



VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 29, 1920

NO. 5

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THE LIVING CHURCH

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

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A MAIN PURPOSE of worship on earth on the part of Christians, who believe that they have to prepare for the sight of God in judgment, is that it is a preparation. Worship is an education for the inevitable future.—H. P. Liddon.



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

VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 29, 1920

NO. 5

EDITORIALS AND COMMENTS

On the State of the Church

HERE has been issued by the newly organized Publicity department of the Church a pamphlet entitled *The Results and Status of the Nation-wide Campaign*. In this pamphlet is told the story of the Campaign as it has been gathered at national headquarters, though confined, for the most part, to those dioceses that were able to carry out the original plans whereby the Campaign culminated in early December. The considerable number of dioceses that took up the work between January and Easter had not yet reported, on any considerable scale, at the time this story was written and its tables compiled; while in most of the dioceses that had assigned the earlier period to the task a greater or less number of parishes deferred action until spring, so that the returns are generally quite incomplete. Thus, the diocese of Ohio is credited with having raised 40 per cent. of its quota; but in the report of the diocesan convention printed last week in *THE LIVING CHURCH* it was stated that "one half the quota had been raised and it was hoped that reports of tardy parishes would bring the proportion up to two thirds." Western New York, a blank in the table, has raised one half of its quota and is likely to exceed that proportion. Mississippi, also blank, has nearly completed its quota. So might the story be expanded if full information as to all the dioceses were at hand.

Practically it may be said that, with isolated exceptions in other sections, only the chain of dioceses extending from Maryland southward through Georgia really succeeded in getting the whole work completed within the earlier period, with the result that these dioceses, nearly all of which have reached or exceeded their quotas, have won the honor of leadership in the Church. They are examples to the rest of us. They followed the methods presented by the Campaign management literally and they demonstrated that those methods will work where the Church will work them. That demonstration is worth more than all the mass of arguments *pro* and *con* that were so faithfully presented to the Church last autumn; and it is significant that, of the dioceses chiefly represented by the critics of those methods, not one has nearly reached its quota. The Church has thoroughly tested the arguments, and the methods of the Campaign have, as a whole, been abundantly vindicated.

Keeping in mind the limitations upon the figures that we have noted, and especially their incompleteness in most instances, having been compiled to a date in February or early March, the following summaries showing the progress made at the time the tables were compiled is of interest:

The following dioceses and districts raised 100% or more of their entire quotas both national and diocesan: Porto Rico (178%); East Carolina (126%); West Virginia (123%); Virginia (106%); Atlanta (105%); Southern Virginia (104%); Maryland (100%); North Carolina (100%).

In the following dioceses, in each of which a large proportion

has been raised, the total for national purposes has been guaranteed: South Carolina, Texas, Oregon.

The following have raised from 80% to 99%: Georgia, Lexington, West Missouri, Eastern Oklahoma, West Texas.

The following have raised from 60% to 79%: Delaware, Erie, Asheville, Kentucky, Louisiana, Indianapolis, Marquette, Colorado, Minnesota, Kansas, Idaho.

The following have raised from 40% to 59%: New Hampshire, Harrisburg, Washington, Fond du Lac, Milwaukee, Northern Indiana, Ohio, Western Michigan, Arkansas, Olympia, San Joaquin.

The following have raised from 20% to 39%: Maine, Rhode Island, Western Massachusetts, Central New York, Newark, New York, Bethlehem, Florida, Chicago, Springfield, Duluth, Iowa, Missouri, Arizona, California.

The following have reported less than 20% raised: Connecticut, Long Island, Pennsylvania, Spokane.

The following report some success but having reported no diocesan quotas (in addition to national quotas) cannot be reduced to a percentage basis: New Jersey, Alabama, Tennessee, Western Nebraska, New Mexico, Oklahoma, Salina, Los Angeles.

The following were to carry their work through the spring and have therefore not yet been able to report: Massachusetts, Albany, Western New York, Michigan, South Dakota, Western Colorado, Honolulu.

The following are unreported with no explanation: Vermont, Easton, Pittsburgh, Mississippi, Southern Florida, Quincy, Southern Ohio, Montana, Nebraska, North Dakota, Wyoming, Dallas, North Texas, Eastern Oregon, Nevada, Philippines, Sacramento, Utah.

NOTE.—In considering percentages it should be explained that New York, Chicago, and Southern Ohio presented good reasons for holding that their quotas were unreasonably large as compared with the total amount to be raised, due, no doubt, to the lack of uniformity in method by which the basic figures in the different dioceses were compiled.

Massachusetts accepted only a little more than one-third of its national quota, and added an equal amount to be raised for purposes within the diocese.

To say that the greatest praise is due those dioceses that speedily completed or approximated their quotas is not intended to discredit those others that—quite within their rights—deferred the work until spring and are therefore still unreported, or those other dioceses in which a number of important parishes waited and so deferred the full success of their dioceses. Local considerations must always be large factors in such an undertaking, and these dioceses will, no doubt, give good account of themselves in due time. The fact that 38 dioceses and districts, extending all the way from the Atlantic to the Pacific Coast, have already exceeded forty per cent. on their quotas is the best sort of encouragement to those that have not. These banner dioceses, being generally such as enthusiastically adopted the methods officially proposed to them, have, in a few short months, multiplied their gifts for general purposes from two to five times over, and more. They have put their local work upon a much stronger

basis. They have experienced a splendid spiritual awakening. They have shown the Church their willingness to accept a national leadership and to move as parts of a national Church. These represent every geographical section, though we frankly and gladly congratulate the South on the overwhelming primacy alike in zeal and in success that it has attained. It would be ungenerous of us not to do so, and it would be equally far from our desire. The leadership of the country has passed to the Churchmen of the south Atlantic dioceses, who have so splendidly risen to their opportunities and have so signally adopted a national point of view.

IT IS CURIOUS, indeed, that in the eastern section of the country, the line that bounds the great and early success in the Campaign is a sharp and decisive line—the line that Mason and Dixon once made famous. From Maryland to Georgia, twelve reporting dioceses and districts have achieved an average of 94 per cent. of their quotas with a per capita annual contribution of \$10.57. Only one diocese (Easton) is non-reporting.

From the same line north, through the states of Pennsylvania and New York with New England, fourteen reporting dioceses (Porto Rico not included) have achieved 29 per cent. of their quotas with per capita average of \$3.61, while five dioceses are non-reporting, one of which has accepted only one third of its national quota.

If this meant that the great dioceses from Pennsylvania northward and eastward were sullenly holding aloof from a movement that was proposed to them chiefly by Churchmen from another section, the situation would be serious indeed. We are confident that it does not.

The original enthusiasts for the movement began their work last spring, as the Board of Missions asked all to do. But those who were not original enthusiasts waited for the verdict of General Convention. So waiting, they could not possibly inaugurate the proposed Campaign and bring it to a head by the first week in December. When, therefore, the present tables showing results indicate that none of the originally objecting dioceses had made great progress by the time the tables were closed, it does not mean, for the most part, that these have not loyally gone to work as General Convention asked them to do, but simply that they were unable as yet to make up for the six months of time that they had lost as compared with the "early birds".

So also there are indications in these early returns and in other available information that the Campaign can be and will be as effective in the eastern dioceses as it has been elsewhere, so soon as these can be thoroughly mobilized. Thus, St. James' Church, New York City, in per capita contributions, made the best record made by any parish in the country—more than \$75.00 a person. There were other parishes as well in New York and in Philadelphia and in the smaller cities that tried thoroughly and that succeeded admirably. The dioceses of Erie and Harrisburg do not comprise the wealthiest portions of Pennsylvania, but they came out of the Campaign with 63 and 42 per cent. of their respective quotas raised, being far better than the result in other portions of the state.

So also New Hampshire demonstrated to New England that success can easily be won in that section, reaching 58 per cent. of her quota where no other diocese of the province reached half that proportion. New Hampshire succeeded simply by trying. The result is that where the average per capita in New England dioceses reporting thus far is but \$2.73, as compared with \$10.57 in the south Atlantic dioceses, the average for New Hampshire is \$4.63—all honor to the Churchmen within her borders!

But we must digress for a moment to speak of the case of Massachusetts. Three revered correspondents from that diocese—men in whose judgment we have generally had great confidence—seemed to see in the recent brief editorial reference to the failure of that diocese to accept the share of the nation-wide burden of love that had been assigned to it, a reflection upon the motives of the Bishop. No doubt the paragraph was carelessly written if even three men could so misread it, though we are confident that many thousands saw in it no such reflection; as, certainly, none was intended. The mere fact that, according to common knowledge, the leader-

ship of the whole Campaign was offered to the Bishop of Massachusetts and was declined by him is proof—if proof were needed—that it was not because others were at the head of the movement that he would have led so well that it did not receive his full support. Indeed the mere impossibility of such a motive being imputed to him by any one who knows Bishop Lawrence may have prevented that careful writing which would certainly have shut out the possibility of such an interpretation if one had thought of it at all—as the writer of the paragraph certainly did not. In any event it has brought deep regret to the writer that his good friends should have believed him capable of ascribing any unworthy motive to the Bishop in question, and for his carelessness in writing a paragraph that could have been so misunderstood he begs to express the deepest regret.

But the disappointment that the diocese of Massachusetts has brought upon the Church through its repudiation of two thirds of a burden that so many other dioceses gladly accepted in full, and that the great majority of dioceses vied with each other in trying to assume, though not always with complete success, cannot be over-stated. The Campaign is based upon a composite picture—not very well drawn, full of errors, no doubt, but still plain enough so that thousands upon thousands of Churchmen could see the real picture behind the blunders—of what this Church could do if the whole body of Churchmen could be mobilized to attempt it. Here was a conception of a national Church functioning nationally instead of locally. Here was a reconstruction measure that was designed to teach Churchmen to deal liberally with the Church and her opportunities as they had dealt with the nation and its opportunities through the Red Cross. Massachusetts Churchmen were only asked to do what many other Churchmen really were doing. Her quota—her rightful share of a total sum that represented national opportunity—was \$594,366. Of this amount the diocese accepted only \$200,000, and added to that an equal sum to be raised for diocesan purposes. If the whole of the national quota had been accepted, and the whole \$200,000 desired for diocesan purposes had been added to it, it would have represented only \$13.24 per communicant in the diocese. Five southern dioceses had already exceeded that average before Massachusetts had begun her campaign.

It is not a question of motives. It is not even a question of whether, in the long run, Massachusetts will raise more money for the Church by smaller steps such as this than by attempting what was successfully accomplished in other places. Massachusetts was asked loyally to function as a constituent part of a national Church by doing a particular thing, at a particular time, in a particular way, under a particular leadership. Coöperation, team work, an adventure of faith, an example to the rest of us, a diocesan acceptance of a national programme, were more important than actually the raising of the greatest amount of money. We expected so much of Massachusetts because of what she is, because of the leadership that she has given us in the past, because of the nobility of her standards of Churchmanship, because of her known generosity, because—she is Massachusetts. And we cannot treat of this matter from the perspective of unquestionably good intentions nor yet from that of saving the sensibilities of men whom we regard very highly, including some of our warmest friends.

What we must point out is that the Church never can move nationally unless minorities are willing (where principle is not involved) to yield to majorities. It was well known that those who spoke on behalf of Massachusetts at Detroit presented objections to the Campaign. They believed its inception unwise and its methods faulty. They were entirely within their rights in presenting that view. The view was carefully considered and it was rejected by the Church. By an overwhelming majority the Nation-wide Campaign was approved. Then came the opportunity for the minority to perform its best service. Because they are Americans we expected them immediately to begin to do their part in the way the Church had indicated.

What is at stake is not principally money, though a very grave financial problem has been created for the authorities of the Church, but the power of the American Church to move nationally. It was Massachusetts that taught the Church thus to move in connection with the Church Pension Fund, and certainly it has not been forgotten that there was a

minority that disapproved manner and methods then, just as there is now. And there always will be such minorities in important matters, partly because majorities never will be so wise in all their methods that minorities cannot point to flaws, and partly because of the different workings of the human mind. Massachusetts has struck such a blow at the national consciousness of the Church, which she herself was a large factor in creating, that we should be false to our editorial duty if we did not frankly point out its danger before the poison of ultra-localism thus introduced shall have infected the whole Church. On the principle upon which Massachusetts has acted, why should not the thirty-eight dioceses that have already exceeded forty per cent. of their quotas demand the return to them of all their contributions in excess of one third of their quotas? Why should we not all sink back into a collection of unrelated dioceses and unrelated parishes, and unrelated bishops and rectors, each functioning in his own way, entirely oblivious to any responsibility to other units? This is the way that has produced annual deficits in the past, that has stood in the way of any expansion of missionary work, that has employed annual pleading, and begging, and cajoling instead of a systematic beginning of a real survey of needs and opportunities. The issue is between localism and Americanism.

Let it be perfectly understood that the Massachusetts authorities acted conscientiously and in good faith; but yet upon Massachusetts Churchmen themselves we confidently depend to create an all-American consciousness in their own diocese.

THE PRESIDING BISHOP AND COUNCIL have before them a grave financial problem. So large a number of dioceses and of parishes within dioceses postponed their canvasses that the nation-wide income for the present year is very much less than had been hoped for. The work of the Church's national boards can be sustained, absolutely necessary expansion of missionary work can be accomplished; but the great number of projects for which a local constituency was to do part and the nation-wide fund another part are held up, some of them almost disastrously. National organizations that had hoped not to be obliged to appeal to particular constituencies must be disappointed for the present year. Of the accumulated missionary deficits, those prior to 1919 will be paid, but the deficit for 1919 must be carried over into the budget of 1921. Many projects that seriously needed immediate assistance must be deferred. The Church's national income for this year has been more than doubled, however, thanks to the splendid contributions of those many dioceses and parishes that completed the first stage of their work last winter and were in position to begin making their payments to the national treasurer in January. The outlook for next year and after is most encouraging.

But these dioceses cannot bear the increased burden of the Church alone. It is they who have kept us from the bankruptcy that was threatened by the inheritance of debt that came from the missionary deficits of the years of our littleness. It is very much of a strain upon them to pay 100 per cent., eighty per cent., sixty per cent., forty per cent. of quotas running into large sums of money, when so many other dioceses and very many parishes feel so slight a sense of obligation to respond to the call of the national Church.

The best thing about the Nation-wide Campaign is its demonstration of what can be done when and where the Church is willing to work from a nation-wide perspective. Its spiritual success has been greater than its financial success but its financial success has simply revolutionized earlier conceptions of giving.

Hold those front-line trenches, American Churchmen of Maryland and the Virginias, the Carolinas, and Georgia! Hold fast!

It is because you have reached them and shown us how, that the rest of us dare to hope that we may some day catch up to you!

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 French children:

184. Mrs. Henry G. Mitchell, Racine, Wis. \$ 36.50

208. Mrs. E. V. Laughton, Racine, Wis.	36.50
413. Mrs. Henry G. Mitchell, Racine, Wis.	36.50
614. St. Alban's Guild, Manistique, Mich.	36.50
Total for the week	\$ 146.00
Previously acknowledged	62,010.22
	\$62,156.22

NEAR EAST RELIEF FUND

Miss Ella F. Wright, Elkhart, Ind.	\$ 3.00
Friends, Fond du Lac, Wis.	15.00
Two communicants of St. Raphael's, Monterey, Tenn. *	4.00
St. John's Church, Knoxville, Tenn.	20.00
Miss Margaret S. Rogers, Copleville, Tenn.	10.00
A communicant of the Church in Charlotte, N. C.	5.00
St. Matthew's Church, Jersey City, N. J.	7.00
Mrs. Florence E., J. C. and P. M. Jeffers, Jeffers, Mont.	10.00
	\$ 74.00

AMERICAN CHURCH IN MUNICH FUND

In memoriam—M. V. B., Peoria, Ill. *	\$ 25.00
E. M. R. *	10.00
Trinity Church, Tiffin, Ohio *	1.00
	\$ 36.00

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

Lost cash	\$ 1.00
A communicant of the Church in Charlotte, N. C.	2.00
A. E. J., Providence, E. I. *	10.00
	\$ 13.00

PADEREWSKI FUND FOR POLAND

Mrs. E. P. Knapp, Baltimore, Md.	\$ 25.00
A communicant of the Church in Charlotte, N. C. *	2.00
Rev. Wallace M. Gordon, Lakewood, Ohio *	10.00
	\$ 37.00

FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE

A friend	\$ 75.00
A friend, Albemarle Hotel, Asbury Park, N. J.	2.00
	\$ 77.00

FUND FOR FRENCH WAR ORPHANS

Mrs. Dunning, Rochester, N. Y.	\$ 1.00
A communicant of the Church in Charlotte, N. C.	5.00
	\$ 6.00

ALASKAN RELIEF FUND

A communicant of the Church in Charlotte, N. C.	\$ 2.00
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SERBIAN RELIEF FUND

A communicant of the Church in Charlotte, N. C. *	\$ 2.00
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ITALIAN RELIEF FUND

A communicant of the Church in Charlotte, N. C. *	\$ 5.00
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* For relief of children.

ANSWERS TO CORRESPONDENTS

E. V. C.—(1) We have too little knowledge of the organization to be able to express an opinion.—(2) We have entire confidence in the Order of the Holy Cross.—(3) There is none.—(4) Confession is undoubtedly a Catholic and not merely a Roman practice. But the Anglican Churches are quite within their rights in making its use voluntary.—(5) There are no available figures showing our gains and our losses to Rome. We receive a great many lay people, generally by admission in connection with Confirmation classes.—(6) Unhappily there seems no way by which individual eccentricities can be prevented.

M. C. N.—Both the practice of turning to the east and that of bowing the head at the *Gloria Patri* are very ancient, and ancient English legislation enforced them both; the first by rubric in the early Psalters and the second by a canon.

ATTAINMENT

Through love of thee, my soul draws nearer God.

Upon that faith I firmly take my stand,
Knowing myself at one with Him who trod
In elder days the Galilean strand.

His words with mystic beauty overwrought
No more are dim. My God so long unseen,
In hours of eager longing vainly sought,
Daily beside me walks in human mien.

The veils are lifted from my blinded eyes,
The vision beatific gleams divine;
On heavenly wisdom fed, my heart grown wise
Calmly awaits the judgment. "Art thou mine?"
The Father asks. Fearless that I offend,
I dare to answer: "Lord, I love my friend."

ELMER JAMES BAILEY.

EVERY ONE can do what is meant by "going to church"; nothing should hinder us in this but absolute ill health, because it is the Lord's right, and the Lord's due, that we should "bring presents and come into His courts." . . . Oh, when we lie sick upon our bed and cannot go, then we miss it, and wonder that we should have held it so cheaply before. Yes, and we miss it also, even if we do not recognize the fact, in our daily trials and week-day business.—W. C. E. Neubolt.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE HOLY TRINITY

In the Annunciation of the Saviour

Sunday: St. Luke 1: 26-38

"No word from God shall be void of power"

THE doctrine of three Persons in One God has always been maintained by the Catholic Church. It is deemed the essential basis of Christianity. As the Octave of Pentecost the festival is of very early origin. The closing words of St. Matthew's Gospel are the nearest approach to a formal statement of the doctrine to be found in the Bible. In this feast are gathered up all the intervening and various themes since Advent. It is not merely a formula, but the interpretation of all human experience. God the Creator, perfectly revealed in God the Son, abides in His children through God the Holy Ghost. In the Annunciation the reference to the Trinity is unmistakable: "Thou hast found favor with God; thy Son shall be called the Son of the Most High; the Holy Spirit shall come upon thee."

In the Baptism of the Saviour

Monday: St. Matthew 3

"This is my Son: my beloved in whom I am well pleased"

Who is God? How are we to think of Him whom Jesus came to reveal? Can we form any true conception of Him? "Canst thou by searching find out God?" The doctrine of the Trinity is the answer of the Christian religion. It is a conception full of comfort, help, inspiration; a profound mystery but not a contradiction. It is futile for the finite mind to consider that it can fully understand or explain this doctrine. All symbolism and imagery fail. But in it is enshrined all that men hold most dear. In the Baptism of our blessed Lord we have distinct reference to the Holy Trinity, the Holy Spirit descending as a dove, the proclaiming voice from heaven, the Son being baptized.

In the Teaching of the Saviour

Tuesday: St. John 3: 1-21

"God so loved the world"

In the Saviour's teaching this doctrine has a definite and prominent place, and is never overshadowed. No one can read the Gospels or the opening verses of the Acts without a deepening consciousness that in the days of His flesh the Son of God identified Himself with the Creator of the universe: "I and My Father are One!" He was also confident of His abiding Presence with His followers to the end of the ages through His Holy Spirit. To His foes this was His greatest offence; to His followers, their greatest assurance.

In the Transfiguration of the Saviour

Wednesday: St. Luke 9: 28-36

"This is My Son, My chosen; hear ye Him"

In this record the reference to the Blessed Trinity is not direct, but implied. All the elements of the doctrine are present if we look beneath the surface. And if the experiences of the Saviour have for us a personal application, then that transfiguring power may also be ours, less in degree, but identical in substance, as we are animated by the consciousness which sustained Him, and guided by the Holy Spirit of His life.

In the Teaching of the Apostles

Thursday: Acts 2: 32-42

"This Jesus, having received of the Father the promise of the Holy Spirit"

As the Apostles believed, they taught, they lived. And while they did not formulate this doctrine into a specific Creed, it was the motive for all they taught and did. In themselves weak and mortal, within their reach was the power of the eternal.

In the Life of the Church

Friday: Ephesians 3: 14-21

"I bow my knees unto the Father, that ye may be strengthened through His Spirit, that Christ may dwell in your hearts"

With this formula starts the Christian life. The transcendent, incarnate, and immanent God; the Father, the Son, the Comforter. As the Church lives up to its faith in the doctrine of the Trinity it finds the incentive to right living. As it has kept alive and undimmed that faith the Church has been the most powerful factor for good in human history.

As the individual adopts this formula for daily life Christ is formed in the heart.

In the Life of the Individual

Saturday: Revelation 4

"Worthy art Thou, our Lord and our God, to receive the glory and the honor"

Throughout all ages the Blessed Trinity, as here portrayed by the Seer, shall be the object of worship, the subject of song and prayer, the motive for right living.

NOTES ON THE NEW HYMNAL—XXII

BY THE REV. WINFRED DOUGLAS

HYMN 196. "Come, thou Holy Spirit, come!"

This "loveliest of all the hymns in the whole circle of Latin sacred poetry", as Archbishop Trench enthusiastically describes it, certainly merited its mediaeval name of "The Golden Sequence". Only in the *Stabat Mater* and the *Dies Irae* do we reach such perfection as this; and we are fortunate indeed in having translations of all three in our Hymnal, inadequate as the best possible translations necessarily are. In this case the translation is (with slight alterations) that of the Rev. Edward Caswall, Newman's friend and companion, whose English versions of Latin hymns are more widely used than those of any other translator except Dr. Neale. The original author of the sequence is not certainly known, but was probably Pope Innocent the Third, at the beginning of the thirteenth century.

The plainsong tune is merely an extension of the opening phrase of the ancient Whitsuntide Alleluia Respond. Its quiet gravity interprets the poem in a manner somewhat remote from modern methods, and yet most adequately. The music should be sung quickly, with flexible rhythm, and easy, natural declamation of the words. The antiphonal answering so characteristic of the sequences may be sung as indicated; or even better, the women and boys may sing the first half of each stanza, and the men the second. In the writer's church, the choir sings the first half, and the congregation the second. Only well trained congregations should attempt this, though it is the ideal arrangement.

The second tune was composed for the words by Samuel Webbe, the cabinetmaker and composer, and published by him in *An Essay on the Church Plain Chant*, which contains also *Melcombe* and *Dulce Carmen*. It is a highly satisfactory congregational tune, and should undoubtedly be the one in general use.

