give us the man," said Thomas Carlyle, "who sings at his work. Be his occupation what it may, he is superior to any of those who follow the same pursuit in silent sullenness."

REV. EUGENE HANNAN GIVEN MASTER OF ARTS DEGREE BY GONZAGA COLLEGE

Pastor of St. Martin's Roman Catholic Church Honored at Commencement Exercises Held Thursday Evening.

At the sixty-seventh annual commencement of Gonzaga College, which took place Thursday evening, in Gonzaga Hall, the degree of master of arts was conferred on Rev. Eugene Hannan, pastor of St. Martin's Catholic Church.

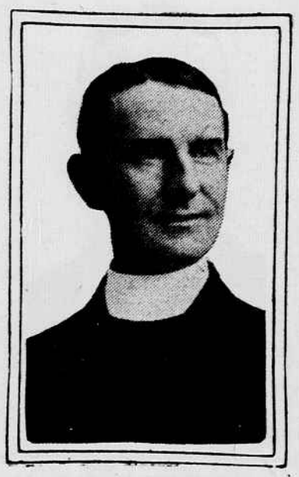
Rev. Hannan is a native of Washington and an alumnus of Gonzaga, entering St. Mary's Seminary after his graduation from the college. He was ordained to the priethood in the cathedral, Baltimore, by Cardinal Gibbons December 19, 1885.

His first assignment was to St. John's Church, Baltimore, as assistant to Mgr. James B. McManus, where after two years and a half he was appointed pastor of St. Patrick's Church, Havre de Grace, where he remained three years. He then went to St. Martin's Church, Baltimore, as an assistant to Mgr. Thomas J. Broydrick, and after laboring six years there came to St. Paul's, Washington.

He served two years in that parish, and was then appointed pastor of St. Anthony's, Brookland, where, after three and a half years, he came to St. Martin's, and in 1901 founded the parish.

During his pastorate of this church he collected the funds and built the school, rectory and the new church, which, when completed next year, it is said, will rank among the most beautiful churches of its size in Washington.

Rev. Hannan also erected the first shrine to St. Rita in this city.



REV. EUGENE HANNAN.

GENERAL CHURCH ACTIVITIES.

The feast of Corpus Christi will be celebrated at the Church of Mount St. Sepulchre, Brookland, with a solemn high mass at 9 o'clock, following which there will be a procession of the blessed sacrament through the monastery grounds, to which the public will not be admitted.

Three shrines have been erected in the grounds at which benediction of the blessed sacrament will be given, and the procession will return to the church where the fourth and closing benediction will take place. Flowers will adorn the altars of the shrines, in honor of the holy eucharist, and the Franciscan choir will furnish a musical program during the exercises.

Of the feast, a Catholic writer says: On Thursday, the beautiful feast of Corpus Christi (body of Christ), which falls the Thursday after Trinity Sunday, and solemnly commemorates the institution of the holy eucharist, will be celebrated in all the Roman Catholic churches and institutions throughout the world.

Of Maundy Thursday, which commemorates this event, mention is made as natalis calicis (birth of the chalice) in the calendar of Polensius (448), for the 24th of March, the 25th of March being in some places considered as the day of the death of Christ.

This day, however, was in holy week a season of sadness, during which the minds of the faithful are expected to be occupied with thoughts of the Lord's passion. Moreover, so many other functions took place on this day that the principal event was almost lost sight of. This is mentioned as the chief reason for the introduction of the new feast in the Bull "Transitirus," published by Pope Urban IV, always an admirer of the feast, September 8, 1264, in which, after having extolled the love of the Savior, as expressed in the holy eucharist, he ordered the annual celebration of Corpus Christi on the Thursday next after Trinity Sunday.

The office of the feast was composed at the request of the Pope by St. Thomas Aquinas, and is said to be one of the most beautiful in the Roman breviary, and has been much admired by non-Catholics.

The death of Pope Urban IV (October 2, 1264), shortly after the publication of the decree, somewhat impeded the spread of the festival. Clement V again took the matter in hand, and at the general council of Vienna (1311) once more ordered the adoption of the feast. He published a new decree, which embodied that of Urban IV. John XXII, successor to Clement V, urged its observance.

The feast had been accepted in 1306 at Cologne, Worms adopted it in 1315 and Strasburg in 1316. In England it was introduced from Belgium between 1320 and 1325. In the United States and some other countries the solemnity is held on the Sunday after Trinity.

* * * *

In St. Dominic's Church tomorrow afternoon at 4 o'clock the closing exercises of the parish school will take place, when eighteen graduates, the highest number in the history of the school, will receive their diplomas.

Solemn vespers will be chanted, followed by benediction of the blessed sacrament. The baccalaureate sermon will be delivered by Rev. J. D. O'Connor, O. P., of New York city, after which the medals and diplomas will be awarded.

Thursday morning, the feast of Corpus Christi, a solemn high mass will be sung at 10 a.m. by Very Rev. George I. Conlon, O. P., assisted by Very Rev. J. C. Cowan, O. P., as deacon, and Rev. E. J. Farmer, O. P., as subdeacon.

* * * *

At the Church of St. Michael and All Angels the season of trinity will be opened with appropriate services tomorrow. The processional will be "Holy, Holy, Holy," Dykes; Venite, Mendelssohn; Te Deum, Goold; Benedictus, plain chant; introit, 460; hymn, 385; offertory, "What Are These That Are Arrayed"; recessional, "Round the Lord in Glory Seated." There will be no evening service.

* * * *

Rev. E. B. Bagby of Baltimore will fill the pulpit of the Columbia Heights Christian Church, in the old post office building on Park road west of 14th street northwest, tomorrow morning at the 11 o'clock service.

It is expected the Rev. Bagby will also officiate at the evening service at 8 o'clock.

Rev. Harry D. Mitchell, pastor of Metropolitan M. E. Churih, will devote both services tomorrow to the consideration of "The Work of the Holy Spirit." At a meeting of the Epworth League held one week ago the new officers were installed with Marshall Thomas as president. Arrangements were made to combine the young people's meeting and the preaching service Sunday evenings during July and August. The pastor will give during July a series of illustrated sermons on "The Life of Christ," using the pictures by Sir William Hole.

Children's day services will be held tomorrow at 11 o'cock at Ingram Memorial Congregational Church. The pastor, Rev. L. E. Purdum, will deliver a brief address.

* * * *

Notre Dame Academy will have the annual commencement exercises Monday afternoon, June 19, in Gonzaga Hall, at 4:30 o'clock. There are eleven graduates in the class this year, who will receive their diplomas.

The closing exercises of Gonzaga School will take place on Tuesday afternoon in Gonzaga Hall at 4:30 o'clock.

* * * *

Tomorrow at the 7 o'clock mass at St. Aloysius Church the Third Sunday Brigade will receive holy communion in a body. The entire upper church will be reserved for the society, and a mass will be celebrated in the lower chapel for the other members of the congregation who desire to attend service at this hour. Rev. Francis P. Donnelly, S. J., will conduct the service.

On Sunday, June 25, the patronal feast of the church will be celebrated with a solemn high mass at 11 o'clock, when the sermon will be delivered by Rev. Michael J. Riordan, pastor of the Church of the Immaculate Conception. As this will also be the octave of Corpus Christi, the children of the parish will march in a procession of the blessed sacrament, following the mass.

COUNCIL OF CHURCHES OF CHRIST TO GATHER IN ST. LOUIS AT YEAR'S END

Much Attention to Be Given to Matters Growing Out of the European War.

What is claimed will be the greatest representative gathering of American churches is announced for St. Louis at the end of the current year.

Active preparations for it are already under way. It is the third council of the Federal Council of Churches of Christ in America, such councils being held every four years. The Second Baptist Church in the city named is to be the place of meeting, and it is expected, so the federal council gives out, that large space will be accorded matters growing out of the war, and America's relation to a reconstruction of churches of Europe necessary because of the war.

An unusual feature of this third council will be hearings accorded to the unofficial organizations of Christian churches. The federal council is itself representative of the official powers of thirty religious bodies, and it announces that it will not only receive reports from its official constituent bodies, but also from the Christian Endeavor, the Missionary Education Movement, the Laymen's Missionary Movement, the Young Men's and Young Women's Christian associations, the Epworth League, the International Sunday School Association and the brotherhoods which obtain unofficially in most Protestant bodies.

A survey of Christian conditions in all America is already making, and at St. Louis recommendations will also be made, it is announced, for the future policy of Protestant bodies.

SPECIAL EFFORT URGED FOR ALL CHRISTIAN MEN AND WOMEN

One or More Forms of Special Lines of Work Is Planned as Newest Thing in Protestant Church.

The newest thing in Protestant Church plans is a proposition to induce every Christian man and woman to take on one or more forms of Christian work. The proposition was brought to public attention by John D. Rockefeller, jr., at the recent Y. M. C. A. convention at Cleveland, and the Y. M. C. A. now announces that it will make it a part of its regular plans.

Leaders in several Protestant bodies state, however, that the plan has been promoted by them for two or three years, and that it was not original with the son of the oil magnate. They admit, however, that he rendered it an important service by bringing it more largely into public notice.

A committee has just been formed in New York, composed of prominent clergymen and laymen, to further the plan in the names of all Protestant churches, and to promote at the same time what are claimed to be scientific methods taught by Christ. The bishop suffragan of New York, Rt. Rev. Dr. Charles S. Burch, has written the introduction to a text book on the subject, and the committee includes Rev. Dr. S. Parkes Cadman, Rev. Dr. S. Edward Young, Rev. Dr. Charles A. Eaton, Rev. Dr. J. B. Remensnyder, Rev. W. Russell Owen and others.

Efforts are now making to bring church and Y. M. C. A. workers, missionary, social service and educational leaders together on this plan for the purpose of united action toward giving every Christian definite Christian work to do. The notion is obtaining that only the salvation that is worked out pans out, say these Protestant leaders. Methods adopted are both personal and parochial, and also to the welfare societies that are springing up in great numbers among employes of banks, stores and industrial plants.