HYMN 198. "Creator, Spirit, by whose aid"

Since 1892, our Hymnal has contained three translations of the great *Veni, Creator Spiritus*. In the New Hymnal, they are very properly assigned respectively to Whitsunday (No. 198), Confirmation (No. 375), and Ordination (No. 455). The original text will be discussed under the second of these headings. The present translation is a part of the fine paraphrase by John Dryden. Recent discoveries make it evident that Dryden produced English versions of more than a hundred Latin hymns, most of which were published anonymously in *The Primer in English*, 1706. This was among them; but had previously appeared in 1693 among the author's *Miscellaneous Poems*. It was first abbreviated for use as a hymn by John Wesley.

Following the example of the *English Hymnal*, the committee has chosen for the second tune the famous setting composed by Thomas Attwood for Bishop Cosin's paraphrase of the hymn. It is a truly inspired and inspiring melody. Attwood was organist of St. Paul's Cathedral, London, and lived in the suburb of Norwood. On the Saturday before Trinity Sunday, 1831, he received a request from the Bishop of London for an ordination anthem for next day. It was begun at once, and assumed the form of the present melody sung first as a solo, then as a trio, and finally as a chorus. The work was far from complete on Sunday morning: but he finished writing it out while driving to St. Paul's. He also picked up his boy soloist at Brixton, and taught him the melody enroute to the Cathedral, where it was successfully sung at the ordination. Transposed a tone lower than the original key of F, it forms an ideal congregational hymn tune, whose gracious and serene spirit perfectly accords with the classic text of Dryden.



BLUE MONDAY MUSINGS

By Presbyter Ignatius

RIDING up Fifth avenue the other day, I saw on the sidewalk a woman, evidently European or American, in the full robes of a Hindu ascetic. Grotesque enough, the saffron-clad figure against the glorious front of St. Thomas'; yet more grotesque the very thought of

one turning her back upon the Son of Mary—who alone hath saved womanhood through the great Childbearing—to follow after the despairing doctrine of Hinduism! I thought of an article I had read a little before, in a Boston newspaper, from which I quote one paragraph here:

"If the people who gather about the Swamis when they come to America would only ask them a few direct questions about the real Hinduism in actual operation! Let them ask why in famine times no money ever goes out of a Hindu temple to buy food for the dying multitudes; or why there are to-day in India half a million child widows under fifteen years of age doomed to suffer for life the harshest cruelty and the most brutal ostracism. Let them discover if possible why the public prostitutes of India are practically all attaches of the temples. Instead of being carried away with the lofty abstractions of a few ancient Hindu writings which are intelligible to less than one per cent. of the people, let them inquire about the popular religious writings known to practically the whole people, and of such gross character that no English translation has ever been allowed circulation. Let them contemplate the actual idols worshipped in all their hideous repulsiveness, and get some idea of the current stories of the crimes and escapades in which all the popular gods and goddesses are supposed to delight. Then, in the name of mere humanity, let them ask of the condition of the fifty million outcasts in India, the product of the caste system, with no rights in religion, prohibited even from entering its temples, used only for the higher castes to wipe their feet on."

Let me add to that an extract from an article by Lalit Mohon Banerjee in a Calcutta paper which lies before me:

"Females are naturally of flippant and flimsy frame of mind, and are consequently far from being able to check their wild passions that generally accrue from the reading of English literature. Are the females in our country desired to walk abreast with men in the street? English education does no good to the females, but rather bores them. English education carries with it a secret influence which always tells especially upon those that are fickle-minded like women, and makes them almost reckless of their environments. Ladies become public-spirited, and are so much puffed up with arrogance and egotism that they try to lord it over their lords. Hence in India, where freedom of the fair sex is a thing of dream, English education should by all means be denied to them. Where women are moved like a fountain troubled, the family is ruined and ceases to exist. So to make an ideal wife, a woman should be from her very cradle taught to tread in the footprints of our ideal ladies Sita and Sakuntala," etc.

I wonder whether the Fifth avenue ascetic would agree!

THE OLD DISPUTE over "the Book of Sports" is reviving acutely in New England. Massachusetts has just adopted a law allowing amateur ball-games, and other forms of recreation wholly freed from commercialism, on Sunday afternoons in communities where the local authorities accept the provisions of the bill and explicitly approve. But the uncompromising adherents of the old Puritan order are demanding a state-wide referendum, and call the new arrangement "abrogating the Fourth Commandment". It seems a pity that so many excellent people should live in the atmosphere of the Rabbinical code rather than of the New Testament. The Apostolic observance of the Lord's Day (so far as we can judge) had nothing at all to do with abstinence from play, and made abstinence from work secondary to the primary objective of common worship in the Breaking of the Bread. Without common worship there can be no hallowing of the Lord's Day. To neglect the assembling of ourselves

together after the New Testament pattern: here is the sin, rather than in Sunday afternoon recreation. If half the energy expended in fighting to keep alive "the Puritan Sabbath" had been used in securing to every workingman one day's rest in seven, that day to come on Sunday at least every other week, there would be fewer wage-workers estranged from organized Christianity. And if Christian people patterned after the primitive disciples of the Risen Lord, and used Sunday morning aright, there would be little fear of their misusing the rest of the day. But our generation is impatient of obligation, and does not like to hear of duties: it prefers to be coaxed, or bribed, or seduced into doing something, rather than to follow the bidding of that "stern daughter of the Voice of God".

And so one sees professing Christians going to church "if they feel like it", "if they are going to get something out of it", if they like the preacher, or the music; but staying at home or going off on frolics, if they feel like that, undisturbed by any consciousness of sin. And meanwhile sacrilegious folly in the Church tries to rival the world by providing vaudeville entertainments and vulgar sensationalism in the hope of filling the House of God by those whose curiosity as to what will happen next is the motive force. At that game the world will always win.

It is significant of a changed alignment, that in Massachusetts the pastor of the old Jonathan Edwards Congregational Church, which the present Governor attends, urged the signing of the new law. Some opponents declared that to allow amateur sport meant professional baseball as the next step; but that does not seem a necessary consequence. A very powerful argument was the discrimination of the old Sunday laws, which tolerated those recreations the well-to-do enjoy while depriving the poorer citizens of equivalent opportunities. Perhaps you know the tale of the choir-boys playing "One Old Cat" Sunday afternoon in a vacant lot; to whom an elderly lady addressed a reproachful question, "Boys, do you know what day this is?" "Yes'm, it's Sunday; did you hear Mass to-day?"

THERE IS ROOM for an interesting speculation as to whether the Great Rebellion of the seventeenth century in England might not have been averted, had the policy of the Book of Sports prevailed, and all classes of the community met on the village green, outside their Father's House, Sunday afternoon, in the democratic fellowship of cricket, archery, and bowls. I can not fancy bolshevism propagated between innings, nor sabotage discussed approvingly after a home-run; can you?

HERE IS A BIRTHDAY POSY, the fifth in a series you may perhaps remember:

"FOR H. S. A., May 20, 1920.

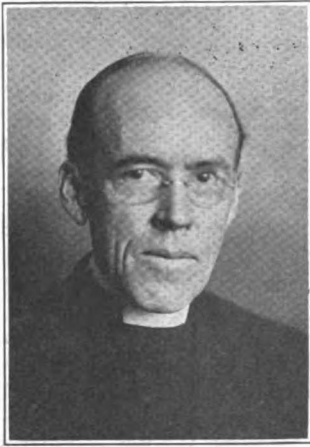
"Tell me, when is girlhood's best?
Is it with the tiny maid
Innocently carefree, blest,
All life's problems unassayed?
Or with her who at sixteen
First begins her locks to braid,
Smiling-serious, shy of mien,
And, for all that front serene,
Of the unknown world afraid?"

"Little child and school-girl both
Blossom in God's garden fair,
Loveller flowers are found nowhere.
Yet the ripening sun and air
Bring their gifts of further growth;
Rain and dew and pruning-knife
All enrich the flower's life
Till the perfect bloom appears.
Dear, your two-and-twenty years
Crown you girlhood's very best.
May you be forever blest
With a childlike heart and gaze,
With a school-girl's simple ways,
And our Lady's sympathetic breast."

DR. MILTON HEADS NEW DEPARTMENT

THE Rev. William H. Milton, D.D., who was informally called in April to head the new field department of the Presiding Bishop and Council to be known as the Department of the Nation-wide Campaign, was formally elected to that office at the May meeting of the Council.

His vestry having refused to accept his resignation as rector, unanimously offering him a year's leave of absence without conditions, he will remain rector of his parish, St. James' Church, Wilmington, North Carolina. It is understood that he will have the privilege of returning to his parish at the end of that period, or of remaining in his present office, if the demands of the work seem to make it desirable. He has accepted the offer, and the work of his parish will be under the control of the vestry, who will immediately call a suitable man as assistant to supply his place.



REV. W. H. MILTON, D.D.

Dr. Milton is a Virginian, graduate of the Virginia Military Institute in 1888, sub-professor of Applied Chemistry of that Institute in 1888-89; a graduate of the Virginia Seminary in 1892, and has served since then in Southern Virginia, Maryland, and East Carolina.

He was for five years a member of the Standing Committee of Southern Virginia, being president for four years of that time. He was editor and business manager of the *Diocesan Journal*, the organ of that diocese, for three years. He was a member of the Standing Committee and editor of the *Mission Herald* of East Carolina, and has served without break on the missionary boards of these two dioceses. He directed the campaigns for missions in East Carolina before the Nation-wide Campaign, which gave that diocese the position of prominence which it now holds in the general Church, its percentage of subscriptions on its quota being 126.

He has been a member of the General Convention since 1907, as deputy first from Southern Virginia and then from East Carolina, a member of the Board of Missions from the Province of Sewanee since 1910, a member of the War Commission of the general Church, and chairman of the Red Cross War Fund Campaigns of his city during the period of the war, head of the Publication Department of the Nation-wide Campaign, a member of the Presiding Bishop and Council, elected by the General Convention, and of the Departments of Missions and Church Extension and of Publicity, and vice-chairman of the "Bishop and Executive Council" of his own diocese of East Carolina.

His parish, of which he has been rector for ten years, has led the Church in per capita contributions through the regular Board of Missions of the general and diocesan Church for the last six years, and since the canvass in December has increased its offerings for general and diocesan work 300 per cent.

Dr. Milton has so far associated with him as general field secretaries the Rev. Dr. Patton and the Rev. L. G. Wood, and as corresponding secretary the Rev. R. Bland Mitchell, all of whom were elected upon nomination of the new Department at the recent meeting of the Council.

The members of the Department, selected from the membership of the Council, are Bishop Reese, of Georgia, the Rev. Drs. Freeman and Stires, and Messrs. Sibley, Bryan, and Franklin. Dr. Patton was also elected by the Department from the general Church.

All correspondence on matters pertaining to the work of the Campaign should be addressed either to Dr. Milton or to the Rev. R. Bland Mitchell, Church Missions House, 281 Fourth avenue, New York.

IN THE morning, when you awake, accustom yourself to think first upon God or something in order to His service; and at night also, let Him close thine eyes.—*Jeremy Taylor*.

SOUNDS*

1918

THERE

From Helvetia's peaks, across the fields and woods of France,
Along the trenches' gash that cut man's work and God's,
A ceaseless roar, for years that never seemed to end;
A cruel, pulsing, cataclysm of crashing noise.
Such puny sounds as men in agony can raise
Were smothered in the hell of poison gas and flame;
While here and there, in tropics or the bitter North,
Spasmodic echoes of the din awoke and died.

HERE

The dull reverberating roll of trains,
Now crammed with khaki, now with sullen steel;
Across the Rockies, through the grain-rich plains,
The rhythmic clatter of revolving wheel.
Cranes and anvils, forges, church bells rung;
The buzz of markets, rustic sounds on farms;
A land that found itself and then gave tongue,
One voice, one soul, Columbia in arms!

1920

The trenches peopled with their millions are no more,
The monstrous sound four years supreme at length is dead.
We look for quietude, recuperative balm.

Alas, it seems we look in vain!

From distant spots
Come fitful shots;
Grumbings and groanings,
Uneasy moanings
Of a world still feverish in its pain.
Purse-proud classes,
Lowering masses,
Selfishness, brutishness, lust for gain.
And, worst of the Babel, new wranglings arise,
From the hall of the solons hark to the cries!
Down with the treaty! Ideals to the shelf!
Let poor mangled Europe look after herself!

Find yourselves once more, O nations of the earth;
Silence forever mean, discordant sounds of strife.
Perish the thought that war alone can bring to birth
The strong, true, virile music of the hymn of life!

FRANK DAMROSCH, JR.

* With thanks to Kipling in "The Ship that found Herself".

THE NATION-WIDE CAMPAIGN

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF RHODE ISLAND]

A MOVEMENT so hastily planned offered abundant possibilities for mistakes in detail and for lost opportunities. The report of the General Campaign just published by the Central Commission gives evidence of them. It shows very clearly, however, that these were temporary and for the most part superficial. The quota has been met and more than met by many dioceses. It has become the basis for the permanent financial policy of nearly all the others. Meanwhile the underlying purpose of the Campaign has gripped the conscience of the whole Church and released fresh currents of spiritual power.

Let it be remembered that real character, whether of the Church or of an individual, is formed by the gradual deepening of wholesome habit. The effect of the present movement will be tested ultimately by our ability to give enduring value to benefits that have been gained.

NOT WHAT we have, but what use we make of our possessions, that is the question. A house, an automobile, a good singing voice, a talent for public speaking, an interesting and entertaining way with children, an engaging and influential personality—all of these, dedicated to Christian ideals and the progress of the Kingdom of God, will yield abundant fruits, some thirty, some sixty, and some an hundred-fold. Jesus used Peter's boat, and his Spirit to-day will employ, with uncommon fruitfulness, every possession, every talent, yielded unto him. Blessed is he who, perceiving the divine presence, exclaims: "Take! Fill! Use!"—REV. E. DEW. JONES, in *Christian Century*.

Provincial Social Service

By Clinton Rogers Woodruff

WE have not yet begun to think or act provincially with any great degree of success. This is particularly true with regard to social service work, where conditions in the provinces vary so greatly. All the provinces involve more than one state. That means there will be great difficulty in agreeing on a programme and greater difficulty in carrying it through. Then some of the provinces cover great areas and make almost impossible the frequent conferences so necessary in all such work.

With the advent of the new executive secretary for the Department of Christian Social Service, it will be necessary to go into the question of utilizing this new machinery to the fullest extent possible. In the first place, I am inclined to think that the Department should provide a social service secretary for each province who would be the coördinating center and the person to whom the executive secretary could look for passing on his policies to the dioceses and for stimulating interest in the several geographical sections of the Church. For it must not be overlooked that the Department must serve as a stimulant of interest, a protagonist of the principles underlying the second commandment.

General Convention in 1919 passed a resolution concerning social justice which should be made a cornerstone of the Department's work, and which might with appropriateness serve as a theme for sermons. Here is the resolution:

"WHEREAS, The moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained and that all conduct of industry should emphasize the search for such higher and more human forms of organization as will genuinely elicit the personal definite stake in the system of production to which the worker's life is given; and

"WHEREAS, Injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employer and employee are widespread in our social and industrial life to-day:

"Therefore, *Be It Resolved*, The House of Bishops concurring, that we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated, and in which every member shall have a just return for what he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the efforts of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealing, and the ideal of a thoroughgoing democracy may be fully realized in our land."

In these resolutions we have one of those concise statements of fundamental principles that spring out of profound conviction and represent a milestone on the path of progress. They embody a social gospel that our priests should preach on every suitable occasion and which our social service commissions—general, provincial, and diocesan—should make the basis of their work. On analysis they will be found to be sufficiently broad and comprehensive to cover all practicable propaganda work. "The highest possible living standards"—how far reaching in its significance! How much it involves! If the Church could but establish them forthwith, how far we would have progressed! It involves housing, city planning, child welfare, insurance (old age, sickness, accident), and all the lengthening list of welfare activities to which fortunately so much attention is being given, and especially by Church agencies.

In the words of the Bishop of Western Nebraska, who is chairman of a provincial social service commission:

"As to what should be the functions of a Provincial Social Service Commission, I can only say that it should be able to gather definite information from the various local Social Service Commissions or committees of parishes in large centers of population, where conditions warrant the Church in carrying on a specific

work for community welfare through parish-house activities, and study of the home conditions of the laboring people, the atmosphere and influence of the neighborhoods, the number and age of the children, whether they are receiving proper education and are being properly fed, what religious influences are within their reach, and whether they are actually being applied to their spiritual needs. An accurate record should be kept of the various parishes wherein social service activities are being prosecuted, and quarterly reports should be published in journal form and sent to all the clergy and members of their respective congregations, who are interested in the study of social conditions, bringing before the public in this way any special work in the line of social service and human uplift. The Provincial Social Service Commission should be so organized that its members can be easily gotten together, and the membership of the Commission should be only from those who are actively and vitally interested in this great and important branch of the Church's work."

This represents an intelligent and comprehensive programme which could be made to fit into the suggestion made above that the provincial machinery should be utilized for coördinating the social service work on the one hand and decentralizing it on the other. For we might just as well recognize that the Executive Secretary to be successful must deal with colonels, captains, and lieutenants, rather than with the non-commissioned officers, although in his inspirational and educational work he must, like every other successful general, be able to appeal to the whole mass of his followers and arouse their zeal for the cause of social justice and social righteousness.

In his report as chairman of the New England Provincial Commission, the Bishop of Maine said:

"Conceiving the function of a Provincial Commission to be the coördination of the work of the diocesan commissions of the province, so far as possible, and the linking of their activities with the policies set forth by the Joint Commission, your Commission early addressed communications to the chairmen of the several diocesan commissions with the object of ascertaining what definite work they were engaged in. The replies received by the Provincial Commission indicated that the diocesan commissions were at the present time all more or less hampered in their work by the demands upon their time and energy arising from the war. The great national organizations like the Red Cross, the Y. M. C. A., Boy Scouts, Girl Scouts, Patriotic Leagues, Civilian Relief Committees, and the like have undoubtedly immensely increased the actual work of social service on the part of Christian people everywhere, and have served to educate and inspire; but the work of Churchmen in social service, usefully employed and developed, in these manifold directions, can not, of course, be tabulated in diocesan or provincial reports."

The Commission's report pointed out that, as we now face the tasks summed up under the head of reconstruction problems, emphatic attention should be called to the need of intelligent direction of the Church's activity:

"We ought not to allow the splendid force of Christian social effort, discovered and developed in the war, to be dissipated now that peace has come. In general, then, there should be carried into the reconstruction period that large-scale, forward-looking attitude and method which the country adopted during the war, and which proved so effective on the one hand in eliminating from the equation the incapable and the degenerate, and, on the other hand, in enhancing by decisive methods the physique and morale of the military and industrial forces. And the Churches in the different states, and nationally, should be prepared to reinforce all well-considered projects in this direction."

As illustrating what intelligent corporate effort can do for social morality, the report pointed out that there has been established, through the whole process by which the war has been conducted by the United States, a remarkable standard in the morality of sex. "The Church," it said, "cannot be blind to the vital importance of holding for our ordinary community life the impressive gains that have been made in this way towards better human relations and higher type of human nature."

There is need in the Church, it went on to point out, of more systematic education regarding present-day problems, and the principles underlying genuine social progress. The

Peace Message of the Joint Commission on Social Service has pointed out the need of the hour.

Study, however, is not an end in itself, but should involve and lead up to intelligent and constructive action. In this province of New England there are, in the sphere of Social Service, broadly speaking, two kinds of fields: the field of the manufacturing community, with its tendency to congestion of population; and the rural community, agricultural or coast-wise. The problems presented by these two types of communities are obviously more or less distinct. Identical methods cannot be employed in both. Broadly speaking again, while both types of fields exist in every diocese in the Province, the mill-town problems are especially the problems of Massachusetts, Connecticut, and Rhode Island; while the rural problems are distinctly the problem of the three northern dioceses and of Western Massachusetts.

Here we see in a concrete and graphic way the difficulties which confront every province of sharply divided interests and conditions; but the Church must "be ready to meet the issues that go, on the one hand, with the threatened decline of standards and well-being among the agricultural population upon which every national interest so directly depends, and, on the other hand, with the world-wide movement toward industrial democracy and all its vast possibilities of evil and good. These problems have arisen in great part from economic injustice, and a conformity to the selfish and competitive spirit of the world, in which those who profess the name of Christ have acquiesced all too readily. The Church must not, therefore, shrink from definite repentance and confession, and must do all that in her lies 'to undo heavy burdens' and 'break every heavy yoke'."

Bishop Brewster then proceeds to discuss the inadequacy of the equipment of the province to meet in any appreciable degree the varied problems presented in its different dioceses, much less to coördinate intelligently the activities of the Church so that its warfare against social evils may have something of the force of a planned, coherent attack. In the battles of peace, no less than those of war, *unification of plan, and coördination of effort, must make for success.*

Therefore, the Commission strongly recommended the appointment of at least one field agent, whose whole time will be given to this one thing—direction of the social service work of the province, including dissemination of information among the dioceses and organization of the various diocesan and parochial activities in all directions of social service. Ideally, there should be more than one expert leader for these things—perhaps two in the southern dioceses of the province, and two in the northern dioceses—all, however, working under a unified policy, and of course in concert with the larger plans of the Department of Social Service. But, at present, the province as such has no equipment for its intelligent direction in social service.

Valuable work in real social service is being done by existing organizations in the Church, for example the Girls' Friendly Society, with its holiday houses in several dioceses and its rest rooms for shop-girls in many cities. This important work can be further enlarged and improved by such direction and education as have been suggested.

Within the scope of such a policy of unification and direction would also come the institutional ministry of the Church—homes for aged, orphan asylums, industrial schools, houses of mercy, and the like. The Commission had before it a list, prepared by the Field Secretary of the Joint Commission, of the institutions of this kind within the province, of which there are fifteen or more. This list reveals a predominant tendency to concentrate upon institutions for the support of the incapacitated, notably, in some quarters, upon homes for aged women. With all honor to the laudable efforts of charitably disposed people in this important direction, the report raised the question whether constructive work for the unfortunate of the rising generation might not be wisely developed, as for example for boys and girls who get into the juvenile courts. Again, the work along the line of the Church Mission of Help might well be emphasized to a greater degree. This is the other side of work among girls and young women, one side of which is so well done by the Girls' Friendly Society.

In the Province of the Southwest, it has been decided to

divide the territory into districts according to the special types of life and homes and occupations, etc., there represented—for instance, miners, agriculturists, lumbermen, cattle rangers, oil men, etc. "We have begun with these and left the problems of the congested cities to be dealt with later. We have had speakers thoroughly acquainted with these various conditions address us on the subjects, and have then discussed them and tried to have the Church meet them a Commission is, to our minds, largely an educational one in the sense of enlightening the Church as to the conditions under which large groups of the un-Churched are at present living."

Bishop Guerry writes that he conceives it to be "the function of the Provincial Social Service Commission to make a study of special sociological problems in their province. For example, in this province we undertook to study the condition of county jails and the treatment of prisoners on the chain gang. We used the diocesan units of the Social Service Commission as the agency through which our information was obtained. Again, our policy in this province has been to get the diocesan Commission to see that chapters were organized in every parish, for unless this movement reaches the individual parish and parishioner it is of little practical value. The Social Service Commission in New York has worked out a very good programme and has the literature necessary to advertise the work to be done and how to do it. I think our Provincial Commission should make larger use of the New York office and of the material we have on hand."

There is one phase of provincial work that needs thoughtful attention, namely, functioning along state lines, for many of our social problems must be attacked through state legislatures. There are five dioceses each in New York and Pennsylvania; three each in Virginia, Illinois, Michigan, and California; and two in a number of others. These facts must be borne in mind and should be cared for by the provincial machinery. There is now no special friction between the several dioceses of a state and between them and the provincial machinery where it exists, but the wheels do not always revolve at one and the same time.

Another difficulty, in the view of some, lies in the fact that some dioceses have social secretaries; but this simplifies the situation, it seems to me, rather than complicates it. The time must come when all dioceses will have such secretaries, and then they will serve as connecting and coördinating links between province and parish.

I believe that with patient and careful planning it will be possible to make the provincial machinery function effectively along social service lines. It did seem at first as if there were almost insuperable objections. Indeed I felt a deal of sympathy with one of our bishops who wrote:

"I cannot see the use of any provincial missionary, religious education, or social service commissions. I think we are multiplying the machinery that has no purpose. I can see that if we could have a Social Service Commission for the state of Michigan embracing the three dioceses, with a social service secretary for the whole state, it might be an admirable plan, and the Commission through its secretary could watch state legislation in social and industrial matters and organize and make effective the influence of the Church in such matters. But what such a commission and secretary could do in the province I confess I cannot see."

Study and reflection have convinced me that the provincial machinery has been wisely planned and will in time become an integral and effective part of the Church's machinery to establish His Kingdom here upon earth.

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

THERE ARE kindnesses, hospitalities, public and private duties, and fellowship in the civic and social life of one's calling and station which help to make our sojourn here satisfying and gratifying. These should not be postponed nor stunted. "I expect to pass through life but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again." This always timely text is usually attributed to William Penn.—Humphrey J. Desmond.

The Permanence of the Church

From the Sermon Preached at the Consecration of St. Mark's Church, Minneapolis,
by the Rector, Rev. James E. Freeman, D. D.

"Nevertheless the foundation of God standeth sure."—II Timothy 2:19.

LET us note a few conditions that the Church as an institution must steadfastly and heroically resist. The war, with all its stern disciplines, has been followed by a period in which there has been what someone calls "a repeal of reticence", an abandonment of discipline, and a rebellion against all restraints and legitimate conventions. From a prodigal and hitherto unknown extravagance in the prosecution of war, we have passed into a period characterized by a wild orgy of extravagance, luxury, and unbridled and uncontrolled excesses. A distinguished European writer, regarding the situation from the point of view of Britain and the Continent, makes bold to declare in one of our current magazines, that this phase of our post-war life constitutes in itself a menace of colossal proportions. It is a condition that extends through all the strata of human society, and the Church, however unpopular it may make itself, must employ every agency within its control to resist and combat these baleful and soul-destroying tendencies. We note again in this period the disposition to discard old moorings that have hitherto been regarded as indispensable to the security and peace of the world; and, along with this, an attempt to unsettle, and, if possible, wreck those foundations of faith upon which our fathers have builded for generations past. We hear again the old fallacy expressed by the cynic poet:

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

In other words, there seems to be a universal disposition, altogether too readily yielded to, even by those charged with the Church's ministry, to abandon old foundations, and, prompted by the lust for change and variety, to substitute those that are new and untried. If ever there was a time when, with large reason and tempered judgment, the watchman of the House of Faith needed to be assured that, in the face of all these things, "The foundation of God standeth sure," it is the present critical hour.

We assume that all thoughtful people admit the essential place of the Church in the life of well-ordered society. We affirm that no apology need be made and no defense offered for this ancient institution. However recreant at times it may have been to its trust, however faithless it may have seemed in the administration of its offices, the Church of the Living God is here to stay. Even Russia reacts from her undisciplined and chaotic period, marked by desecration and unhallowed assault upon her Christian institutions and the ruthless and brutal murder of the Church's chosen servants.

Having thus affirmed the permanence of the Church and its place of undisputed importance as a conservator of those things that make for life, liberty, and the happiness of all the people, may we venture with deep humility to indicate what, to our vision, seem to be the new demands which present world conditions lay upon the Church? We put them in the order of their importance.

First, the gravity of the hour calls for and demands an *affirming* Church, a Church with a conviction and a message. He was a wise prophet who said some years ago, "When the Church's officers take themselves seriously, the people will take them seriously, and not before." If we have piped to the people and they have not danced, we have piped a strain that is both unfamiliar and uncongenial to the human ear. If ever there was a need of the positive and the definite, it is the present. It is becoming increasingly clear that a creedless, systemless, spineless Church is doomed. However outward forms of religion may vary and change, as change they must with new conditions, those principles enunciated by Christ do not change, and nothing more certainly imperils the security of the Church and that for which it stands than an attempt to substitute the doctrines of men for the Commandments of God. His eternal Fatherhood, Christ's eternal Sonship and Saviourhood, the Holy Spirit's direction and

leadership, the sinfulness of sin, righteousness, judgment, self-control, and the certainty of immortality, these we may not depart from without invalidating our position, jeopardizing our cause, and vitiating our influence. A world distracted by the confused babel of voices, and a Church embarrassed and seemingly for the time incapable of arresting these conditions, need to hear again the assuring word, "Nevertheless the foundation of God standeth sure."

For a generation past, the Church has been creating new mechanisms and setting up new institutions, that it might the more fully hold the waning interest, especially of the youth. We cannot but believe that these new enterprises have in no small part laid large burdens upon the ministry, that they have menaced the efficiency of the pulpit, converting the prophets into makers of mechanisms or lubricators of machinery. In every age the prophet has occupied a supreme place of power. It has been some Savonarola, speaking with fiery eloquence to the dissolute people of Florence, or some John Knox, inveighing fearlessly against the corrupt practices and profligacy of a royal court and people, that has effected changes that even martyrdom could not destroy and that have inured to the peace, happiness, and prosperity of the people. Let it be noted that the sterile periods and the periods of spiritual enervation have been marked by the decline of the prophet and the abdication of the pulpit. Let it further be noted that those preachers whose ministries have shaped and moulded both the thought and the habit of the people have been those who fearlessly and unflinchingly kept their feet firmly planted upon the sure foundations of God. . . .

A second demand which the world is imperatively laying upon the Church at this time is that it shall be in all respects a present-day institution; in a word, that it shall adapt and adjust itself to the critical needs of the present time. This does not mean that there is a demand for eccentricity in forms of service or a reconstruction of the reasonable formulae of religion. It is, however, a demand that the Church shall bring itself into alignment with twentieth century conditions and twentieth century needs. The Church has regarded too indifferently and treated too inconsiderately those things that have to do with large human concerns. Indeed, it has been too evident to the multitude that it is both apathetic and irresponsible for those matters that are related to the every-day life of the people. In its concern for man's future estate, it has seemed to disregard his present estate. It has been said, not without reason, that the Church as an institution has failed to take the place of leadership in introducing and effecting reforms that have to do with the most vital interests of life. It has been too conservative and too timid in entering the arena to combat those emboldened and entrenched evils that impair and all too frequently destroy the happiness, peace, and prosperity of the people.

Justice is the supreme word of the hour—justice which is founded upon strict adherence to the sovereign and unchanging laws of God. The Church must always be the palladium of justice, the fearless and unbiased conservator of all the interests of all the people. . . .

The present-day Church will concern itself with present-day problems, and it will hold the esteem and reverence of men only in so far as it consistently and fearlessly relates itself practically to their solution.

The third and not less important demand which the age is laying upon us is that the Church shall be an utterly *impartial* Church. If it is true that "God is no respecter of persons," and that men stand before Him in the nakedness of their inherent worth, then it must be true of His great institution here on earth. A severe but not unjust critic has lately said, "Our Churches are class-bound in their outlooks and sympathies." We are disposed to believe that he speaks indiscriminately, and yet we feel the impact of his observation. A casual study of the Church's constituency discloses the fact that, regardless of the conditions that have

produced it, there is here an evidence of class consciousness. When Jesus would bring reassurance to His imprisoned fore-runner, among other words that He sent him were these: "The poor have the Gospel preached to them." . . . Let us be perfectly clear that a Church that represents consciously and ministers to certain strata of human society, while it disregards its obligations to those whom it esteems less congenial, or maybe less worthy, is a Church that invalidates its claim as an exponent of the teachings of Jesus Christ. Just now, in a very peculiar sense, the whole Christian Church needs to be rendered more democratic, its atmosphere needs to be made more utterly congenial to the people of every class and kind that seek its ministry. Indeed, beyond this, it needs by every means within its power, through pulpit and pew, to make it known to all men that its gates stand open wide to those who seek them and who ask for the refreshment, comfort, and assurance which its teachings afford. Anything that in any wise militates against this spirit of true democracy in the House of God is a menace and must be banned. Blessed will that day be when from every lip shall be heard the words: "I was glad when they said unto me, We will go into the House of the Lord."

We have, with conscious limitations, suggested three outstanding demands which this present age lays upon the Church. Doubtless those whose place of vantage is larger than ours, and whose vision is clearer, must be conscious of other demands that the Church to-day must hear and heed. In an age that even the secularists describe as materialistic, it is well for us, as we set apart a new temple for the service of men and the worship of God, to take new observations,

make new reckonings and soundings, and to disclose to our vision where and how we stand before the judgment seat of God and men. We need to be solemnly admonished that no form of material prosperity that may attend the Church's life is an evidence of its worth or a guarantee of its permanence. Nay, the old aphorism comes to us with singular force to-day: "When the Church has golden chalices, she has a wooden priesthood; when she had wooden chalices, she had a golden priesthood." The efficiency or the success of this institution may not and cannot be measured with a commercial yardstick. Its success or its failure will only be made evident when the books of God are opened and His judgment pronounced in that great Day. In an ancient time we are told how the people responded to the call to rebuild the walls of their city and to recreate and restore their sacred buildings. The opposition with which they met but served to whet their zeal and to stimulate their courage. Speaking to them, their leader said: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."

To a world that, for the time being, has lost its sense of security and peace, we say again, "Nevertheless the foundation of God standeth sure." Let us rise up and build a nobler, fairer, stronger civilization than any that has gone before.

The Student Awakening in the Church

CHURCH students in our colleges and universities have now had their opportunity to speak concerning the work they are doing and want to do. Twenty-four of them accepted the invitation of the National Student Council to attend its third annual meeting, from May 7th to 9th, at Edgewater Beach Hotel, Chicago. The entire country was represented, from Washington State and California, through Texas, up throughout Alabama, North Carolina, and Virginia to Pennsylvania, New Jersey, New York, Connecticut, and Massachusetts, through Vermont to South Dakota, down to Iowa and Kansas and around through the central states to Ohio, Illinois, and Wisconsin. No such gathering of students, each a delegate from a Church student society, has been held for twelve years, for even in the days of the Church Student Missionary Association the attendance of students was not so representative. It is striking proof that in the National Student Council our students have found what they have longed for.

In addition to the twenty-four students, there were nine clergy from college communities, three professors, three secretaries, and one bishop. Of these forty persons at the meeting, twelve were members of the National Student Council, the others being representatives from the Presiding Bishop and Council or official delegates from the "units", or Church societies of college students which have received recognition.

The meeting was the third annual session of the National Student Council, and it was necessitated at this time rather than next fall (the customary time of meeting) by the fact that changes had to be made in the constitution to meet the generous offer of the Presiding Bishop and Council to have representatives on the National Student Council, to furnish it an executive and an office, and to finance its work. By accepting this offer the Council becomes the official organization for student work of the Church.

In revising the constitution several important changes were made. It was voted to hold meetings with representatives of the "units" present only in General Convention years. As the units grow in number this will tend to become a really great student convention. In intervening years the Council will arrange provincial conferences of students and Church student workers. Business between triennial meet-

ings will be managed by an executive committee with full powers.

There were great gains from the gathering beyond these constitutional changes. The students learned that at last the Church in general was alive to the needs of its students and was intelligently aiding them. The printed annual report for 1919 was submitted, showing how the Council worked along the lines of "recognition" of units, publication, work for our foreign students, representation of the Church at summer student conferences, visitation of the colleges, and the Nation-wide Campaign.

But, even more important, the students also learned that the Church was awake locally. No one could have listened to the reports the delegates rendered without being filled with enthusiasm. Students who believed their group was struggling alone heard that other groups across the continent were facing and solving the same problems. The cumulative effect was very great. It gave the impression that we were seeing nothing short of a real student awakening in our Church.

Many committees rendered excellent reports, but one committee especially laid plans which should mean much. This was the Committee on Publicity, which calls for a local committee in each society to be the connecting link between that society and others and the Church at large. All the discussions at the meeting were keen and spirited. On two occasions the students veritably snowed under the professors who were advocating policies to which they did not agree.

Three new units were granted recognition. This brings the number up to twenty-nine, or about three-fifths of the Church societies now known to exist. On May 24th the National Student Council celebrated its second birthday. Truly in these two years it has developed remarkably. Now with official Church backing it has an exceeding bright future.

The executive committee elected at the meeting consists of the Rev. Paul Micou, president, the Rev. Robert Williams, Princeton, the Rev. F. B. Roseboro, New Haven, Prof. W. T. Magruder, Ohio State University, and Mr. Joseph E. Boyle of the University of Kansas. They have authority when they meet to elect from their membership a vice-president, and either from within or without their membership a recording secretary and a treasurer.

Searching for a Grave in France

By Helen Wolcott

O H, Daddie dear, I found our boy to-day, just above a poor little ruined town—a town of quaint, narrow streets, hollow-eyed houses—crumbling walls and burnt-out desolation everywhere. Just above and near the top of a low, broad hill was a little cemetery in a rectangle of tall pine trees, with a vine-covered wooden fence around it.

It is a country of low, rolling hills and, as far as the eyes can reach, nothing but unfenced fields—no trees anywhere and few houses, for surface water is rare and wells are expensive.

Stuart is almost in the middle of the rectangle—with perhaps two hundred others. A big wooden cross heads his grave, with his name clearly marked. It is the biggest cross in the little cemetery, looking off toward the sort, purple hills. Daddie, I was so glad to find our boy, so happy to find him, and as I knelt there in the cold and wet I thanked God he wasn't "American unknown".

He could not have a happier resting place, I think, buried there with French on either side, in a real French burying ground—with peasant's stone crosses from before the war.

Last night I was discouraged. There were no motors going my way—and I saw myself going back to Paris without getting to Laffincourt. Then I happened to think of a bicycle, and, sure enough, François knew of an old one that he thought *might* go. So by 10 o'clock this morning I was enroute, pedaling down a muddy road in the rain on a man's bicycle, rusty and old. But it had wheels!

Nine miles to Mt. St. Remy, then early two to Laffincourt—through mud, up hill and down—through villages that tore my heart, quaint little towns that had not been fought in to any extent but that, before leaving, the boches had set fire to, sacked and pillaged and ruined to the fullest extent. Then miles of rolling desolate country—no cultivation—shell holes—whitening bones—old trenches for guns—all harmonized and softened by nature's exquisite coloring. The mud was fearful. Many places I had to get off and walk—especially up hill. One or two busy staff motors passed me, literally covering me with mud and water—o-oh, la! Finally a camion came, which I hailed and jumped aboard to find it turned off my road half a mile further on. Every little bit helped, however. I passed one or two refugees trudging along home, then some Italian soldiers guarding great piles of explosives and ammunition; but it was a lonely, desolate country, this cold, raw day. On one hill I found five new graves—U. S. A. privates. I took their names and perhaps I can write their families sometime.

It was a dark day and raining. When I left the cemetery it seemed I had little life left in me. I had had nothing to eat, was chilled through and through, and then leading my bicycle down hill I slipped in the mud and fell. What a sight I must have been! Mud-covered to start with. I saw a soldier and asked him if there was a fire anywhere where I could warm and dry myself. He pointed to a doorway, so I knocked and stumbled into a room crowded with soldiers. I asked if I might warm myself, and, much surprised, one took me into a kind of kitchen place, where there was a stove, and there left me. I heard them kidding him in the next room, laughing, "Leave a girl alone when they're so rare around here? Not much!" and two or three came in. I must admit tears were brimming over just then, and in rather broken French I explained how very, very tired I was, and why. Now their attitude changed. They made me a big cup of such good coffee—with sugar, and opened their last can of milk. I had crackers, so soon we were chatting away about peace and the boche, etc., etc.

Then a dear old lady with a moustache came clacking in in her wooden shoes and they explained to her who I was. She was all kindness. It was her house. She had been there all during the war—and told me of the Germans' treatment. "Think, Mademoiselle, it is my house and would I have known it? No! They were masters always and oh, how we had to

work for them. We were like slaves, my husband and I—and how I hate them."

She showed me the same black bread that they had been happy to pay forty cents for. In 1916 the town was evacuated and when they were allowed to return she said the Germans had not left one single thing in the house—a tiny peasant's house—not a chemise, not a towel, not a cup nor a chair, nothing but bare walls—and most of the woodwork, all of the floor, torn off for firewood. She showed me her *laisser-passer* for Germany, but I did not need that to make her story ring true. She was so intense, so bitter! Oh! father, what a story it was!

A week ago she saw her son—a soldier of France since 1914—and tears came to her eyes and rolled down her fat, wrinkled cheeks. "Perhaps you can understand, Mademoiselle, we were happy to find our boy again." I thought I could and we talked of Stuart—and she remembered about him and knew his grave. The two Germans he killed were sent back into Germany—their families came for them—and she remembered. And, too, her husband took care of our boy's grave; and then I understood why it was so neat, the mound all turfed and regular. It was "not much he could do", he said.

What a chance to have found that good woman, and the kind old man! I went into my pocket on leaving and said that I wanted to give her a little souvenir, and pulled out all the money I had with me, a fortune for a poor woman like herself. "No, no, no—not that, Mademoiselle," and her eyes filled. It had been her happiness and would be to do all she could for us. I said I would be back again before a year was out and she said that I must stay with her—a bed in her house and all she had was mine when I came. Madame Charles Arnauld, Laffincourt, Ardennes, is her name and address! What a bond there seemed to be between us in that smoke-filled, tiny little kitchen, with the courteous, sympathetic poilus all around! They stood in a group as I started home, and in the muddy doorway saluted as I waved my hand.

I had made arrangements with a lieutenant in charge of transportation to meet me at the station at Mt. St. Remy and bring me to Neuffize in his auto handcar. I arrived at the station at 3:30, wet and tired. My big fur coat weighed so much—and a German helmet I picked up in a field near the road, besides my heavy bicycle and extra pounds of mud.

No sign of the lieutenant, nor a station either, only about thirty soldiers working! So I asked a group where the station was, and one took me half a mile down the track to a half-demolished shanty, and ushered me into the worst looking hole I've ever seen in France. Four men were asleep in the straw on the floor and I had to step over them to sit down on a bag of I don't know what. There was one table and a chair, a telephone, and a smell. Two or three men started to chaff me about my man's bicycle. I don't understand chaff, so I told them how happy I was to have found my little aviator brother. And what hearts those French people have! I "must have some coffee"—so one went out and made it and brought it in his own cup. Have you ever seen a tin cup all stained and black? Never mind, the coffee was hot and he insisted on giving me a dose of brandy with it. "*Ca fait du bien, Mademoiselle.*" And I was certainly in need of something. He was generous, for "*eau de vie*" is very precious to the soldier at the front. The sleeping men raised themselves up on their elbows and we all talked.

The corporal, by telephone, traced my lieutenant, whose car had broken down, so they arranged to send me to Juville by special train—an engine and freight car—with a window way up at the top where I sat on a stool. I told the men I was going to Paris next day and they gave me a big bunch of letters—for it often takes three weeks or a month for mail. One man asked his wife to come and see me at the hotel, so that I could tell her how his dog and he were faring and where they were! And so—I waved good-bye from my pri-

vate car and creaked away into the blackness. It's just a tiny bit of repaired German railroad that ultimately goes to Rheims.

At Juville I met my lieutenant waiting in pitch blackness for us, and had a fast trip from there in the open motor hand-car. It was exciting on those wiggly rails with great, shadowy caverns of the recent German explosions flying by. What a day, what a trip! And how kind the world is!

WHOSE?

A grassy path leads through a field that I know,
It winds through sweet-fern to a pool where we go—
The little wood creatures and I.

The owner himself is not even aware
Of path or of pool on this field in his care—
The field that his riches could buy.

But we call it ours—the wood-folk and I—
This path and this pool where the white lilies lie,
The dragon-flies flitting above.

We know every bend of the path all along,
Now bordered with fragrance and bubbling with song—
This path and this pool that we love.

LOUISE MARSHALL HAYNES.

THE HOLY TRINITY

BY HAYWOOD TUPPER

SIR EDWIN ARNOLD in his poem *The Light of Asia* writes of the bow in the clouds:

"Hath mists for its masonry, and vapory plers."

Sir Isaac Newton, beholding the seven-banded arch of the skies, summoned refraction to witness that colors were combined in light.

Robert Browning, seeing in refraction a symbol of truth, converts it into a metaphor:

"Only the prism's obstruction shows aright
The secret of a sunbeam, breaks its light
Into the jeweled bow from blankest white."

Seneca, in the first century of the present era, noted that triangular glass rods, filled with water, transmitted seven colors. Yet the Roman philosopher who saw only an isolated phenomenon knew just as much, and just as little, of what color *is*—not its construction—as the English physicist who generalized to a universal law.

A familiar experience. Some early dawn stand at gaze upon the glowing hues of an area of climbing morning-glories:

"Crimson, and crystal blue, and lavender,
Purple, and royal red, and ivory;
All curved and carven curiously."

Luther Burbank cannot assign the *why*, or tell *how* the vital processes in the alembic of root and vine dye the fairy shells so wondrously, so differently.

In its profoundest researches has philosophy ever traced the connection of mind and matter?

Leverrier calculated the location, and a new planet swims under the ken of a brother astronomer's telescope. The power of imagination suggested the existence of an unknown orb, mathematics having demonstrated effects it was producing, but given no optic nerve for discernment Neptune would have been unregistered as a member of our solar system. Reasoning powers of the mind, cause and effect, the image-making faculty, furnishing an hypothesis, and the cognizance of physical sight. Yet who may define the boundaries of thought and sensation. We are a mystery to ourselves.

Hamlet contemplates

"This brave overhanging firmament,
This majestical roof fretted with golden fire."

Persian Omar saw

"This inverted Bowl we call the sky."

Science tells us we see the curved heavens as the report of our limited vision. The rim of a wheel, seen by an eye at the hub, illustrates the theorem. The radii which the eye takes in give the curved impression. Mind, and matter

as apparent, are at variance, yet the mind wins assent, for we know that space is practically illimitable.

The old incident comes to memory of the king of Siam unable to believe that water could solidify, and bear the weight of heavy bodies. He lived near the equator, and the fact was beyond his experience.

We have ice, water, and steam, *three* forms of the same chemical, H₂O.

Should faith stagger whenever truth is superior to our knowledge? How Siamese this! Embarrassed by ignorance of the simplest conditions with which we are encompassed yet we refuse to accept revealed truth because we cannot comprehend. The sky is an inverted bowl. There is nothing beyond it. Reason constantly testifies against the apparent.

"And God said, Let us make man in Our image, after Our likeness."

The benediction that Aaron the high priest of Israel and his sons were bade to pronounce over the Chosen People:

"The Lord bless thee and keep thee:

"The Lord make His face to shine upon thee, and be gracious unto thee:

"The Lord lift up His countenance upon thee, and give thee peace."

"And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased."

The Apostolic commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Revealed truth is to be accepted, for it is divinely witnessed. We do not comprehend the tripartite nature that our selves possess. We apprehend its reality, for we have personal experience. We know not the mode of Deity's existence. I AM THAT I AM! Existence Absolute! Apprehend Him? Yes. Comprehend Him? No. Our mental, as our physical vision, is limited, finite. Deity is *infinite*.

A SPIRIT OF LAWLESSNESS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW YORK]

MAY WE NOT ask ourselves in all humility, whether it be not a fact that there has arisen during these later years amongst bishops, presbyters, and lay people an over-large trend towards individualism, of disregard for those uses and laws revered and held sacred by our forebears, a *laissez-faire* attitude which leads on towards a spirit of practical lawlessness? An over-accentuated rigidity making for a deadening uniformity calculated to suppress all individual action or initiative is one thing; the excessive development of individualism which leads on to weakness and disintegration in any society is quite another thing. The tendency toward the doctrine that nothing is real but individual things—the doctrine of pure egoism as it is found in the idealistic individualism of Leibnitz—is destructive of all common interest. The Church is a society of divine origin for the common interest of all the children of God, and an over-emphasized individualism would in the ultimate make for the breaking up of this God-framed society as surely as it would lend itself to the destruction of any humanly devised society. No one type or class or party of Churchmen (granted that there are types and classes and parties within the Church) may lay claim to a monopoly of the growing spirit of individualism in the Church, which if we are honest with ourselves we must concede holds menace to the peace and extension of the Church's influence and potentiality as a coherent driving power for God and God's Kingdom here on earth. No one desires to be classed as lawless: we hotly resent the faintest implication of our disloyalty. All of us, whether high, low, or broad (and I dislike much to make use of this terminology) claim to be Prayer Book Churchmen. Are we honest, wholehearted, loyal Prayer Book Churchmen if we even thoughtlessly do violence to the authorized services and rubrics of the Prayer Book; if we introduce without due authority services foreign to the spirit of the Church and the Church's Book of Common Prayer; if we thoughtlessly or with intent disregard the authority we have solemnly promised to obey, becoming a law unto ourselves?

THAT BY FAR the greater portion of the Church's energy is only latent, is certain, and if this power could be developed and utilized it would increase immensely the effectiveness of the Church, and also open the eyes of the indifferent to the joys of worth-while service. The mobilization of an army of militant Christians has vastly greater possibilities than the collection of huge sums of money.—*Selected*.



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.

CONSEQUENCE OF AN ARCTIC TRAGEDY

To the Editor of *The Living Church*:

THE tragic news just received of the death of the Rev. A. R. Hoare at Point Hope will involve the upsetting of interior Alaska plans, if, as is probable, the Rev. W. A. Thomas be sent back to the Arctic coast; and leaves another gap in the ranks of the clergy. Already Fairbanks is vacant. The Rev. F. B. Drane will be coming out on furlough this summer from Nenana, and the Rev. Eustace Zeigler from Cordova. Unless the work of the Church in Alaska is to be largely abandoned, it is necessary to supply these places this summer. So far no nurses have been secured for Fort Yukon, and unless they are secured this summer it will not be possible to maintain the hospital there. Dr. Grafton Burke is worn out with day and night work owing to the lack of a graduate nurse during the past winter.

Three priests and two nurses are thus urgently and immediately required: a matron also is needed. Are there any to whom this plight of our far northern missions makes personal appeal? Dr. John W. Wood, 281 Fourth avenue, New York City, will be very glad and much relieved to hear from them.

HUDSON STUCK,
Archdeacon of the Yukon.

RESERVATION IN TRINITY PARISH

[ABRIDGED]

To the Editor of *The Living Church*:

IN your issue of April 17th, Dr. Manning challenges my statement in a previous letter to the effect that but a short time ago there was perpetual Reservation of the Blessed Sacrament at three of the chapels of Trinity parish, New York. The three chapels to which I referred are the following:

1. The Sisters' Chapel at Trinity Mission House. Dr. Manning held, during my own connection with Trinity Church, that this was one of the altars of the parish, and that no one was to be allowed to minister there except with the rector's permission. I have myself reserved the Blessed Sacrament at that altar, and have taken the Sacrament thence to communicate the sick.

2. St. Luke's Chapel. Here the Blessed Sacrament was perpetually reserved, not on the high altar, but on an altar in a small chapel. To this chapel the clergy were wont to resort daily for the recitation of offices and for their meditations. I have myself reserved the Blessed Sacrament at this altar, have taken part in the devotions in its presence, and have communicated the sick therefrom.

3. St. Paul's Chapel. The Reservation of the Blessed Sacrament was regularly practised here, not on an altar, but in a cupboard in the sacristy. No light was kept burning, nor was there any other indication of the sacramental presence of our Lord. I have myself taken the Blessed Sacrament from this cupboard to communicate the sick.

I did not say, as Dr. Manning seems to imply, that at these places the sacrament was reserved "for purposes of worship". My statement was simply that at three chapels there was the practice of perpetual Reservation, and I stand by that statement. This Reservation was not only on occasions when there was an immediate need, but was constant, in order that it might be possible to communicate in cases of "sudden surprise or danger".

WM. B. KINKAID.

Church of the Advent, San Francisco, April 29th.

[NOTE.—This explanation is admitted after discussion of the general subject has been closed, because the writer of this letter feels that the Rev. Dr. Manning has challenged the accuracy of a statement that he had made and he believes it is due him to explain that statement. In the issue of April 3rd Mr. Kinkaid referred to Dr. Manning as "rector of a parish in which but a short time ago . . . three out of the nine churches and chapels had the same practice of perpetual Reservation." Dr. Manning, writing in the issue of April 17th, pronounced this statement "a surprising one", adding that "If this has ever been the case it has been without the knowledge of the rector and in opposition to his well-known and openly expressed convictions", and declaring that none of these chapels "has now, or ever has had, the practice of

Reservation for purposes of worship"—the words which we have italicized appearing in the matter for the first time, and having been no part of the statement which Mr. Kinkaid made. The latter now cites the three instances to which he referred, and unless Dr. Manning shall claim the right to comment upon this explanation, we believe that with this the matter may be dropped with injustice to no one.

To many other good friends who feel aggrieved at the return of their letters on this general subject we must point out that the size of *THE LIVING CHURCH* cannot be increased; that somebody must pay, at a fabulous price, for the paper that is used for every letter that is printed; that it is our intention, on each subject admitted for discussion, to enable writers from different points of view to make their contributions to the subject; but that two or more writers cannot be accommodated with space to be used for pleasant little *conversations* of their own, in which each in turn criticises and replies to the other—at the expense of the publishers of *THE LIVING CHURCH*. Probably each letter that has been printed could fruitfully be made the subject of criticism, but it is not the privilege of *THE LIVING CHURCH* to afford within its pages the opportunity for that pleasant task; and the letters received for publication on the subject of Reservation would require space far in excess of that which is at our command. Correspondents must therefore bear with us when we say that the subject cannot be reopened at the present time.—EDITOR L. C.]

THE CHURCH TEMPERANCE SOCIETY

To the Editor of *The Living Church*:

HOES of the present administration of the Church Temperance Society contend that this organization is debarred by its constitution from giving any aid to prohibition. This is an error. If the constitution were opposed to prohibition it would speedily be changed, because the majority of the clergy and ninety-eight per cent. of the members of the C. T. S. are in favor of the Eighteenth Amendment.

Four years ago the president, the late Bishop Courtney, announced that eminent counsel had advised him that nothing in the constitution of the Church Temperance Society needed changing to enable the society to enter upon a campaign for prohibition.

Article III of our constitution simply affirms that no man ought to pass judgment upon a brother for using alcohol under certain circumstances.

The Federal prohibition amendment, on the other hand, confines itself to regulation and restriction of the sale of this dangerous habit-forming drug.

At the annual meeting of the society, three years ago, a resolution was passed unanimously, committing the Church Temperance Society to a campaign for prohibition.

Some former members would like to see the organization dis-inherited by the Nation-wide Campaign. The board of the C. T. S. has no fear of this if the Church will fully investigate what the society has been doing.

Even if the members of the National Council were anti-prohibitionists, they would be unlikely to discriminate against the official temperance society of the Church for the following reason: Thousands of Churchmen throughout America are enthusiastic believers in the work our society is now doing. These supporters of the C. T. S. were induced to subscribe to the Nation-wide Campaign upon the understanding that a percentage of their gifts would be turned over to the board of the C. T. S. for its programme of educational saloon substitutes.

Do the enemies of prohibition wish to lay the Nation-wide Campaign open to the charge of obtaining money under false pretenses?

The auditor of the C. T. S. reports that the Nation-wide Campaign has resulted in a loss to the society of many thousands of dollars, so that our board has been compelled to borrow money to pay the stipends of the more than twenty employees of the society.

A correspondent charges there has been an alliance between the national Anti-Saloon League and the C. T. S., which has included among other things the sharing of space in the Anti-Saloon League organ, the *National Advocate*. This is absolutely incorrect.

It is true that about a year ago the national Anti-Saloon League offered a large annual grant of money to the board of the

C. T. S. and to underwrite the salaries of ten or more additional clergymen of the staff of the C. T. S.

The governing body of the national Anti-Saloon League stated that they made this offer because they had become convinced that the C. T. S. was one of the most effective agencies for the overthrow of the liquor traffic. But the board of the C. T. S. declined this generous offer, because they felt the Church ought to support its own work independently.

For years, as Dr. van Allen of Boston truly says, the C. T. S. had been the trump card of the liquor traffic. Brewery orators armed themselves with the literature of the C. T. S. at public meetings and protested that they and the Episcopal Church stood for the same thing—"moderate drinking, high license, and sufficient saloons to supply the community and no more".

Dr. Empringham says that when he was the New York superintendent of the Anti-Saloon League one of his hardest problems was the "wet" rector, who fought prohibition and used the C. T. S. as a buttress for the liquor traffic.

It was for the avowed purpose of bringing the temperance society of the Church into line with the prohibition forces that Bishop Courtney and others invited Dr. Empringham to become an executive officer of the Church Temperance Society.

According to one correspondent, the magazine *Progress* has accomplished nothing except to raise a smile. But it has been no joke to the "wet" rector who has sought to intrench his opposition to prohibition behind the C. T. S. only to find his parish in some mysterious way suddenly inundated with a flood of the new brand of C. T. S. literature.

For years, at all public legislative hearings, the big gun of the liquor traffic used to be the rector who declared the Episcopal Church to be opposed to prohibition. When these clerical champions of the saloon were confronted by official representatives of the C. T. S. the smile that ensued did not come from the "wet" side of the house.

The liquor traffic is fighting in a thousand subtle ways to undermine and nullify the national prohibition law, and the reaction against the C. T. S. and against every agency that fought for the Eighteenth Amendment is a measure of the strength of this brewery back-wash.

The Church Temperance Society is coöperating with other organizations in a new and bigger drive to uphold and stabilize the Eighteenth Amendment (a) by a staff of specially trained clergymen giving their whole time to this work; (b) by the distribution of literature; (c) by itinerant motion picture lectures specializing on Americanization and the defense of the national law; (d) by our motion picture theatres. (Our smallest photoplay house reaches more men in a week than does the largest church in New York in a month.)

No other religious organization has attempted to use moving pictures to such an extent or in such an effective way to reach the unchurched masses. **JAMES V. CHALMERS, President.**

WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of *The Living Church*:

I HAVE received from a few people only \$648.62 towards the sum of \$25,000 for which I asked through the papers some time ago, to enable me to help the poorer Churches in various parts of the world to meet the expenses of their delegates to the meeting at Geneva next August, which will settle the details of further procedure in the World Conference movement. While it is now too late for me to spend to advantage the full sum, the need of help is increasing daily, as I hear from others which have appointed or are ready to appoint delegates, but are obliged to say that the delegates cannot go on account of the expense.

With the small sum at my disposal I have tried to help Moravians, the Church in Japan, a German who has been much interested and very helpful, and the Presbyterian Church in Scotland. I could use promptly and to very great advantage a great deal more money.

Of the seventy-seven Commissions which have now been appointed all over the world, twenty-eight have already notified me of their appointment or of their readiness to appoint delegates. These cover Japan, India, Australia, the continent of Europe, Great Britain and Ireland, New Zealand, and the United States, with the Eastern Orthodox Churches in Europe and Asia.

A world-wide representation at the Geneva meeting is essential to the welfare of the World Conference movement; and Churches which have been more or less isolated from the rest of Christendom, particularly those in central Europe and the newly-formed countries to the east and south, will benefit greatly by the attendance of their delegates, if funds for their expenses can be made available at once.

Gifts may be sent to Robert H. Gardiner, 174 Water Street, Gardiner, Maine. Sincerely yours,
May 20th. **ROBERT H. GARDINER.**

"ADVOCATING A WEEK OF PRAYER"

To the Editor of *The Living Church*:

THE letter of Dr. Egar, published in the issue of May 15th, carries a message that can and ought to be acted upon.

During the great war the nation was a solid unity. Men had confidence in each other and many seemed to have faith in God. Confidence among men was abused until it was destroyed, and faith in God diminished in proportion. But the Church prayed and the Churches prayed and the nation prayed. And nobody has more reason than I to believe that those blessed prayers were answered as was most expedient for us.

Now we are threatened with another crisis; internal, this time. But there has been of late no resounding call to national prayer, no strong voice bidding abstinence from idleness and luxury and violence. Has anyone thought of a national prayer for deliverance from the profiteer—both laboristic and capitalistic—from the professional agitator, and from the money-hog? Are we children who pray only at night when we are afraid of the dark? Can we be made to jump only at the report of a gun?

What has become of the slogan, "Work or fight", when misguided citizens are permitted to loaf, some because they do not need to work for a living, and others because they refuse to work? And our country is confronted with the problems of reconstruction in the face of unsurmountable difficulties of under-production and over-demand.

In the light of these facts the two elements that made success in the war possible stand discredited, namely, our religion and our patriotism. And it means one of two things: Either our united prayers in the former crisis were hypocritical and superstitious, or else we caught a glimpse of a splendid vision and then lost it.

Let us have the week of prayer. But both as a priest and as an ex-service man I plead for something less hysterical than the effervescence of war-time piety. Let us have appropriate prayers authorized for use in public worship; not for some individual "in health and prosperity long to live", but with a definite application of democratic principles to the needs of a democratic people. And pray we do not have to wait upon the settlement of discordant topics that are holding up the revision of the Prayer Book.

Sincerely,
Wauwatosa, Wis., May 18th. **RAY WARREN MEYERS,**
Rector Trinity Church.

To the Editor of *The Living Church*:

IN view of the facts that we are not yet at peace with our European enemies, where the conflict has not yet ceased; that from the blood of each life spilt abroad has sprung a millionaire at home; that we are still, more and more, as individuals warring upon each other as a most profitable pastime, heedless of when and what the end will be to a nation at arms without universally feeling the pangs of war, I would ask the question: Why has my Church forgotten her prayers?

During the months of military action she was wont, while displaying our flag at each service, to ask proudly or humbly for the ending of the strife as a result of our martial efforts; but never—since the signing of the armistice, nowhere—and I the while have worshipped in more places than one—have I heard a special prayer for peace.

I think I am within bounds when I say a large proportion, if not a majority, of our parishes nowadays hold no evening service, claiming, in excuse, that very few would attend the same if held. Would it not be wise to gather the "two or three" together and in the calm of the Sabbath evening plead with the "Supreme Governor of all things" for a nation—our nation—which is drifting along forgetful of the possibility of breakers ahead and not far distant? We are forming prayer circles here, there, and everywhere for the healing of the human body, for relief from suffering, and to prolong life; and I rejoice in it and ask for leadership in prayers for the "healing of the nations"—for our own beloved country which to the thoughtful shows some slight signs of decay.

O Lord, Almighty God, our Heavenly Father, the Giver of Life and the Protector of all those who call upon and put their trust in Thee, have pity upon all Thy children. We acknowledge and confess our own sins and wickedness, and are not unmindful of our grievous shortcomings; but Thou, O Lord in mercy, and according to Thy Blessed Will, give peace upon the earth. We ask this in the name of our Saviour and Redeemer, Thy Son, our Lord, Jesus Christ. Amen.

Birmingham, Ala., Ascension.

J. JONES.

IDLENESS is not rest. It is not work that is the curse of the fall, but fatigue. Adam worked at tilling and dressing the garden before he fell into sin; afterwards it was hard, dreary, unblest work—work in the sweat of his brow which was his curse. Work itself is Godlike and divine, as our Blessed Lord said, "My Father worketh hitherto, and I work."—*W. C. E. Newbolt.*



Religion and Intellect: A New Critique of Theology. By David Graham. Author of *The Grammar of Philosophy*, etc. Edinburgh: T. & T. Clark. 1919. Pp. xiv + 156.

Vulgarly, but expressively, "It is to laugh." No one should enter upon a reading of this book without that definite motive in mind. The point of view is simply indicated by a few quotations: "The object of this book is to stimulate and promote that great moral enterprise, the uncompromising subordination of Religion to Reason." "In this enterprise we are entitled to the sympathy and assistance of all who call themselves Protestants." "The reign of Dogma in Religion is coincident with the reign of darkness and horror." "Look at . . . an Anglican clergyman . . . baptizing infants as if their immortal souls depended upon it, and we shall begin to entertain doubts as to whether the average European is, after all, very much superior to the Hottentot."

The author's pet antipathies are "Romanists and Anglican Ritualists". "We must in no case," he warns us, "take our brains to Uncle Peter's Establishment" (let us at least allow ourselves a smile at this!). For all theologies but his own, and for all the great philosophers of history, he has only supreme contempt. Why his philippic should be entitled "a *new* critique of theology" passes our comprehension, as there is not a single principle or argument presented which has not been presented over and over again before by critics quite as fiery and as entertaining (we must grant him this quality) as he is. His fundamental principle is that "the rational consciousness", "common sense", or "intuition", is the sole standard of knowledge and the ultimate authority in religion; and in company with other rationalistic individualists he quietly ignores, in elaborating his thesis, one of the most striking truths of human nature—that each individual's common sense or rational consciousness tends to tell him something quite different from that which every other individual's same faculty tells *him*. "Truth's centre of gravity," he tells us, "is to be found in each sane human soul *in so far as it is capable of weighing and comprehending truth*" (italics mine)—which final clause, of course, gives his entire case away. To say a good word for the book in closing, however, the author's chapter on "Belief, Certainty, and Faith" is, barring the outcropping of certain prejudices, excellent. J. S. MOORE.

The Proofs of the Truths of Spiritualism. By the Rev. Prof. G. Henslow, M.A. New York: Dodd, Mead & Co., 1919. Price, \$2.50.

One who is not convinced in advance is not apt to agree with the title chosen by the author. Generally there is an assumption of that which is to be proven; an assertion is made and called evidence. There is much confusion of style and of arrangement. The experience of the writer seems to have been rather limited, confined mostly to automatic writing; so he relies largely upon the testimony of others, and the book consists in large part of quotation. On the second page is one from the Rev. Stainton Moses, which may repel the average reader, as it asserts the superiority of spiritistic revelations to those of the Gospel; yet it is said, contrary to the Christian position, that those in the spirit world possess a diminished life and reduced power of memory, hence their errors in matter of fact. It is opposed also to the evidence of scientific investigators in insisting upon prayer and hymn singing as a prelude to the séance, "for a truly harmonious and religious spirit is—the controls always tell us—essential" (p. 9). Wholly opposed to common knowledge and to the testimony of such experts as Sir Oliver Lodge is the assertion: "Genuine mediums of various powers are common, but unknown to the public. The 'cheats and vagabonds' who 'perform' for money would probably be found to be few in comparison" (p. 15). The "communications", which are comparatively few, contain not a single novel thought. When religion is touched upon there is hostility to dogma; but, for the most part, the book is concerned with physical phenomena, poltergeist, apports, materializations, and spirit photography. It is here, especially, that one has to be on guard against deception, and that credulity is most often victimized; startling as are some of the phenomena alleged, there seems to be nothing that has not been equalled by those who have undertaken the task of exposure. It is worth noting that the medium, "Dr." T. d'Aube Hooper, most referred to, is also a healer who effects his cures by "animal magnetism".

F. H. H.

Doctrinal Unity, being an Enquiry into the Rules of Interpretation. By Narther. Longmans, Green & Co. Pp. 46. \$1.00 net.

This is a brief study of the nature and rationale of dogma, and of the conditions of Catholic Unity, the presentation of the latter being the central aim of the book. These conditions, according to the author, centre around the acceptance of the principle of the Papacy, though this institution is treated as rather of the *bene esse* than of the *esse* of the Church—an ideal rather than a pre-condition of Catholic Unity. The argument is presented in formal fashion by means of a series of numbered paragraphs. The Papacy is viewed as the "rational extension of the sacramental system", and the movement toward a more centralized administration in various ecclesiastical bodies is interpreted as the expression of an unconscious recognition on their part of the need for a single visible head over the whole Church. The unfitness of the Papacy as it actually exists to-day to be the centre of Catholic Unity is recognized, but the author has a vision of better things to come. "Instead of an Italian bishop, trying to denationalize, if not Italianize, the Christianity of all other nations, the Pope might become an international bishop of bishops, a universal vicar of Christ, justifying his claim by practical efficiency, and receiving the loyalty of a united Christian world." J. S. MOORE.

Preaching. By W. B. O'Dowd. Longmans: \$2.25.

Clergy (if there are still any such) who find it necessary to belittle the value of preaching in order to exalt the idea of worship should read this book by Father O'Dowd. It will teach them how seriously a Roman Catholic regards the preaching office, how thoroughly he instructs Roman seminarians in pulpit preparation, and how careful the best Roman clergy are to be effective in preaching and instruction even if they cannot become eloquent pulpit orators. Our clergy need to learn the lesson; for if there is any one thing most the matter with the Church of to-day it is the lack of clear and definite teaching. The pulpit is not a lecture platform, a Chautauqua circuit stage, a convenient stand for public moralizing, or a rostrum for political and social expository addresses by glorified four-minute men—it is a place for teaching the Christian religion; in all its social implications, of course, but with distinct and definite effort, first of all, to root and ground the hearers in the faith. The scheme of instruction given as a three-year course by Father O'Dowd shows how some Romanists plan such systematic teaching. In *My Priesthood* our own Father Carey gives similar outlines for the Anglican clergy. Both are worth studying. Very few of the clergy can be really fine preachers; but there is absolutely no reason why most of them should not be acceptable preachers, interesting and instructive and good for steady every-Sunday listeners.

Jeremy. By Hugh Walpole. New York: George H. Doran Co., 1919. Pp. 304.

In this story the son of the Bishop of Edinburgh has given what we are forced to believe is a section of his autobiography. It is the story of "Jeremy's" ninth year—Jeremy's story and that of his two sisters and of his dog. The elders of the family are there too, but in that subordinate position to which the mysterious and incomprehensible adult is relegated by children. The setting is an English cathedral town and the social atmosphere that of clerical life in the *establishment*—quite charming if one can forget its religious significance. Mr. Walpole has preserved in his memory and told very delightfully the vivid joys and sorrows of a boy of eight.

THE MOREHOUSE PUBLISHING CO. has issued in card index form a *Register of Families* to accompany the formal parish registers of the Church. The constant shift in families connected with a parish seems to make the card index system that which is most useful for the purpose, and these are made accordingly. There are three styles of cards, described respectively as Family cards, Individual cards, and Sunday School Family cards, classifying the three groups of parties within a parish. There is also a series of twelve Guide cards intended to classify the parochial families in various ways. The cards are of standard size for the ordinary commercial card trays. The first three mentioned cards sell at \$3.00 per hundred, and the Guide cards at 35 cents for a package of twelve, being all that is required for a single parish. Carriage is additional in each case.

Church Calendar



- May 26, 28, 29. Ember Days.
 " 30—Trinity Sunday.
 " 31—Monday.
 June 1—Tuesday.
 " 6—First Sunday after Trinity.
 " 11—Friday. St. Barnabas.
 " 13—Second Sunday after Trinity.
 " 20—Third Sunday after Trinity.
 " 24—Thursday. Nativity S. John Baptist.
 " 27—Fourth Sunday after Trinity.
 " 29—Tuesday. St. Peter.
 " 30—Wednesday.

CALENDAR COMING EVENTS

- May 29—Idaho Dist. Conv., St. Michael's Cathedral, Boise.
 " 30—Dallas Dloc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 " —San Joaquin Dist. Conv.
 June 1—Duluth Dloc. Conv., Trinity Cathedral, Duluth.
 " 1—Easton Dloc. Conv., St. Andrew's Church, Sudlersville, Md.
 " 2—Maine Dloc. Conv., Christ Church, Gardiner.

Summer Addresses

UNTIL September 1st the address of the Rev. LUTHER PARDEE will be 4064 Oakenwald avenue, Chicago, Ill.

DURING the summer the Rt. Rev. Beverley D. Tucker, D.D., may be addressed at Virginia Beach, Va.

Personal Mention

THE Rev. FRANCIS M. ADAMS should be addressed hereafter at Welser, Idaho, where he has charge of St. Luke's Church.

THE Rev. ROBERT LEE BAIRD has been called to the rectorship of the Church of the Epiphany, Urbana, Ohio, and will enter upon the work in August.

THE Rev. HERBERT W. BUTLER should now be addressed at St. Stephen's Church, East Liverpool, Ohio.

THE Rev. HERBERT MORISON CLARKE, Ph.D., has changed his address from 109 Green street to 228 Hawley avenue, Syracuse, N. Y.

THE Rev. C. B. CROMWELL of Valparaiso, Ind., has been appointed an examining chaplain of the diocese of Northern Indiana.

THE new address of the Rev. CHARLES G. HOWELL is 725 Belmont avenue, Brooklyn, L. I.

THE Rev. B. P. T. JENKINS, formerly rector of Grace Church, Sheboygan, Wis., has taken up work in Canada.

UNTIL next Christmas the address of the Rev. Professor LEICESTER C. LEWIS, of the Western Theological Seminary, will be in care of the American Express Company, Paris, France.

THE Rev. OSCAR FITZLAND MOORE has resigned the rectorship of St. Paul's parish, Natick, Massachusetts, to become rector of St. Andrew's parish, borough of Richmond, New York City.

THE Rev. ALBION C. OCKENDEN has been appointed minister in charge of the Church of the Advent, Jeannette, and St. Luke's Church, Latrobe, Pa. He will enter upon his work at both places September 1st.

AFTER June 1st the address of the Rev. Dr. W. M. PETTIS will be 1724 Corcoran street N. W., Washington, D. C.

THE Rev. GEORGE S. PINE of Providence, R. I., celebrates on May 27th the fortieth anniversary of his ordination to the priesthood.

THE Rev. CHARLES G. READE, elected treasurer of the National Conference of City Mission Superintendents, asks that all checks be made payable to the Conference by the title quoted above and mailed to the treasurer at 223 West Seventh street, Cincinnati, Ohio.

ORDINATIONS

DEACONS

MILWAUKEE.—At All Saints' Cathedral, Milwaukee, on Whitsunday, by the Bishop of the diocese, PHILIP WALTER McDONALD was ordained deacon. The candidate was presented by the Very Rev. Dean Lathrop, who also preached the sermon. Mr. McDonald, who was instructor in mediæval history at the University of Wisconsin, will take charge of the parish at Delafield, Wis.

DEACON AND PRIEST

HARRISBURG.—On May 19th in the Chapel of the Holy Spirit, Harrisburg, Bishop Darlington ordained to the diaconate Mr. WILLIAM NEVIN ELLIOTT, presented by the Rev. Frederick A. Cook, and the Rev. EDWARD L. B. PIELOW to the priesthood, presented by the Rev. George I. Browne, who preached the sermon. Mr. Elliott will become assistant in St. Luke's, Altoona, about the middle of June, and Mr. PieLOW will continue in charge of St. John's, Huntingdon.

PRIEST

CENTRAL NEW YORK.—At Trinity Church, Lowville, on May 5th, the Bishop Coadjutor advanced to the priesthood the Rev. DONALD CAMERON STUART. Matins was said by the Rev. C. T. Raynor and the Rev. A. Q. Davis. The Very Rev. Francis W. Eason, Dean of the first district, preached. The candidate was presented by the Rev. A. A. Jaynes, the Rev. A. W. Ebersole, rector of the parish, reading the Litany. The Rev. E. H. Ladbrook was epistoler and the Rev. E. C. Tutthill gospeler. The candidate was a member of the 27th Division and long under the influence of Chaplain Jaynes, his presenter. He will continue in charge of parishes at Port Leyden and Constableville.

BOOKS RECEIVED

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

E. P. Dutton & Company. New York City.

Humanizing Industry. By R. C. Field. (\$2.50 net.)

Lothrop, Lee & Shepard Co. Boston, Mass.

That Affair at St. Peter's. By Edna A. Brown. Illustrations by John Goss. (\$1.75 net.)

Bobby and the Big Road. A Book for Little Readers. By Maud Lindsay. Author of *A Story Garden for Little Children* and *The Story-Teller for Little Children.* (Net \$1.50.)

When I was a Boy in Scotland. By George McPherson Hunter. Illustrated from Photographs. (\$1.00 net.)

When I was a Boy in Persia. By Youel B. Mirza. Illustrated from Photographs. (\$1.00 net.)

Charles Scribner's Sons. New York City.

History of the Hebrew Commonwealth. By Albert Edward Bailey, A.M., Director of Religious Education in Worcester Academy, and Charles Foster Kent, Ph.D., Litt.D., Woolsey Professor of Biblical Literature in Yale University. With Maps and Illustrations. (\$2.00 net.)

A Winter Circuit of Our Arctic Coast. A Narrative of a Journey with Dog-Sleds around the entire Arctic Coast of Alaska. By Hudson Stuck, D.D., F.R.G.S., Archdeacon of the Yukon and the Arctic. With Maps and Illustrations. (\$5.00 net.)

Longmans, Green and Co. New York City.

Father Maturin. A Memoir. With Selected Letters. By Marie Ward. With Portrait. (\$2.50 net.)

A Short History of the Doctrine of The Atonement. By L. W. Grensted, M.A., B.D. Principal of Egerton Hall, Manchester, Lecturer in the History of Doctrine in the University of Manchester. (Net \$3.75.)

Ford University Press. New York City.

The Order of Divine Service for Public Worship. The Administration of the Sacraments, and other Rites and Ceremonies, and a Selection from The Daily Offices. Compiled from Ancient and Modern Devotions, together with An Abridged and Revised Psalter and Canticles Pointed for Chanting. (Leather edition, \$2.00 net.)

G. P. Putnam's Sons. 2 West 45th street. New York City.

Reminiscences of A Boy in Blue 1862-1865. By Henry Murray Calvert.

Morehouse Publishing Company. 1801 Fond du Lac avenue. Milwaukee, Wis.

God Unknown. A Study of the Address of St. Paul at Athens. By Charles Sears Baldwin.

S. P. C. K., London, England.

The Macmillan Co. New York City. American Agents.

In His Footsteps. Forty Simple Meditations for Lent for Girls. By E. M. Hartill.

An Introduction to English Liturgical Colours. By Sir William St. John Hope, Litt.D., Hon. D. C. L. Durham, and E. G. Cuthbert F. Atchley, L.R.C.P. Lond., M.R.C.S. Eng.

Making the Most of Life. By W. Cunningham, D.D., F.B.A. With Portrait.

Moses the Founder of Preventive Medicine. (Biblical Studies) By Percival Wood, M.R.C.S., L.R.C.P., Capt. R.A.M.C. Author of *The Whole Duty of the Regimental Medical Officer.*

Fleming H. Revell Company. New York City.

Jewish Title to Asia Minor. Jehovah's Promise *All the Land of the Hittites.* By Richard Hayes McCartney. Author of *That Jew,* etc.

National Society's Depository. 19 Great Peter street. Westminster, S. W. 1, London, Eng.

From Baptism to Holy Communion. Lessons on the Church Catechism. (For Scholars 11-14 years.) By M. V. Hughes, Late Head of the Training Department, Bedford College, London. Author of *Christ's First Missioners.* With Sixteen Illustrations. Second Edition.

The Woman's Press. 600 Lexington avenue. New York City.

The Hall with Doors. By Louise S. Habbrouck. Illustrated by Clinton Brown. (\$1.75 net.)

Fleming H. Revell Company. New York City.

If Not a United Church—What? (The Christian Unity Handbook Series, Volume 1.) The Reinicker Lectures at the Protestant Episcopal Theological Seminary in Virginia. By Peter Ainslie, Editor of *The Christian Union Quarterly*, Author of *Christ or Napoleon—Which?* etc.

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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

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Address all copy (plainly written on a separate sheet) to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

MARRIED

MOFFAT-RINN.—At St. Matthias' Church, Los Angeles, Calif., on April 9th, the Rev. W. G. MOFFAT and Miss M. CATHERINE RINN.

DIED

HARRINGTON.—On May 2, 1920, ALLEN WARNER, son of the late Thomas Ballard and Ann Elizabeth (Wardner) HARRINGTON, in the 61st year of his age. Funeral services were held on May 5th, at St. Peter's Church, Westchester, New York City. Interment in the family plot.

JONES.—Entered into eternal life on May 19, 1920, in Milwaukee, Wis., MARY WEEKS JONES, aged 86 years, widow of the late George Irving Jones, mother of Mrs. Oliver W. Greenslade and of the late Rev. Horace Weeks Jones.

"Blessed are the dead who die in the Lord."

OSBORNE.—Entered into life eternal at the home of the family, 1539 Portland avenue, St. Paul, Minn., on Saturday afternoon, May 22nd, ELIZABETH R., beloved wife of Frank O. OSBORNE, and mother of Rowena deKoven Osborne Smith. Interment at Graceland Cemetery, Chicago, Ills.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

POSITIONS OFFERED

CLERICAL

A YOUNG, ENERGETIC, unmarried priest for assistant in parish of more than a thousand communicants in large southwestern city. Must be good Churchman and faithful visitor. Stipend \$1,800 and rooms in Parish House. Address Box 113-M, care LIVING CHURCH, Milwaukee, Wis.

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WANTED BY AUTUMN, CURATE in eastern Catholic parish, under 35, able to sing mass; good salary, attractive quarters. Apply giving history to RECTOR, 118, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

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PRIEST OF EXPERIENCE WANTS locum tenency during July and August. Prefer contact with seamen or institutional work. Do not care whether the point is high or low, wet or dry, hot or cold. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN, CATHOLIC, desires locum tenency, during July or August, or both. North or East preferred. Address SOUTHERN 112, care LIVING CHURCH, Milwaukee, Wis.

SUMMER LOCUM TENENS. Priest, city rector, will supply five Sundays in August. Good preacher. Address AUGUST, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, VIGOROUS, ACCEPTABLE preacher, diligent caller, desires change, East preferred. Address T. S. 111, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT PRIEST DESIRES CITY locum tenens work for July or August. Address MID-WEST, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CITY locum tenency around August. Member standing committee. Address EXAMINING CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN PREACHER WANTS summer position North. Write L. T., 114, care LIVING CHURCH, Milwaukee, Wis.

PARISH BY THE SEA WANTED for July or August. Address 102-M, LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

MISCELLANEOUS

EARN MORE MONEY. MAKE SPARE time pay. Advertising expert trains pupils by mail to earn \$40 weekly upward, in any city. Either sex. Inexpensive. Circular. Church, bank, professional references. Box 54, Station H, New York City.

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POSITIONS WANTED

MISCELLANEOUS

EDUCATED. MATURE ENGLISHWOMAN (College degree) wishes position in U. S. A. or Canada for summer months. Care of a child, chaperon, or position of trust. Excellent music. French (primary grades). English. Disengaged June 15th. Address MISS WILLIAMS, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES post at once. Expert choir trainer. Mixed or boy choir. Four years last position. F.R.C.O., L.R.A.M., London. Recitalist. Excellent testimonials and references. Write F. F. W. L., 117, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST OF SCHOLARLY attainments; choir-trainer, recitalist, composer; wishes position in large parish which takes especial pride in its musical services. Address SCHOLAR, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST choir-master of ability requires position. Good recitalist, salary \$1,500. Interview if desired. Address PHONOS, 107, care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS (CATHOLIC) DESIRES initiative and progressive Parochial or Mission work; Experienced, trained. References. Address EASTERN 124, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES NEW position. Experienced trainer large choirs, all voices. Communicant. Highest references. Address "ORGANIST" 123, care LIVING CHURCH, Milwaukee, Wis.

POSITION IN CATHOLIC FAMILY AS companion, beginning July first for the summer. Address replies A. B. C., care EDWIN S. GORHAM, 11 West Forty-fifth street, New York City.

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AUSTIN ORGANS.—An organ repairer of factory and general experience for twenty-five years says that Austin organs stand the test of keeping in condition better than instruments of any other name he has encountered. Smallest maintenance expense, because these organs are built solidly and with only the best materials. AUSTIN ORGAN Co., Hartford, Conn.

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.

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ALTAAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lousburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAAR BREAD.

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

ST. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park place, Geneva, New York.

BOARDING—ATLANTIC CITY

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

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RESTMORE", MONTROSE, PA. 2,000 ft. alt. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet. Address Miss MARY COX MORRIS.

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rise eighty feet above lake. About 2,000 feet of shore line forming most beautiful natural site for private home on Lake Champlain. For sale, furnished, occupied by owner only. Possession given this summer. Essex is 30 miles south of Plattsburg Training Camp, D. & H. R. R. Address Mrs. ENOCH H. CURRIER, Essex-on-Lake Champlain, New York.

HOSPITALS—NEW YORK

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SCHOOLS FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

YOUNG WOMEN WANTED to enter training school; the only hospital of its kind giving this special course. Address TRAINING, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES reduced from five and ten cents each to \$1.00 per 100. Can still send 200 without duplicating. Also cards of churches of other denominations at same price. This offer open for limited time only. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ENCYCLOPEDIA BRITANNICA for sale, eleventh edition, India paper, Cambridge Press, 28 volumes, and Index. Hastings Dictionary of the Bible, 5 volumes; Christ and the Gospels, 2 volumes; Apostolic Church, 2 volumes, new. MIDWEST, 116, care LIVING CHURCH, Milwaukee, Wis.

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CHURCH SERVICES

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Goodell street and Michigan avenue.
Daily Eucharist at 9.
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Rev. HARRISON F. ROCKWELL, Rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE 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 CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

PRINCETON SUMMER SCHOOL FOR CLERGY

The Princeton Summer School for the clergy established by the Synod of the Second Province and meeting jointly with the Princeton Summer School for Lay-workers will hold a five-days' session June 21st-25th. Strong faculty. For particulars address Rev. RALPH E. URBAN, Secretary, Trenton, N. J.

RETREATS

THE SISTERS OF ST. MARY invite you to attend the Annual Retreat for Associates and other Women at Kemper Hall, Kenosha, Wis., beginning with vespers, Friday, June 25th, and closing with the Holy Eucharist Tuesday, June 29th. The Rev. M. Bowyer Stewart, Nashotah Seminary, Conductor, Nashotah, Wis. An answer is requested by June 10th.
St. Mary's Convent, 1920.

WEST PARK, N. Y.—The annual retreat for priests and candidates at Holy Cross will begin on the evening of September 20th and close after mass September 24th. Conductor, the Rev. C. S. Hutchinson, D.D. Address GUESTMASTER, Holy Cross, West Park, N. Y.

WEST PARK, N. Y.—The annual retreat for laymen at Holy Cross will begin on the evening of July 3rd and close after Sext on July 4th. Address GUESTMASTER, Holy Cross, West Park, N. Y.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH.
Sunday School Commission, 78 Fifth avenue.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

BULLETINS RECEIVED

The Milwaukee Association of Commerce. Milwaukee, Wis.

Annual Report for the Year 1919.

PAMPHLETS

The American Council of the World Alliance for International Friendship Through the Churches. 70 Fifth avenue. New York City.

World Friendship. A Short History of the World Alliance.

National Cathedral Association. Mount St. Albans. Washington, D. C.

The Washington Cathedral. Mt. St. Albans. (25 cts.)

Industrial Commission of Wisconsin. Madison, Wis.

General Orders on Automobile Lights. Adopted by the Industrial Commission. Pursuant to Chapter 626, Laws of 1919, on March 16, 1920. Effective May 1, 1920.

Glad Tidings Publishing Co. 202 S. Clark street. Chicago, Ill.

The Bible Against Christian Science. Compiled by Rev. Stephen Byron Dexter, D.D., Supt. of the Christian Truth Society; Author of *Bible Sense, Common Sense and Christian Science Nonsense, Christian Science and the World War*, and James Gilchrist Lawson, Author of *Deeper Experiences of Famous Christians, Greatest Thoughts about Christ*, of the markings in the *Precious Promise Bible* etc. (10 cts. net.)

From the Author.

The Wall Street Services in the City of New York. By William Wilkinson. Easter, 1920.

PAPER COVERED BOOKS RECEIVED

S. P. C. K., London, England.

Macmillan & Co. New York City. American Agents.

Letters from Ludd. By Captain R.A.M.C. With a preface by P. N. Waggett, S.S.J.E.

YEAR BOOK

Trinity Church. Boston.

Year Book for 1919.

ANNUAL CONVENTIONS

SUMMARY

AMONG THE dioceses whose annual conventions are reported this week, the following have passed legislation making their organization conform to that of the National Church in the Presiding Bishop and Council: Bethlehem, Iowa, Newark, New Hampshire, Rhode Island, South Carolina, Western Michigan, Western New York, Connecticut and Long Island deferred action. Other important action taken is noted below.—**ARKANSAS** increased the salaries of its white bishops and ordered purchase of a new residence for Bishop Winchester. It has guaranteed its quota for Sewanee. It favored establishment of a tri-diocesan school for negroes in Memphis and changed the time of meeting to January.—**CONNECTICUT** appointed a continuation committee for the Nation-wide Campaign; amended its canons on religious education; asked Congress to drive the canneries from the mouth of the Yukon.—**FLORIDA** provided a summer training school for Church school teachers; also a field secretary for the Nation-wide Campaign; and made its meeting time earlier.—**LONG ISLAND**, hearing a good report on the Nation-wide Campaign, discharged its committee with thanks and appointed a new one. Provision was made for observing the Cathedral centenary.—**NEWARK** reorganized its commission on Church Architecture.—Women shared in the deliberations of **RHODE ISLAND**.—**SOUTH CAROLINA** voted to divide the diocese after 1922 and to elect a coadjutor next fall. It failed to admit women as lay delegates, learned that its Nation-wide Campaign quota was assured in full, and took several constructive missionary steps.—**SPRINGFIELD**, finding itself on a very firm financial basis, pensioned its retired bishop.—**VIRGINIA** appointed a commission on architecture; approved the Interchurch World Movement; confirmed the action of the diocesan committee on Nation-wide Campaign.—**WESTERN MICHIGAN** admitted women to a place in vestries, and will probably make constitutional their admission as delegates to diocesan convention. A resolution affords slight prospect of living salaries in some of the feebler parishes.—**WESTERN NEW YORK** increased its Bishop's salary and approved his request for a suffragan, for the election of whom it meets on May 27th.—**MEXICO** greeted American visitors, who were straightway driven away by revolution! A resolution pledged the native congregations to doubled gifts during the coming year.

ARKANSAS

THE FORTY-EIGHTH annual council, declared by the Bishops and the oldest presbyter the best ever held in Arkansas, convened in Trinity Church, Pine Bluff (Rev. H. A. Stowell, rector), on Wednesday, May 12th. An innovation which will hereafter become a custom was the great inspirational service on Tuesday evening preceding the opening. The church was filled for this service, at which the Rev. James M. Maxon of Louisville spoke on the Nation-wide Campaign. He was followed by Suffragan Bishop Saphorè, who spoke most encouragingly of mission work in the diocese.

The Rev. Edward T. Mabley, warden of the Helen Dunlap Memorial School at Wins-

low, preached the special council sermon Wednesday morning. The council was organized with reelection of the Rev. A. E. Lyman-Wheaton as secretary, and he chose the Rev. Charles F. Blaisdell as assistant. The Rev. Jerry Wallace assumed his duties as chairman of the committee on dispatch of business. This position was also an innovation, originating with the committee on programme, and will be continued.

The addresses of the Bishops on Wednesday afternoon reported splendid progress and bright possibilities, with large numbers of confirmations and renewed interest everywhere. Perhaps no one of the three addresses aroused more interest than that of Bishop Demby on the status and prospects for the colored work. He told of wonderful plans which were feasible were funds only available, and created a most sympathetic and favorable spirit.

The salaries of the two white Bishops were largely increased. The episcopal residence in Little Rock, long a burden because too large for ordinary use, was ordered sold and a suitable residence order purchased. Because of the acute servant problem the diocesan and his family for two years have been unable to occupy the present huge residence, which the committee expects to sell very soon. The Bishop will attend the Lambeth Conference by special invitation.

In a discussion of the diocese's quota for Sewanee it was ascertained that only about \$3,000 remained unpledged. The council passed a motion that the amount be made up by parishes which have not yet raised their quotas. Placing further tax on the parishes which have met their quota was defeated overwhelmingly.

The Rev. Charles F. Collins, diocesan treasurer for the Nation-wide Campaign, reported encouragingly on the payment for quotas by parishes and missions. A committee was appointed to continue the Campaign. The Rev. Mr. Maxon spoke again on Wednesday afternoon, at a conference on the Nation-wide Campaign.

Miss Frances Withers, secretary of the Junior Auxiliary, who attended the Woman's Auxiliary which met concurrently with the council on Thursday morning, conducted a conference before the council on religious education and the junior work. On the afternoon of the same day, the Rev. Charles F. Blaisdell conducted a conference on spiritual healing—one of the most interesting and enthusiastic of the council.

On Wednesday evening about two hundred delegates and visitors were entertained at the country club, special speakers being Bishops Winchester and Saphorè. Miss Withers, and the Rev. Messrs. Boden and Blaisdell. Several laymen responded with brief talks to the subject, Our Rector.

Establishing a school for negroes in Memphis was discussed and favored. This is a school to be supported by the dioceses of Arkansas, Tennessee, and Mississippi. A committee was appointed to work out the details for the diocese and devise ways and means.

The time of meeting for the council was changed from May to January, and the next council will be held in January 1921 at St. John's Church, Fort Smith (Rev. Malcolm W. Lockhart, rector).

The report of the Helen Dunlap Memorial

School at Winslow, read by the warden, the Rev. E. T. Mabley, showed splendid condition.

The Standing Committee: The Rev. Messrs. H. A. Stowell (president), Lockhart, Boden, and Burke. Lay: Messrs. Falconer, Fort Smith; Canroft, Hot Springs; Daggett, Marianna.

Delegates to the Provincial Synod: The Rev. Messrs. Stowell, Emerson, Burke, Templeton; Messrs. Hankins, Ferrill, Shibley, Gregg.

Just previous to adjournment Thursday afternoon, results were summarized by the Rev. Clarence P. Parker, student chaplain at the University of Arkansas. Mr. Parker expressed the idea that the forty-eighth council was the best of the so-called "old tradition" and that the diocese now enters upon its brighter and larger era.

BETHLEHEM

CENTRALIZATION of authority and power by adoption of a hastily drafted canon authorizing the Bishop and Council to "administer and carry on the missionary, educational, social service, publicity, and service and stewardship work of the Church in this diocese" was the chief result of the convention. The meeting was held at St. Luke's Church, Lebanon (Rev. Arlington A. McCallum, rector), on May 18th and 19th, with preliminary meetings Monday evening and Tuesday morning.

On Monday evening the Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield, England, addressed the convention on Present-day Religious Conditions in England, and Mr. John W. Wood spoke on The Presiding Bishop and Council. The Holy Communion was celebrated by the Bishop on Tuesday and Wednesday mornings, and the Rev. W. H. Frere conducted a quiet hour on Tuesday. Other events on Tuesday morning were a conference led by the Rev. Clifford G. Twombly, on Community Civics and an address on The Church and Collegiate Education by President Bell of St. Stephen's College.

The convention was formally opened on Tuesday evening, when Bishop Talbot delivered his annual charge. After the service the Bishop called the convention to order for business. Nominations were made, and a canon on "Bishop and Council" was proposed in writing without being read, and referred to the committee on canons. On Wednesday morning the Rev. R. P. Kreitler read the report of the Social Service Commission, and presented a resolution, which was adopted, requesting the Governor to reappoint on the state board of motion picture censorship Dr. Ellis P. Oberholser, to whom very largely the splendid work of the board is considered due.

Other reports followed.

The Rev. W. B. Beach reported favorably a revised form of the proposed canon on Bishop and Council. As finally determined on, the Executive Council will consist of eighteen members, including the Bishop, the two Archdeacons, the secretary, the treasurer, and the chancellor of the diocese, and six clergymen and six laymen elected by convention. The following were elected to membership: The Rev. Messrs. R. P. Kreit-

ler, S. E. Neikirk, J. I. B. Larned, A. E. Clattenburg, F. A. MacMillen, F. W. Sterrett; Messrs. W. R. Coyle, Leonard Peckitt, W. A. Wilbur, N. H. Hiller, J. P. Jones, T. W. Brown. The other members are the Bishop, the Ven. J. T. Ward, the Ven. H. W. Diller, Mr. David J. Pearsall, Mr. Hunter Eckert, and Mr. Rodney A. Mercur, all of these continuing in their past offices.

Deputies to the Provincial Synod: The Rev. Messrs. Wallace Martin, J. A. Glasier, Percy T. Olton, Harry Howe Bogert; Messrs. Ira W. Stratton, W. R. Coyle, William Hutchinson, H. W. Kingsbury.

The Standing Committee: The Rev. Messrs. J. H. Griffith, W. M. Weir, James P. Ware, W. C. Roberts, S. U. Mitman; Messrs. F. M. Kirby, E. G. Mercur, A. N. Cleaver, Jos. N. Welch, R. H. Patterson.

Nearly all meals were served by the ladies in the parish house, adding materially to the comfort and pleasure of the delegates.

CONNECTICUT

THE CONVENTION held in St. Paul's Church, Norwalk (Rev. Louis B. Howell, rector), on May 18th and 19th, was marked, as previous sessions following the General Convention have been, by little practical legislation.

It was preceded by a two hours' diocesan conference, at which Bishop Acheson presided. After a hymn and prayers the Bishop introduced the first speaker, Miss Eva B. Corey, president of the Church Service League of Massachusetts, who in a stirring address made a plea for this new movement in the Church. She called the League a changing of the focus of the Church's life; said there were three things to be thought of in connection with the League: it was a federation of all interests, it was a programme of service, it demanded the enlistment of everyone.

After noon-day prayers, the Rev. Floyd S. Kenyon presiding, the conference took up the Church's work for young men and boys. The Rev. F. H. Sill, the first speaker, said that the problem was the same as that facing the diocese in every way, namely, we are not facing facts. We don't see together or pull together in problems affecting the Church at large. The Rev. C. C. Kennedy, outlining a diocesan plan, spoke of the weakness of the usual boys' club, due largely to the personality of the leader. He emphasized the vital need of a diocesan secretary to direct this work. Dr. George A. Barrows, a leader in this sort of work, spoke of the value of organized effort in developing the morale of the youth; "it requires a great deal of time and differs in type from other forms of parish work. There must be definite but rather simple rules of organization."

The convention proper was opened by Bishop Brewster at 3 o'clock, when he made his annual address and Bishop Acheson made a report of his work.

In connection with his remarks on the Nation-wide Campaign, Bishop Brewster said:

"Let us not be disobedient to the vision of opportunity, to rise above ignoble selfishness and petty parochialism to the height of the Church's Mission, and wake up to the imperiously urgent need to-day of the fulfilment of that Mission. Never was there direr need of those divine treasures of love and grace and truth entrusted to the Church to minister. Vast multitude of human beings in Europe and the near East are starving, including millions of children innocent of wrong. Mighty empires are in revolution and we know not whether they confront us with promise of hope or with mysterious menace. Our own land is

shaken with antagonism and strife. From more than one or two quarters are threatened cherished American institutions and principles of liberty. The time is out of joint and mere human power seems impotent to set it right.

"Meanwhile many in our midst are groping for light, with itching ears turning aside to fables and betaking themselves to gross credulities. It is a time for the Church to go forth as an army to win the victory over want and wrong and bring deliverance and peace to a war-worn world. At such a time it is for Christians to cherish and proclaim faith in God, in His overruling purpose, and His Spirit brooding over the chaos, faith in the ensuing possibility of a new and a better world preparing in this time of catastrophe and upheaval. For hope in a reconstruction of the world through the re-interpretation and revaluation of human life, its meaning and worth, there must needs be faith in the dynamic force, to be brought to bear upon a torn and distraught world, of the energy of the Spirit of Christ, working through the Church, which is His Body. As members of the Body, let us awake to its august mission and to the privilege of bearing therein our appointed part."

The Rev. John M. Plumb, re-elected secretary, appointed as his assistants, the Rev. James E. Jepson and the Rev. William E. Faucon.

The report of the Nation-wide Campaign committee showed good progress in the diocese in proportion to the faith and work put into the venture and stated that 673,000 pieces of literature respecting the Campaign had been distributed. A permanent committee was appointed to continue the work, with the understanding that its necessary expenses should be a first lien upon all receipts, if not already provided for.

The committee upon the work among foreigners stated that this work was now centralized in the Italian missions in Hartford and Bridgeport. In the latter city a house had been rented as a social center for the Italians and this work was under direction of the priest in charge.

The Rev. Dr. Charles L. Pardee, secretary of the Church Building Fund Commission, spoke at some length upon the admirable work of that society.

The committee on canons reported that they did not consider it advisable to change the time for the meeting of the convention. The canon on Religious Education was amended so that in future three clergy and three laymen rather than six would be elected by the convention, and permission was given to the board to elect four other persons to membership. A diocesan canon for a board of examining chaplains was adopted.

Consent was given to the parish of St. Mark's, New Britain, to sell its present site and erect a new church.

A resolution was carried favoring creation of an Executive Committee to coördinate all departments of diocesan work, reporting to the convention of 1921.

On the second day a resolution was introduced favoring return with some slight changes to the former method of opening the convention. This resolution provided for opening with a corporate Eucharist practically without communions except those of the immediate executive of the diocese, to be followed by a two hours diocesan conference and providing for the Bishop's address at the same hour as at present. The resolution was not carried and provoked a somewhat lively discussion. Better treatment, it is hoped, will be accorded a similar resolution when it is presented at the next convention, so that the primal see of the American Church may at no distant date

be opened with a dignified Eucharist, which is all the resolution implies.

The report of the diocesan Board of Religious Education was a dignified presentation of religious education in the diocese and an earnest of a larger future. Following this report a resolution was introduced asking the Bishop to select a priest to direct religious education in the diocese and nominate him to the Chapter of the Cathedral for election as a Canon of Religious Education, with the understanding that he will not be required to do any work in the Cathedral which would in any way limit his activity in the diocese. A resolution was also passed asking the convention to provide \$3,500 toward the salary and expenses of the person holding this office, the Cathedral Chapter having agreed to provide whatever balance is necessary and to furnish office accommodation. These resolutions were respectively referred to the committee on canons and the finance committee.

The parish of All Souls, Waterbury (Rev. Anthon T. Gesner, rector), was received into union with the convention and its delegate was accorded a seat and vote.

The report of the Church Scholarship Society showed that society in admirable financial condition, due in part to the fewness of calls for aid. Six divinity students received aid during the year. It was noted that 80% of the parishes and missions do not conform to the canon requiring a yearly collection in every church for this society.

The convention ordered 500 copies of the historical address given at the centenary observance of Bishop Brownell's consecration, by the Rev. William A. Beardsley, printed for distribution among the clergy.

The clergy were urged by the convention to careful study of present-day problems, and clergy living in towns where there are almshouses were specially admonished to help remedy existing evils in such institutions.

The Bishop was asked to convey to the Bishop and diocese of Maine congratulations on the occasion of the one hundredth anniversary of its founding.

The committee on a diocesan house were given power with the Chapter of the Cathedral to erect such a house as in their judgment might be possible.

A resolution was carried unanimously memorializing Congress to put a stop to the work of the canneries at the mouth of the Yukon.

The Rev. Dr. Milton, executive secretary of the Nation-wide Campaign, for over two hours spoke in its interest, in an illuminative way answering many questions. Dr. Milton summed the movement up in the trite saying that "it was the making of a man a steward of what he said he believed when he said the Apostles' Creed."

The finance committee divided their report into two parts: first, those items for which an assessment might be laid, and, second, the further items which ought to receive immediate attention but for which it was not considered wise to levy an assessment. "We recommend that a constructive programme be made that the diocese may go forward. While not unmindful of the needs of local parishes, we feel that the needs of the diocese as a whole should have precedence." Some of the pressing needs touched on in the supplementary report were \$3,000 for a diocesan missionary; \$3,500 for a Canon of Religious Education; \$3,000 for a secretary for work among men and boys; \$3,500 for a home for aged men and women. The Bishop appointed a committee to raise this money in a three years' campaign.

The report of the committee on the better support of the clergy showed a great amount

of self-sacrificing service by the rank and file of the men at work in the diocese, who are without doubt the most underpaid of all present-day workers. During the year this committee was enabled through gifts to increase the stipends of all clergy receiving less than \$1,000 yearly. A resolution was passed and the necessary steps were taken to establish a normal minimum salary.

A motion prevailed having for its intent asking Congress to extend a credit to the people of the Near East along the lines recently advocated by Mr. Henry P. Davidson.

Elections:

Standing Committee: The Rev. Messrs. George T. Linsley, J. Chauncey Linsley, William A. Beardsley, George M. Thompson, Samuel R. Colladay.

Delegates to the Synod: The Rev. Messrs. William J. Brewster, John F. Plumb, Louis B. Howell, George H. Heyn. **Lay:** Messrs. Harry H. Heminway, Burton Mansfield, Charles A. Pease, Charles A. Tibbits.

FLORIDA

THE COUNCIL was held in St. Mark's Church, Palatka, on May 19th and 20th. On Tuesday, prior to the formal opening, the Daughters of the King had their corporate Communion, at which the Bishop was the celebrant, assisted by the Rev. I. H. Webber-Thompson, rector of St. Mark's. The Bishop made the address. On Wednesday the Woman's Auxiliary had their corporate Communion, when the Bishop, assisted by the Rev. Mr. Webber-Thompson, was celebrant and again made the address.

On Wednesday at the opening service Bishop Reese, of Georgia, who visited the convention to give information about the Nation-wide Campaign, was assisted by the Bishop of the diocese and Mr. Webber-Thompson. The Rev. G. E. Benedict preached the sermon.

Officers of the council were reelected.

The Bishop in his annual address said that the diocese had given but feeble support in the recent financial campaigns, and advised that the diocese be divided into three parts for more efficient working out of the Nation-wide Campaign.

The annual report of the Woman's Auxiliary showed magnificent work by that body the past year.

Bishop Reese, on Wednesday evening, went into detail to explain the plan of the Nation-wide Campaign. His address, though informal, inspired many questions.

The council provided for a diocesan Church school teacher training course during the summer. Provision was also made for a field-secretary for the Nation-wide Campaign.

The Woman's Auxiliary expressed its desire to further the work among Church students in the University of Florida, at Gainesville, and suggested that a Brotherhood man be placed in the field.

Trinity parish, St. Augustine, extended an invitation to the council to convene there next year, it being the centennial of the Church in that city. The invitation was accepted.

A motion, which carried, requested the ecclesiastical authority to change the time of meeting to April 11th for next year.

Clerical and lay deputies to the Provincial Synod were appointed. The council adjourned on Thursday afternoon, and prior to their departure the delegates were informally received by St. Mark's Guild, at the rectory.

IOWA

THE CONVENTION meeting in Grace Church, Cedar Rapids, from May 16th to 18th, was

characterized by a spirit of hopefulness, and conducted with dispatch.

Bishop Francis preached the convention sermon on The Unknown God, declaring that the need of the age was the rediscovery of God, and the greatest need of the Church was to consider the implications of her belief. Belief in the personal God implies a fellowship, a sense of personal responsibility, and a desire for holiness. A Church with this threefold development of faith is the only Church that will ever accomplish the work of Christ.

Simultaneously with the convention the diocesan Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Brotherhood, and the Church Service League had meetings. Among the speakers were Miss Frances Withers and Miss May C. Marsh of New York and the Rev. C. H. Young of Chicago.

Bishop Weller addressed the convention Monday forenoon on the work of the Commission on Faith and Order.

Bishop Morrison in his annual address spoke in appreciative terms of the continued loyalty of the parishes and expressed himself optimistically. Bishop Longley struck a similar note, voicing confidence in the message of the Church to meet the needs of the people.

The principle work apart from routine was the adaptation of canons and constitution into harmony with the Pension Fund the Nation-wide Campaign, and the Presiding Bishop and Council.

The Standing Committee: The Rev. Messrs. John Dysart, Webster Hakes, W. C. Hengen; Messrs. R. Tabor, Clarence Cochran, J. K. Deming.

Delegates to Provincial Synod: The Rev. Messrs. W. E. Mann, E. N. Owen, C. E. Byram, Richard J. Campbell, Thomas Horton; Messrs. Joseph Lane, George Pearce, George Lawrence, George H. Jackson, C. M. Cochran.

The next diocesan convention will be held in St. John's Church, Keokuk, in May 1921.

The convention failed to support a resolution to admit women as vestry members and delegates to convention. Greetings were sent to the General Conference of the Methodist Episcopal Church meeting in Des Moines.

Never had the diocese so varied nor so interesting a programme. Bishop Morrison in his concluding remarks said that the entire convention was indicative of a new day for the Church in Iowa.

LONG ISLAND

THE CONVENTION, held on May 18th and 19th, was called to order after Holy Communion in the Cathedral.

The Rev. Robert Rogers, Ph.D., though he called attention to the fact that he had served as secretary for twenty years and asked to be excused from longer service, was reelected unanimously.

Mr. George Hewlett was reelected treasurer and the Rev. Dr. Lacey was reelected registrar.

Archdeacon Webb and Mr. Wm. N. Ford were reelected deputies to the Provincial Synod, and to make up the enlarged delegation now authorized the Rev. Messrs. F. M. Townley and G. A. Oldham and Messrs. A. W. Meisel and George E. Hall were elected also.

The Rev. J. Clarence Jones, Ph.D., and the Rev. Kirkland Huske were elected to the Standing Committee.

The report of the committee on the Nation-wide Campaign told of notable increase in interest, enlarged attendances at church, new interest in many activities, and

increased offerings. Over \$60,000 has been paid in to date, or about 11 per cent. of the quota, and indications are that by the end of the year upwards of \$200,000 will have been received. This probable total can be further increased, beyond doubt, with hard work, and Long Island will double and perhaps triple its best previous contributions to diocesan and general missions and charities.

The committee was discharged with a special vote of commendation. The new committee consists of the Bishop, the Rev. Messrs. Chase, Fitzgerald, Oldham, and Webb, and Messrs. William M. Baldwin, Origen S. Seymour, Walter R. Marsh, Raymond F. Barnes, William J. Tully, and Harry P. Robbins.

A special committee was appointed to consider the Cathedral property and report upon its development, in contemplation of the approaching celebration of its semi-centennial.

A canon creating an Executive Council for the diocese was referred for consideration until next year.

The report of the Social Service Committee caused considerable debate. A motion to strike out portions of it was lost.

NEW HAMPSHIRE

HELD IN the Church of the Good Shepherd, Nashua, May 18th and 19th, the convention was preceded by a conference to discuss organization on the plan adopted by the general Church in its Presiding Bishop and Council. Various questions were put, and preference was indicated by informal votes. The need of such reorganization was generally admitted.

The evening session was devoted to the Nation-wide Campaign. The Rev. Eugene S. Pease spoke in regard to the plans of the Presiding Bishop and Council and in their behalf made suggestions about diocesan organization and developing the work of the Campaign. Addresses were also made by the Rev. A. M. Dunstan and the Rev. William Porter Niles of the diocesan committee.

The Bishop in his address referred to the good record of the diocese in the Campaign, described the organization of the Presiding Bishop and Council, and urged adopting the diocesan organization.

The committee on canons reported a canon establishing the Bishop and Council, with duties including missions, education, social service, finance, and publicity, and replacing the boards and commissions of the diocese. This canon, adopted without dissenting voice, provides for a committee of eighteen besides the Bishop, five clergymen and five laymen elected by convention, five persons appointed by the Bishop, and three women chosen by the Woman's Auxiliary.

The Bishop's salary was increased to \$4,500, and \$400 was appropriated for his office expenses.

Elections brought no change in the members of the Standing Committee or the secretary or treasurer of the diocese.

Deputies to the Provincial Synod: The Rev. Messrs. William Porter Niles, C. leV. Brine, A. M. Dunstan, Hubert S. Wood; Messrs. E. K. Woodworth, George Cook, M.D., John R. Spring, Elmer W. Eaton.

As members of the Bishop and Council the following were elected: The Rev. Messrs. William Porter Niles, A. M. Dunstan, S. S. Drury, W. Stanley Emery, C. leV. Brine; Mr. H. H. Dudley, Judge R. J. Peaslee, Edward K. Woodworth, John R. Spring, Joel B. Sheppard.

The convention adjourned to meet in Concord on May 24, 1921.

NEWARK

THE CONVENTION met in Trinity Cathedral, Military Park, Newark, on Tuesday morning, May 18th. The Holy Communion was celebrated by Bishop Stearly, Bishop Lines and Dean Dumper assisting.

The Bishop of the diocese read his address in the morning; the Bishop Coadjutor's address was made in the afternoon.

The principal matters of business completed were the formation of a new agency, the Finance and Advisory Board, and the reorganization of the Commission on Church Architecture. Other important propositions were referred to the committee on constitution and canons, and the newly created Advisory Board.

Messages of remembrance and sympathy were sent to the Rev. John G. Martin, William Read Howe, Esq., Chancellor, Mr. John A. Gifford, and Mr. Stephen W. Williams, absent through illness.

Resolutions of gratitude were sent to the Woman's Auxiliary, and of congratulation to the Rev. Henry M. Ladd, Archdeacon of Paterson.

Elections:

Organization of the convention was made by the reflection of the Rev. John Keller as secretary and the appointment of the Rev. James T. Lodge as his assistant.

Rules of order of the last convention were accepted after amendment provided for the election of six clerical and six lay deputies to represent the diocese at the sessions of the synod of the province, and also provided for inclusion of the House of the Holy Comforter, West Orange, among diocesan institutions.

The outgoing board of examining chaplains was elected on nomination of the Bishop.

Finance and Advisory Board—For one year, the Rev. Malcolm A. Shipley, Jr.; James Stewart Mackie of Morristown; for two years, the Rev. Charles T. Walkley, H. St. John Webb of Montclair; for three years, the Rev. Charles L. Gomph, James R. Strong of Short Hills. Six appointed members are yet to be named.

Standing Committee, class of 1922: The Rev. D. S. Hamilton, the Rev. Henry M. Ladd, J. Steuart Mackie of Morristown, and E. O. Stanley of East Orange.

Deputies to the Provincial Synod: The Rev. Messrs. M. A. Shipley, Augustine El mendorf, G. L. Pennock, G. P. Armstrong, James T. Lodge; the Rev. Dr. F. B. Reazor; C. A. Burhorn, Walter Kidde, Mr. MacKie A. S. Cookman, J. W. R. Besson, F. H. Holmes.

Albert H. Baldwin was re-elected treasurer, and John G. Crawford becomes registrar.

A resolution asking that the word "male" be stricken from the canons was submitted by the Rev. Dr. Edwin S. White. It would give parishes the right to elect women on their vestries and as deputies and alternates to the diocesan convention, only restricting them in the election of wardens, for which only men might be chosen. Considerable discussion followed, and the resolution was later referred to the new finance and advisory board for consideration and report to the next convention.

The Church of St. John the Divine (Rev. Carl A. H. Stridsberg, rector), a newly incorporated parish, was admitted into union with the convention.

The canon providing a new finance and advisory board provides for an enlargement both of numbers and responsibility of the finance committee. makes the new committee a joint creation of the Bishop and convention, directs it to make and propose an annual assessment and budget, and authorizes it to have supervision over the financial

undertakings of organizations and institutions which have diocesan recognition. The board will act as a council or advisory body to the Bishop and be the agency for carrying out the expressed desires of the convention. It will also, Bishop Stearly explained, be a board of strategy as to the work of the Church and authorized to act for the diocese between convention sessions.

On Tuesday evening the members of the convention were guests of the Church Club at a dinner in the Robert Treat Hotel, when the work and aims of diocesan boards and the achievements and future of the Nationwide Campaign were the basis of reports and addresses. Mr. James R. Strong presided.

RHODE ISLAND

THE CONVENTION held on May 18th and 19th, in St. Paul's Church, Pawtucket, was largely attended. Clergy and delegates who were members of the convention held there eight years ago, noted the great improvements in the church and also experienced the new comforts and conveniences of the Jane Brown Memorial parish house. A change for the better was the participation of many clergy in choir vestments leading in the music of the opening service, under the direction of the Rev. Frank Damrosch, Jr. A resolution of satisfaction at this innovation, expressing a desire for its continuance, was afterward passed.

The memorial part of the Bishop's address was delivered at this service, and the rest at noon of the first day; and later when there was an effort to have the whole of the address at the opening service it was voted to have it as heretofore.

Some half dozen parishes were represented by one or more women delegates, and women were elected on some of the important committees.

A good deal of time was taken up with discussion of the canons involving election of an Executive Council and the appointment of seven committees acting under it, namely, General Missions, Diocesan Missions, Religious Education, Social Service, Charitable Institutions, Christian Unity, and Publicity. Only a few verbal changes were made in the canons proposed, and it was voted instead of three convocations to have four—Providence, Pawtucket, Newport, and Narragansett.

A committee on despatch of business, of which Col. H. Anthony Dyer was chairman, was appointed and got things done expeditiously and well.

It was resolved by a rather close vote to have the time of convention remain as it is, the third Tuesday in May, rather than change it to the Second Tuesday in February. The experience of the past winter was a factor in the decision.

Most of the reports of committees were presented by title. A specially interesting feature was the presence of Bishop Gailor, in whose honor Bishop and Mrs. Perry gave a reception on the evening of the first day, and who, on the morning of the second day, addressed the convention in St. Paul's Church, and had its closest attention for nearly an hour, by his southern fervor and wit coupled with wide knowledge and good sense. "We have a great heritage and ought to be true to it," he said. "But we have never been able to concentrate the power of the Church and do what it is called upon to do. Our forefathers believed in state rights, in which the people of Rhode Island have pre-eminently been taught to believe. So the Church has been trailing along burdened with state rights, diocesan rights, if you please. But the diocese and parishes are not to go as they please. They should emigrate from their narrow environ-

ment and realize their obligation to the Church as a whole."

The Standing Committee: The Rev. A. M. Aucock, D.D., the Rev. F. J. Bassett, D.D., the Rev. Stanley C. Hughes, the Rev. A. M. Hilliker; Messrs. Rathbone Gardner, H. Anthony Dyer, George Gordon King, James A. Pirce.

Deputies to the Provincial Synod: The Rev. Messrs. A. M. Hilliker, Stanley C. Hughes, C. A. Meader, Everett P. Smith; Messrs. W. L. Coop, Lewis D. Learned, Arthur A. Thomas, and Mrs. Howard Hoppin.

Members of the Diocesan Council: The Rev. A. M. Aucock, D.D., the Rev. A. M. Hilliker, the Rev. F. J. Bassett, D.D., the Rev. S. C. Hughes, the Rev. J. F. Scott, the Rev. P. F. Sturges, the Rev. J. A. Gardner, the Rev. R. A. Seilhamer; Messrs. H. Anthony Dyer, William A. Viall, George Gordon King, Lewis D. Learned, Charles T. Dorrance, Rathbone Gardner, W. L. Coop, Mrs. Harold Brown.

The Rev. William Pressey was elected secretary of the convention. Mr. Frederick D. Carr treasurer of the diocese, and the Rev. Joseph M. Hobbs, registrar.

There were numerous other appointments and elections of somewhat lesser importance.

The convention adjourned to meet May 17 and 18, 1921, in Emmanuel Church, Newport.

An adjunct to the convention, the ecclesiastical art exhibit under the auspices of the diocesan altar guild, aroused much interest and admiration.

SOUTH CAROLINA

WHEN THE diocesan council met in the Church of the Advent, Spartansburg, from May 11th to 13th, it had the largest attendance in many years.

Increased Episcopal Supervision

Unusual interest attached to the meeting because it had become commonly known that at this session the Bishop would ask that increased episcopal supervision be provided for, either by division of the diocese or by election of a suffragan or coadjutor.

Dealing with this subject in his annual address, the Bishop said:

"I have felt for some time that the diocese needed more episcopal supervision than I can give it. . . . Quite apart from the war and the demoralization which followed I have come to the conclusion that this diocese by reason of extent of territory and the growing needs of the Church is beyond the strength of any one man to serve it. I have hesitated to ask for relief before because I have felt that the initiative should come from you rather than from me. I did not wish to place upon you an additional financial burden when the diocese, as it seemed to me, had already been sufficiently taxed. And if you wish me to continue as I have done for some time longer, or until you can revise your diocesan budget, I am perfectly willing to do so. But, in all frankness, I must tell you that the present situation is far from satisfactory. There is a growing feeling that the diocese needs more episcopal supervision than I am able to give it, and I agree with those who have recently expressed themselves through the Church press that the time has come either to divide the diocese or to give me an assistant."

"If you prefer division to giving me an assistant bishop I will not oppose it. You have my consent to divide if in your judgment you think that that is the best way to obtain the needed relief. I would remind you, however, that division under our Church law would not be possible until the next General Convention, or nearly three years from date. . . . So far as giving me

an assistant is concerned I am willing to accept either a coadjutor or a suffragan.

"To the coadjutor I could not under our canon law assign territory over which he would have exclusive jurisdiction. In the language of the canon I can only assign him in writing 'certain duties' which I will designate. Should you therefore desire to elect a coadjutor I wish to say here that, complying with the terms of the canon, I would assign to him the general missionary work of the diocese, with the exception of the colored work which is otherwise provided for by an archdeacon and a Bishop of the negro race. The coadjutor would have under his special care the mill work, the rural work, the work of Church extension, and all new work which he himself might organize or develop. I would of course expect him to assist me in the general work of the diocese whenever I needed his services; but his special field of service as I conceive it would be that of a general missionary and assistant bishop in the missionary activities of the diocese.

"What I have said about the duties of the coadjutor would, I think, apply also equally to a suffragan bishop, if you choose to give me one, with this single difference, that the coadjutor in the event of my death would become the future Bishop of the diocese and the suffragan would not succeed to that office."

The Diocese to be Divided

Consideration of that part of the Bishop's address dealing with the need of increased episcopal supervision was, by vote of the council, made a special order for the morning of the second day. In committee of the whole, after lengthy but harmonious discussion in which many widely varying desires found expression, it was recommended that the necessary steps be taken to divide the diocese following the next General Convention. This recommendation was adopted by the council with but one dissenting vote.

A Bishop Coadjutor to be Elected

Providing increased episcopal supervision during the interval was made a special order for the afternoon. Full and frank discussion ended with the adoption, by a practically unanimous vote, of a resolution offered by Mr. T. W. Bacot, of Charleston, that the authorities of the diocese be asked to secure immediately the necessary consent of the bishops and standing committees to the election of a Bishop Coadjutor for this diocese. By subsequent vote, and conditioned upon this consent, the Bishop was authorized to call a special meeting of the diocesan council at Trinity Church, Columbia, on October 12th, to elect a Bishop Coadjutor and to transact all business pertaining thereto or to division of the diocese.

The finance committee stated that provision had been made for an increase of \$1,500 in the salary of the present Bishop.

Diocesan Reorganization

Among other important accomplishments of the council was the establishment of permanent diocesan headquarters in Columbia, with a paid executive secretary and clerical staff, and reorganization of the diocesan machinery by creation of a diocesan Executive Council in whose membership the Board of Missions, the Board of Religious Education, the Commission on Missions, the Finance Committee, the Social Service Commission, and similar bodies would be represented. This Executive Council will consist of the Bishop and twenty-nine members; it will hold at least two meetings during the year; and it will have power to formulate plans, coordinate activities, and direct policies between the sessions of diocesan council. On account of many canonical difficulties, this form of reorganization was adopted in lieu

of a proposed canon which provided for immediate reorganization in the form of a Bishop and Council, with the five Departments of Missions, Religious Education, Social Service, Finance, and Nation-wide Campaign, and subsidiary commissions.

Women Not Admitted as Delegates

An amendment to the constitution permitting congregations to elect women as lay delegates to the diocesan council, passed upon favorably by the preceding council, failed of ratification by one vote of the clerical order. A subsequent amendment was offered to limit the number of women elected as delegates by any parish or mission to one-half the number of its delegates; but this amendment was not reported for the action of the council.

Inter-Racial Clashes

An important resolution was passed endorsing the action taken by the Rev. G. Croft Williams, secretary of the State Board of Public Welfare, and other representative southern men, to prevent inter-racial clashes. His plea for constructive leadership in dealing with this difficult problem, and for really just treatment to the negro in economic matters and in administration of the law, apparently received enthusiastic endorsement.

The Nation-wide Campaign

The report of the Hon. R. I. Manning, chairman of the diocesan committee of the Nation-wide Campaign, and the address of the Rev. L. G. Wood, of the national Campaign headquarters, aroused enthusiasm to a high pitch when it became known for the first time officially that the diocese had met its quota in full, and that in its per capita giving this diocese ranks first among all the dioceses of the province and second in the nation. This report was made possible by the generous action of a few laymen who have personally pledged the comparatively small amount needed to make up the full quota. The report also emphasized the conspicuous success of the Campaign in this diocese in the spiritual awakening evidenced not only in gifts of money, but by pledges for whole or part time service. Thanks and appreciation were voted for the efficient leadership given to the Campaign by ex-Governor Manning, Mrs. W. P. Cornell, the executive secretary, and other members of the diocesan committee.

The Church in the Cotton Mill Villages

The council heartily endorsed a resolution which asks the new Executive Council to provide for thorough study of the cotton mill sections, with a view to improving Church facilities in all the cotton mill villages of the South, and especially in this diocese.

In the Rural Districts

A resolution offered by the Commission on the Country Church and Rural Life, recommending earnest effort to provide services in every country church every Sunday, was also adopted. The Bishop informed the council that he had recently secured a practically complete list of isolated Churchmen and Churchwomen in this state, that he had sent to each of them a pastoral letter, and provided for sending them regularly copies of the diocesan paper. He had already received many replies from these scattered members, which indicated not only that they appreciated the Church's continued interest but that many of them could be counted upon to assist any practical effort to establish a mission in their neighborhood.

Sewanee

The chairman of the Sewanee Campaign reported that the diocese lacked only approximately \$4,000 of the \$90,000 asked,

and made an earnest plea that members of the council pledge assistance to secure this amount before July 1st. The number of pledges given encourages hope.

Church School Service League

The organization of a diocesan branch of the Church School Service League was endorsed and referred to the diocesan Board of Religious Education, which subsequently appointed a special commission to undertake this work.

Elections

The Standing Committee was reelected.

Delegates to Provincial Synod: The Rev Messrs. M. P. Logan, D.D., S. C. Beckwith, T. T. Walsh, W. S. Poyner, Harold Thomas, H. W. Starr; Messrs. J. N. Frierson, W. B. Moore, J. Swinton Whaley, Walter Hazard, W. S. Manning, A. J. Kirk.

Secretary: The Rev. A. S. Thomas, Cheraw, S. C.

Treasurer: Mr. William Godfrey, Cheraw, S. C.

SPRINGFIELD

THE SYNOD met in St. Paul's Church, Alton, Ill. (Rev. F. D. Butler, rector), on May 19th and 20th. The annual sermon was preached by the Rev. Arthur G. Wilson.

The Ven. John C. White was reelected secretary and Mr. Dan G. Swannell treasurer. Twenty-eight of the thirty-four clergy were present and forty-five delegates representing twenty-two parishes and missions.

The Bishop delivered his annual address to a large audience in St. Paul's Church immediately after luncheon on Wednesday.

The synod accepted the report of the Nation-wide Campaign committee "reporting progress" and continued the committee "until all parishes and missions in the diocese shall have made a thorough canvass and rendered a report on the canvass", and recommended that the Campaign should be prosecuted vigorously throughout the diocese.

Wednesday evening at the missionary meeting the Rev. L. G. Wood gave an inspiring address on the Nation-wide Campaign.

A committee on dispatch of business was appointed to simplify and expedite transaction of the business of future synods.

The suggestion of the Bishop in his address that the diocese provide a pension for the Rt. Rev. Edward W. Osborne, D.D., retired Bishop of Springfield, was taken up with enthusiasm and the treasurer of the diocese was instructed to send the Bishop \$50 per month as a pension from the diocese in recognition of his faithful and devoted service to the diocese and of the near approach of his fiftieth anniversary of ordination to the priesthood. The Bishop appointed the three senior priests to notify the Bishop by telegram of this action and to felicitate him upon his coming jubilee.

The synod accepted the invitation of St. Paul's parish, Pekin, to hold the next annual synod in that parish.

The Standing Committee was reelected, except that Mr. H. M. Andre of Jacksonville takes the place of Mr. F. W. Potter.

Delegates to the Provincial Synod: The Rev. Messrs. William Baker, F. D. Butler, John M. Page, H. A. Lepper; Messrs. J. J. Cantwell, H. M. Andre, J. F. S. Elmhirst, Prof. J. G. Ames.

Reports were never so encouraging, showing all indebtedness paid up, obligations met in full, and good balances on hand. Financially the diocese is on a fine basis, due mostly to the splendid work of the Bishop and the treasurer. The endowment fund on January 1st stood at \$50,318, in

safely invested securities, with pledges which will make it \$100,000 in the next five years. The fund left by the late Bishop Hall for endowment of the "Diocese of Cairo" when there shall be such a diocese, will reach the sum of \$20,000 this summer, by the accumulation of interest on the original sum left by the Bishop.

The Woman's Auxiliary held their annual meeting at the same time and place. There was a large attendance and reports showed substantial increase in membership, interest, and offerings. The blue box offering amounted to \$517. Mrs. A. P. Carmen of Champaign was elected president and Mrs. L. T. Swancutt of East St. Louis, secretary.

VIRGINIA

HELD IN St. Paul's Church, Richmond, May 19th to 21st, the council began with celebration of the Holy Communion by the Rt. Rev. Wm. C. Brown, D.D., assisted by the Rev. E. L. Goodwin, D.D., the Rev. J. F. Ribble, D.D., the Rev. B. J. Rudderow, and the Rev. W. R. Bowie, D.D.

The Rev. E. L. Goodwin, D.D., was re-elected secretary and the Rev. G. M. Brydon was reappointed assistant secretary.

The address of the Bishop dealt, naturally, first of all, with the Nation-wide Campaign, making the official report of the diocesan Campaign committee. He could not give unreserved approval to missions of spiritual healing, fearing the untoward results of ignorance. He said:

"Now it may well be that hundreds have been graciously relieved of their pain and restored to health, but what about the thousands who have obtained no relief? It would seem less likely to do harm if our people are taught to believe that God is our Heavenly Father, very near to each one of us, infinitely tender and loving, 'more ready to hear than we to pray, and wont to give more than either we desire or deserve'; but in His wisdom it may not seem best to give us health. And who shall say that health, while a great gift, is necessarily the best gift? 'All life is educative; both joy and sorrow are teachers, and suffering is one of the greatest of schoolmasters'."

"Frequently during the past year, I have found it my duty to deplore the apparent growth of spiritism among our people. A close observation of the practices of those who believed in it during my residence in Brazil, where it is particularly rife, led me to the conclusion that it is a very dangerous and mischievous thing, and is the fruitful cause of much suffering and unhappiness.

It is too soon as yet, in this country, to say what the results will be, but there are not lacking indications that the fruits here as there will be bitter in the extreme.

"I speak advisedly and with knowledge of the facts when I say that mediums who receive money for their supposed services are an abomination, and ought not to be tolerated. They are false, and are almost universally proven sooner or later to be dishonest and immoral.

"To counteract this passing fad which, to judge the future by the past, will not be of long duration, I would advise the frequent presentation of the blessed truths so clearly taught in the Bible, that what men call death is not the cessation of being, nor the entrance into a state of insensibility and nothingness, nor yet into a purgatory from which alone escape may be had by purchasing their relief, but that their pilgrimage here in a land where they are sojourners will be ended when they enter the Father's house of many mansions; that they will not be strangers in a strange land, but at home among loved ones who have gone before and with their Saviour; that they will

not lose their identity, but in the Paradise of God they will be themselves, they will know and be known; That this Paradise is no lazy place where they will lie on flowery beds of ease, clothed in white raiment, with crowns on their heads and harps in their hands; but a great, spacious, animated Heaven, where they shall serve Him day and night; that their relief will not wait for our power to purchase it, for they are safe in the keeping of a loving Father."

Elections:

Standing Committee: The Rev. Berryman Green, D.D., the Rev. J. J. Gravatt, D.D., the Rev. E. L. Goodwin, D.D.; Messrs. John J. Zimmerman, Gardner L. Boothe, W. M. Lile.

Delegates to the Provincial Synod: The Rev. Berryman Green, D.D., the Rev. W. J. Morton, D.D., the Rev. B. D. Tucker, Jr., the Rev. W. Roy Mason, Messrs. John B. Minor, Lewis C. Williams, Robert W. Beverley, W. W. Chamblin.

A commission on architecture was appointed to be consulted by vestries when any building project is on hand, said commission to furnish plans and other information when so requested; and it was ordered that no church or parish house be erected without the plans being submitted to the Bishop and this commission.

A resolution was adopted approving the Iner-church World Movement and pledging coöperation in its religious and moral work.

The most important work of the council was, of course, in regard to the Nation-wide Campaign. A resolution approved the work of the diocesan committee and their appropriation of the money therein raised and validating their actions where, through necessity of the movement, they had exceeded canonical authority.

The matter of the system of Church schools, carrying the largest appropriation and by far the most important matter included in the Campaign, received careful consideration. Resolutions were adopted looking to establishment of this system and incorporating therein the Chamberlayne School for boys, the Virginia Randolph Ellett School for girls, both at Richmond, and St. Anne's School for Girls at Charlottesville.

The amendment to the constitution introduced last year to change the date of the annual council from the third Wednesday to the third Tuesday in May was voted down. An amendment to Article 9 setting forth the enlarged duties of the treasurer was adopted.

Canon 18, Section 2, was amended by striking out the words, "except Sunday", thereby making it possible to hold a vestry election on a Sunday, as well as any other day, following Easter Monday. Canon 18, Section 3, was amended to make no election of vestrymen valid unless at least 10 per cent. of the qualified voters participate. Into Canon 18, Section 5, was inserted a proviso that in any congregation having more than 100 communicants one additional vestryman may be elected for each additional 100 communicants or fraction thereof, the total number however in no case to exceed 18.

Other proposed canons were referred to the next annual council and a committee was appointed to consider the canons and to propose at the next council changes to bring them into conformity with recent changes in our financial system.

The Council endorsed the work of the Seamen's Institute and the Home for Homeless Boys at Covington, recommending to the Executive Committee of the Nation-wide Campaign in the diocese that an appropriation be made to the latter if possible.

A resolution called attention to the greatly increased cost of building operations and recommended that all church property be adequately insured.

The evening meetings were unusually interesting. On Wednesday evening, sitting as a board of missions, the council heard reports showing the missionary work greater in volume and in better condition than ever before. The diocesan missionary society is appropriating this year \$40,000 and has 55 missionaries on its roll including clergymen, laymen, and women.

Addresses were made by Mr. George L. Browning on the Nation-wide Campaign from the standpoint of a layman in the country and by Mr. E. Randolph Williams of Richmond on the same subject as seen by the city layman.

On Thursday evening two most impressive addresses were made, the one by the Rev. Robert W. Patton, D.D., and the other by the Rev. Benjamin J. Ancell, D.D., headmaster of Mahan School of Soo Chow, China, on the crying need of the China mission for men.

WESTERN MICHIGAN

THE CONVENTION called for May 18th, 19th, and 20th, at St. Paul's Church, Muskegon, was able to complete its business and adjourn on the second evening.

Organization was effected on Tuesday, when the convention adjourned for the Men's Club dinner at the Occidental Hotel. Mr. William Hatton, president of the club, acted as toastmaster and speeches were made by the Bishop of the Diocese, and by the two guests of honor, the Bishop of Fond du Lac and Mr. Lewis B. Franklin, treasurer of the Nation-wide Campaign. Bishop McCormick spoke of a number of important matters, emphasizing especially the Church's responsibility for the sixty Churchmen in the faculty and the seven hundred Church students in the University of Michigan; the hopeful progress of St. Philip's Mission for colored people in Grand Rapids; the proper support of the clergy, for lack of which disaster threatens the diocese; and Akeley Hall, the Church School for girls, which is in most prosperous condition and now has a waiting list.

Bishop Weller, who had come to the convention to speak Wednesday evening on the progress of the Church in promoting the World Conference on Faith and Order, gave a bright little speech appealing for happiness in Christian work.

Mr. Franklin, the chief speaker, declared the Nation-wide Campaign both a success and a failure. He said that the great financiers entrusted with the Church's campaign had failed, while those not versed in high finance had been wonderfully successful. The Church as a whole had obtained little over a third of the amount named by the central committee, yet some localities had "gone gloriously over the top". Cold-blooded business men, doing everything with pencil and nothing with the heart, deemed it a hair-brained and impossible scheme to try to raise six or seven times as much as the Church had ever before obtained. But men who took the great campaign to heart, and were determined the programme should not fail, were successful. The survey alone, for the first time revealing the whole Church to herself, is worth all the cost and labor, and the missionary funds have reached a figure undreamed of three years ago. The Campaign is a call to practise what we profess to believe, and its basic idea is "stewardship". There is no joy like the service of Jesus Christ. On one's knees one learns the joy of stewardship.

On Wednesday morning at Holy Com-

munion the Bishop gave the customary memorial of deceased Churchmen. This being his first convention since he went to France as Chaplain General, he paid eloquent tribute to the Churchmen who sacrificed their lives in the great war.

Business was so expeditiously transacted that adjournment was possible after evening service and the address by Bishop Weller.

Elections:

Secretary: The Rev. J. E. Wilkinson, Ph.D.

Assistant Secretaries: The Rev. Harold Holt and the Ven. L. R. Vercoe. (These latter fulfilled the duties in the absence of Dr. Wilkinson, who is slowly recovering from a major operation.)

Chancellor: Chas. R. Wilkes.

Treasurer: A. A. Anderson.

Registrar: The Ven. L. R. Vercoe.

Standing Committee: The Rev. Messrs. G. P. T. Sargent, B. F. P. Ivins, Walter F. Tunks, Dean L. F. Potter; Messrs. C. R. Wilkes, F. H. Tyler, Dr. Charles E. Hooker.

Executive Council: The Rev. Messrs. W. F. Tunks, Harold Holt, P. H. Bishop, B. F. P. Ivins, Dean F. L. Potter, G. P. T. Sargent; Messrs. F. A. Gordon, Chas. E. Wilkes, William Hatton, Charles R. Slyh; R. H. Buckhout, Wayne D. Marsh.

Delegates to Provincial Synod: The Rev. Messrs. J. H. Bishop, F. O. Granniss, Harold Holt, J. E. Wilkinson, Ph.D.; Messrs. C. L. Dibble, William Hatton, K. D. Lewis, C. E. Hooker, M.D.

The Bishop in his address referred to his absence in France, spoke of some of his activities since his return, enumerated some encouraging features of the work, referring to the improvements in the chancels of Grace Church, Grand Rapids, and St. Paul's, Muskegon; projected building of new rectories; bequests of \$30,000 for the endowment fund; and the Nation-wide Campaign. He then discussed clerical salaries; recruits for the ministry; the legal status of women in Church organizations, and the proposed Executive Council. He also recommended several important books, "which aim to interpret our mission as a Church amid the confusions, the challenges, the anxieties, and the alarms of the present unhappy and distracted times", these being Dean Inge's *Outspoken Essays*, Canon Burrough's *The Valley of Decision*; Chaplain Carey's *The Kingdom that Must be Built*; and Dr. Percy Dearmer's *The Art of Worship*.

Of legislation accomplished the most important items were:

1. Enactment of a new Canon V, providing for an Executive Council of six clergymen and six laymen, on the lines of the National Council, with departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity, Service and Stewardship.

2. Adoption of the constitutional amendment passed last year providing for the election of six delegates from each parish, of whom three may be women. This legislation admitting women to the council of the Church in the diocese requires the consent of the Bishop, which he has withheld for further consideration in regard to the form of the amendment.

3. Canonical amendments were, however, enacted permitting women to be elected to vestries.

4. A proposed canon fixing a minimum salary for all diocesan clergy was declared uncanonical, but a resolution was adopted requesting the Department of Service and Stewardship of the Executive Council to consult with the vestries of parishes paying less than \$1,800, or \$1,500 and house, to married clergy, or less than \$1,200 to single

men, and endeavor to bring salaries to these sums; and the Department of Finance was authorized when necessary to assist parishes in reaching the minimum salary specified from any funds available.

4. Other resolutions required that the Executive Council confer with the other dioceses of Michigan in regard to work for faculty and students of the University of Michigan; that Congress be petitioned to protect the food of the Indians and white people of Alaska from commercial greed; and that Congress be also urged to send relief to the destitute in Europe.

After a complete report of the diocesan committee was read by Archdeacon Vercoe, Mr. Lewis B. Franklin made a helpful address on the Methods and Results of the Nation-wide Campaign. He said that while the Campaign had not nearly reached its goal it had made its value evident under every variety of condition and circumstance. He outlined the "follow up" programme and emphasized the value of personal intercourse rather than the mere distribution of literature. Given opportunity at a somewhat later hour he answered questions and threw additional light on many details.

After appropriations for secretary and pages, and a resolution of thanks, the convention voted to adjourn immediately after the service in the church. At this service the Bishop of Fond du Lac before a large congregation gave an interesting, illuminating, and inspiring account of the remarkable success of the Commission on the Conference of Faith and Order on its visit to the Greek and Serbian Churches.

WESTERN NEW YORK

BISHOP BRENT conducted evening prayer and made an address when the annual council assembled in St. James' Church, Batavia, on Tuesday, May 18th, at 1:30 p. m. Holy Communion on Tuesday morning was followed by morning prayer and address at 9 A. M. and intercessions and address at 11 A. M. At evening prayer Tuesday evening Bishop Brent delivered his annual address, and was followed by Bishop Bury, who spoke of his work during the war period and brought a beautifully expressed message of spiritual sympathy and helpfulness. Bishop Brent emphasized the two qualities of hope and confidence as those from which no Christian can ever be absolved, declaring that gloom and uncertainty contradict and smother growth, and reminding that there must be certainty of the grounds of hope and confidence to be found in the fixed purposes of God and His commission bestowed upon the Church. The Bishop voiced his approval of an Executive Council to correspond to the Executive Council of the General Church. He expressed it as his opinion that there should be an abandonment of the present archdeaconry methods and the appointment of a Suffragan Bishop as Archdeacon of the entire diocese, as position of such vital importance as to warrant the service of a life time. He recommended removal of the wardenry of the DeLancey Divinity School to Buffalo, the Board of Religious Education having approved the step and the chancellor having given his *nihil obstat*. There it will be related to the newly organized Church Extension Society and the City Mission work.

It was voted that the council create by canon a permanent Executive Council of the diocese, divided into five departments—Publicity, Finance, Education, Social Service, Church Extension.

All other recommendations by the Bishop were adopted and the canons were altered accordingly.

Mr. Shepard Kimberly was elected treasurer of the Nation-wide Campaign.

Members of the Executive Council, elected for the first diocesan year: The Rev. Messrs. J. W. D. Cooper, C. J. Davis, D. L. Ferris, W. A. R. Goodwin, D.D., C. A. Jessup, D.D., C. M. Sills, D.D., N. W. Stanton, S. Tyler, D.D., G. F. Williams; Messrs. W. A. Morgan, H. Sibley, J. M. Prophet, F. B. Baird, S. Kimberly, N. Foote, M. M. Ludlow, Jr., J. G. Buckley, E. C. Denton. The new canon provides that the Executive Council shall consist of eighteen members besides the Bishop—nine clergymen and nine laymen—and that these shall be elected at the diocesan council of 1921: three clergymen and three laymen for a term of one year, three clergymen and three laymen for a term of two years, and three clergymen and three laymen for a term of three years. At each council thereafter three clergymen and three laymen shall be elected for a term of three years, to fill the places of those whose terms expire.

Inasmuch as the Executive Council is to take over the work of several boards, the canons governing these boards were stricken out or altered. The Christmas Fund having been merged with the Church Pension Fund, there was substituted for the Christmas Fund canon, one which provides that a Christmas offering be taken in each parish and mission and be turned over to the Bishop as a discretionary fund for the relief of clergymen and their dependents.

Certain changes were ordered in the naming and numbering of the laws as set forth in the constitution and canons.

Elections:

Treasurer: W. E. Moore.

Standing Committee: The Rev. Messrs. C. A. Jessup, D.D., D. L. Ferris, C. M. Sills, D.D., P. Cushing; Messrs. A. C. Walker, S. S. Brown, M. M. Ludlow, Jr., G. Plimpton.

Deputies to the Provincial Synod: The Rev. Messrs. A. Brittain, G. S. Burrows, D.D., W. Lord, P. Cushing, P. W. Mosher, G. F. Williams; Messrs. W. Tully, J. K. Walker, J. M. Prophet, H. H. Glosser, M.D., A. B. Houghton, J. L. O'Brian.

On motion of the Chancellor the salary of the Bishop was made \$10,000, with allowance of \$2,000 for expenses.

The Bishop having made request for the assistance of a Suffragan, the council gave approval, and resolved to adjourn to meet on May 27th, at St. Paul's Church, Rochester, at 10 o'clock A. M.

MEXICO

SEVERAL unusual features marked the convocation held in Christ Church, Mexico City, on April 21st and 22nd. Every accessible congregation of the native field was fully represented, and many came as visitors from distant points, some of which had been isolated by revolution for eight or more years. These with those attending the district meeting of the Woman's Auxiliary, made the gathering the largest, probably, in the history of the native Church.

This unusual attendance was due in some degree, perhaps, to the expected presence of two visitors from the other Church, the Rev. Milo H. Gates, D.D., and the Rev. Arthur R. Gray, D.D., who reached Mexico City on April 17th. But the sudden political upheaval and consequent disruption of railway traffic necessitating their immediate departure, brought plans for their extended visit to an abrupt end. However, they were present for a few moments during the first day's sessions.

Following the opening service, at which the Bishop, assisted by the Rev. J. A. Carrior and the Rev. F. Oriuela, was the cele-

brant, and the Rev. E. Salinas the appointed preacher, Dr. Gray, through Archdeacon Salinas, presented warm greetings from the Presiding Bishop and Council, with the encouraging assurance that the mother Church is watching with prayerful interest the fortunes of her Mexican offspring. The interest in Dr. Gates' address was enhanced by its delivery in Spanish, and *a la Castellano*—the direct route to the Mexican heart.

After luncheon the convocation met for organization in the parish hall.

The Bishop's address was prefaced by a recital of many special blessings, and the offering of prayers of gratitude and consecration. Then followed a practical homily on the supreme motive and purpose that must inspire and govern the ministry of the Christian Church. Turning then to working conditions, the Bishop reviewed progress during the year, spoke of appealing opportunities confronting the mission, and dwelt on the difficult problems through the recovery of much lost territory in which are twelve or more congregations whose homes have been destroyed, churches and schools wrecked or despoiled, and strength largely scattered by years of revolution. Practically related to this, the requirement of a larger native ministry was emphasized, and the immediate necessity of increasing the roll of students for holy orders at St. Andrew's Seminary.

But the Bishop dwelt at greatest length on a larger degree of native self-support, placing with the clergy the burden of responsibility. This appeal was later responded to by the adoption of a resolution pledging the native congregations to an increase of 100% in their apportionments for the coming year.

The second day's sessions were held on the spacious and beautiful grounds of the Mary Josephine Hooker School, where additional buildings to double the capacity are just now being completed. Here the reports of special committees, with discourses on assigned subjects, filled the morning hours.

Luncheon, served under a canopied *patio* by the girls of the school, was immediately followed on the shaded lawn by a commemorative service and the planting and dedication of a cypress tree in loving memory of the late Henry Forrester, who, as "Episcopal Vicar", was for eleven years greatly revered as the representative leader of the Church's work in Mexico.

The remaining hours, until the sun touched the western mountains, were filled with discourses on woman's work, the Sunday school, etc.; and the day closed with a pageant representing the Church's Mission to the World, prepared by Miss T. T. McKnight, principal of the school, and enacted by her pupils.

voted almost entirely to discussion on the reform of ecclesiastical courts, and, in the words of the Bishop of Chelmsford's motion, the new National Assembly of the Church was asked "so to amend existing procedure that discipline may be restored and maintained with the general goodwill of the Church".

The Bishop of Winchester, in the course of the debate, reminded their lordships of the important principle involved, namely, that in spiritual matters a spiritual body can ultimately recognize no authority under God but itself. This was a principle for which the Church had always contended, and it was one that they could not but guard.

CONVOCAATION OF YORK

The Convocation of York, which also held its sessions last week, discussed, among other matters, Prayer Book Revision, and certain alterations in the translation of the Psalter were agreed to. The inclusion of All Souls' Day in the Kalendar was approved, as well as the adoption of the revised Order of Holy Communion. Thus concluded twelve years' deliberations on the subject of the Revision of the Prayer Book, and a warm tribute was accorded to Archbishop Lang for the patient consideration and clear judgment which had characterized his conduct of the debates.

ANNUAL MEETING OF S. P. C. K.

The Archbishop of Canterbury, speaking on Wednesday in this week at the annual meeting of the Society for Promoting Christian Knowledge, said he was more and more impressed by the Society's usefulness as the official publishing agency of the Church of England, and he was profoundly thankful to those in the Society who were prepared to throw their energies and skill into the work. It had done an incalculable service to those who were not learned, but who wanted to get in touch with theological things. There was no other place to go where they would get it so effectively done as with the S. P. C. K. Some of the foremost scholars in England had sacrificed their time and energy to give to the world what in the past had been closed books. So far as finances went, the Society was really in a perilous plight. He looked with amazement and envy across the Atlantic. They somehow had a genius over there for raising sums of money for charitable and religious objects which put England to shame.

Mr. C. W. Bowerman, M.P., speaking at the same meeting on the League of Nations and Christian Missions, said many people seemed to look upon the League as a kind of pious expression of hope for the future. But if he understood the real meaning of the League, it was that an impassable barrier had been set up so far as future warfare between the nations was concerned; and the Church, he thought, ought to press home the work of the men in Paris who had established the League.

SUPERFLUOUS CHURCHES

The report of the commission appointed by the Bishop of London to consider the future of certain churches within the city has just been issued, and the conclusions arrived at are much more drastic and sweeping than was generally expected. In my previous comments on this matter, I said that it had been suggested that some half-dozen churches might be demolished, but no fewer than nineteen (out of the forty-seven under the Commission's survey) are now named in the report as being superfluous.

Briefly summarized, the scheme seeks completely to recast the parochial system in the city, dividing the square mile within

REMARRIAGE AFTER DIVORCE FACES THE ENGLISH CHURCH

In National Legislation—Convocations—S. P. C. K. in Annual Meeting—Proposed Demolition of Nineteen Churches

The Living Church News Bureau }
London, April 30, 1920 }

IN the House of Lords this week, Lord Buckmaster's Matrimonial Causes Bill was considered in committee, and the Archbishop of Canterbury's attempt to prevent churches being used for the re-marriage of divorced persons was defeated by the narrow majority of one vote—51 to 50. The new clause proposed by the Primate was as follows:

"The marriage of a person whose previous marriage has been dissolved under the provisions of this act, and whose former husband or wife is still living, shall not be solemnized in any church or chapel of the Church of England."

As it stands, the bill exempts clergymen from any liability for refusing to solemnize the marriage of a divorced person whose husband or wife is still living, but they can perform or decline to perform such a ceremony as they please.

Lord Phillimore, president of the English Church Union and one of the doughtiest of Lord Buckmaster's lay antagonists, has said in an interview that opinion among Church people had hardened against divorce rather than otherwise. Discussing the question of re-marriage of divorced persons, Lord Phillimore added: "Lord Buckmaster's bill is, from the point of view of the Church of England, an improvement on the old divorce law. That law apparently made it compulsory on a clergyman to marry what is called the innocent party, and only gave him the option of refusing to marry the guilty one. Lord Buckmaster's bill gives him the option of refusal in both cases, and so far gives him freedom of conscience. It is not a question

of individual people's opinions but of positive law. The positive law of the Church of England, whether wise or unwise, whether going beyond the provisions of St. Matthew's Gospel or not, is in conformity with the law of the whole Western Church, that for no cause can marriage be dissolved so as to enable the parties to marry some one else. As the Archbishop's clause has so far not been carried, I propose, as I have given notice, to ask the House to reject the clause that would allow another clergyman to come into the church to perform the marriage where the parish clergyman has refused."

In political quarters the opinion prevails largely that the divorce bill is doomed to failure, and the opposition to it is increasing day by day. The veteran Lord Halifax, who is nearly 81, proposes, if it is at all possible, to attend the House of Lords at the third reading, and move rejection of the bill. The meeting arranged by the Marriage Defence Council next Monday promises to be a conspicuous success, and among the speakers will be Lord Selborne, Father Bernard Vaughan, the Rev. Dr. Scott Lidgett, Sir James Crichton Browne, and Mrs. Hudson Lyall.

The whole question goes to the root of the compromise between Church and State, and it becomes a matter for serious consideration whether the Church should not press for separation of the civil and religious acts of marriage. As the *Church Times* remarks: "So long as the clergy act as registrars, and are, for the purpose of marriage, state officials, so long will the Church be exposed to intolerable pressure in the direction of laxity." Against this it has been urged that such a separation of civil and religious acts would have a tendency to make the Church service appear secondary and superfluous. One thing is certain—we have not done with the divorce bill yet!

CONVOCAATION OF CANTERBURY

The concluding day of the April group of sessions of Canterbury convocation was de-

its borders into four quarters—each quarter to be one parish, with a rector and four assistants, the annual cost of the staff being £16,200. In this way it is calculated to save £24,000 per year, and by the sale of the sites of the churches assigned for demolition an estimated sum of £1,600,000 will be set free for the benefit of the Church generally, under the custodianship and management of the Central Board of Finance.

The next move rests with the Bishop. If he accepts the suggestions, the proposals for each parish will have to be embodied in a draft scheme to be examined, and decided upon, by the parishioners. Ultimately, it is to be presumed, the machinery of the National Assembly will be set in motion; but the final result may have little relation to the report as now presented.

EASTERN CHURCHMEN AT LAMBETH CONFERENCE

Relations between the Church of England and the Eastern Orthodox Churches have in late years greatly developed in sympathy and knowledge, as many recent happenings have made manifest. Though it would hardly be correct to say that the *locum tenens* of the Oecumenical Patriarchate of the Greek Orthodox Church in Constanti-

nople has been asked to take an official part in the July Lambeth Conference. A letter was sent by the Archbishop of Canterbury expressing the pleasure it would give him to receive a visit from representatives of the Holy Synod. It is true that Anglican bishops only can take part in the Conference in any official capacity; but the *locum tenens* of the Patriarchate has been kept fully informed of arrangements for the forthcoming Conference, and his attention has been specially drawn to the place taken in the agenda by the subject of Reunion.

A reply has now been received from Constantinople that the Archbishop's invitation will be gladly accepted, and that the names of the representatives will be notified shortly to his Grace. They may therefore be expected in London some time in July, being available for discussions of an informal character with members of the Conference on the relations between the Greek and English Churches. That the Lambeth Conference will gladly welcome these representatives in a complimentary way at one of its sessions is assured; a precedent exists in the Conference of 1908, when cordial reception was accorded to a leading Swedish bishop.

GEORGE PARSONS.

name "Dominion of Canada" because of the words of the psalm, "His Dominion shall be from sea to sea".

The A. F. M. and Christian Social Service

In a message to his diocese respecting the continuation work of the Anglican Forward Movement the Bishop of Ottawa writes effectively of the A. F. M. and the Prayer Life of Our People, the Religious Training of Our Children, the Realization of the Lay Priesthood, and Christian Social Service. Of this last he writes:

"The mind of the Church must not be centred on the details of our own life only. We have responsibilities towards the world at large, and the whole of the social life of which we form a part. If the Church is to be the 'Salt' and the 'Leaven' we must study carefully our duties and the opportunities of service we have toward those amongst whom we live. We are called upon to take our share in establishing our civilization upon a Christian basis. How this can best be done we must determine by conferences one with another, by discussions in clubs, and other societies, by study circles, and active organizations, for men and women in city, town, and country. We must also take our full share in all institutions and movements which exist for the greater welfare of the community and for the relief of all who are in need.

"We are awake now as never before, I hope, to the call of service. The Church is the Body of Christ, and we His members must seek to be as He was in the days of His earthly ministry. His hand was laid in blessing on all kinds of sickness and distress, His feet were ever going about doing good, His heart was full of compassion for those who are scattered and out of the way."

ROMAN CANADIANS CELEBRATE CANONIZATION OF JOAN D'ARC

With Great Enthusiasm—Forward Movement and Social Service

The Living Church News Bureau }
May 21, 1920 }

WITH our Roman brethren, especially the French Canadians, Sunday last was a gala day, their churches everywhere celebrating the Canonization of Joan d'Arc then taking place at St. Peter's, Rome. In the Basilica at Quebec, and at Notre Dame Cathedral, Montreal, as well as in every other French Canadian Church there were immense congregations which listened to panegyrics on "the Maid" with enthusiasm. In the canonization of Ste. Jeanne d'Arc French Canada saw the canonization of maidenly purity, of loyalty to the Faith, and of undying love and devotion to France. Judging by the French press, it saw also the solemn blessing of Holy Church upon the *entente cordiale* between the British Empire and the French Republic. Canada as the western home of two of Europe's greatest races has many problems to meet and possibilities of endless friction to be avoided. Mutual consideration, mutual sympathy, justice for all, will ever be great requisites of the life of the nation. Both nationalities must be ready to recognize the good points of the other and to see that each has valuable contributions to make to national development.

Reading over the story of the Maid as retold in letterpress and pictures by the leading French Canadian Catholic paper, your correspondent was struck with the effectiveness of one incident related. After the sacring of Charles at Rheims he asked the Maid what he could do for her, and at her desire he promised to grant any request she might make. She asked for the gift of the kingdom, and at her request Charles, somewhat reluctantly, had a formal deed of the kingdom of France made to Joan. She then said to the scribe: "Write now a deed of the kingdom from Joan to Jesus Christ." And then: "Write, Jesus gives the kingdom to Charles."

Surely for French-speaking Canada the story parallels that told of Canada's greatest Premier, Sir John A. Macdonald, who at the time of confederation selected the

LEVI PARSONS MORTON, AGED CHURCHMAN, DEAD IN NEW YORK

At Advanced Age of 96 Years—Close of Church Normal School

New York Office of The Living Church }
11 West 45th Street }
New York, May 24, 1920 }

AN aged and distinguished Churchman and statesman, Levi Parsons Morton, died at Ellerslie, Rhinebeck, N. Y., on Sunday, May 16th—his 96th birthday. Besides his conspicuous services to the nation as Vice-President of the United States and in other capacities, Mr. Morton will be gratefully remembered for his charming personality and his many philanthropies. His benefactions to the Cathedral of St. John the Divine were many as well as generous.

Funeral services were held on Wednesday morning in the Church of the Messiah, Bishop Burch officiating, assisted by the Dean of the Cathedral and the Rev. Francis K. Little, rector of the parish.

The choristers of the Cathedral were present to assist in the service. A large number of distinguished persons attended.

The committal service was said at the grave in the Morton plot, Rhinebeck cemetery.

CLOSE OF CHURCH NORMAL SCHOOL

The closing exercises of the New York Church Normal school were held in Synod Hall on Thursday evening, May 20th. Upwards of four hundred clergy and friends of the new enterprise were present. The Rev. Dr. Harry P. Nichols presided. Cer-

tificates of attendance were presented to 121 persons and diplomas were awarded to 69 who passed examinations in the subjects prescribed. The enrolment from the dioceses of New York, Long Island, and Newark was 360, and the faculty numbered fifteen experts in their respective subjects. The junior choristers of the Cathedral assisted in the musical programme.

The Rev. George Farrand Taylor, principal of the school, made the opening address, and reviewed the year's work and achievements. Professor Sneath of Yale made a masterly address on Religious Education, its basis, its branches, its methods, and its paramount importance.

This normal school was opened last year in the belief that "most teachers to-day want help in preparing their Sunday school lessons. The trustees are well pleased with the outcome of their pioneer work.

Plans for greater efficiency and enlarged scope at the next year's sessions are under consideration.

THE JEWISH national sin seems to have been a sort of headstrong self-will, a "stiff-necked" attitude, as Moses frequently called it, a certain inability to imagine themselves subject to the unchangeable laws of God.

How often we see it in individual lives: Every petty wrongdoer thinks he will escape the common fate of sinners. Each defalcator thinks that *he* will not be detected. Each libertine thinks *he* will not fulfill the proverb: "They that sow unto the flesh shall of the flesh reap destruction."—*Christian Herald*.

SUMMER CONFERENCES PROMISE UNPRECEDENTED ATTENDANCE

By a Boston Inference—Dedication of Memorial Chapel at Somerville—Sunday Amusements and a "Square Deal"

The Living Church News Bureau }
Boston, May 24, 1920 }

AN important meeting was held last Thursday in Boston by the committee in charge of the Conference for Church Work. Two reports made will reassure the leaders of all the Church conferences planned during the coming summer. First, that the attendance this summer will be unprecedented. If a reasonable amount of publicity is being given to the Conferences in the different sections of the country, there is no question but that the applicants for registration will be greater than can be taken care of.

The chairman of the management committee, Sturgis H. Thorndike, stated that 160 registration fees had been sent in before May 20th—twice the number of any previous year. With the interest aroused by the Nation-wide Campaign, Church conferences this summer will be pleasantly marked by the unusually large number of people who attend.

The second report of national interest was made by Bishop Perry relative to a permanent site for the Conference. Bishop Perry is looking toward the future. With the national interest in summer conferences for training and for purposeful vacations, the time is soon coming when the whole Church will have its secluded sites in the country for summer mobilization and summer training. Instead of the emphasis being on houses of rest, the emphasis will be placed on *purposeful vacations*.

For the life of me, I do not see how folks get any vacation by sitting on a country porch overlooking a green lawn and twirling their thumbs all the summer! This is the impression that I get of the rest houses that the different dioceses are now creating. I look to see the summer Church conference prove the popular and necessary solution of the increasing demand for purposeful vacations.

Reporting the plans for the School of Church Music held in connection with the Conference for Church Work, the director, Mr. Richard G. Appel, stated that a most representative number of eminent musicians of the Church had been secured for Wellesley. Some of the musicians are: Wallace Goodrich of the New England Conservatory of Music; Dr. A. T. Davison of Harvard University; Arthur Main Phelps of St. Paul's Cathedral, Boston; Raymond C. Robinson, F.A.G.O., instructor in organ and theory at Wellesley College; Charles A. Young of St. Andrew's Church, Wellesley; and Clifford Fowler Green, A.A.G.O., Fall River, Mass.

Some of the leaders already announced for the Conference for Church Work are: the Rev. James O. S. Huntington, O.H.C., chaplain; John W. Wood, missions; the Rev. George Davenport, the Seamen's Institute; Miss Eva D. Corey, The Church Service League; Miss Lucy C. Sturgis, The Church School Service League; President Bell, Personal Religion; the Rev. F. C. Lauderburn, Present-Day Problems and the Christian Religion; the Rev. F. W. Fitts, Ceremonial; Miss Margaret J. Hobart,

Church Pageantry and Drama; the Rev. Phillips E. Osgood, The Creed and Christian Convictions.

CHAPEL DEDICATED AT SOMERVILLE

A handsome chapel erected as a memorial to the late Rev. Nathan Kendrick Bishop was dedicated at Emmanuel Church, Spring Hill, Somerville, last week on the fifth anniversary of his death after thirty-eight years as rector of the church.

The service was opened by the wardens, Cutler C. Crowell and Albert M. Salsman, who presented a formal request for consecration to Bishop Babcock. The sermon



SANCTUARY, BISHOP MEMORIAL
CHAPEL, SOMERVILLE

was by the Rev. Francis E. Webster, an intimate friend of the deceased rector.

The present rector, the Rev. Dr. George B. Nicholson, assisted Bishop Babcock at the Eucharist, as deacon, and the Rev. Herbert W. Butler was subdeacon. The Bishop, clergy, and choir, in procession, visited the chapel for the formal act of dedication, and the rest of the service was held at the high altar. No less than nine of the clergy were seated in the chancel.

The chapel constructed entirely of oak is a separate structure within the church building, seating about forty, and occupying the entire west end. Walls and ceiling are of plain oak, three sides being full paneled, and the fourth filled with leaded glass casement windows, which permits opening the whole chapel into the church proper. The altar, of quartered oak, carved, is hung with a dossal and wings of rose colored velour.

The tabernacle is circular in form and richly decorated with high coloring and gold leaf. Over the altar is a painting executed and presented by Miss S. Adelaide Clarke of the parish, the central figure being a copy of one of Raphael's Madonnas, the Holy Child surrounded by a halo of almost invisible angels' heads, flanked on either side by an angel with a smoking censor.

One portion of the structure is set off as a baptistry, so that with the font in this part and the perpetually reserved sacrament, and the daily Eucharist, the memorial is a standing witness to the two greater sacraments of the church.

A "SQUARE DEAL" IN SUNDAY AMUSEMENTS

The *Transcript* last week had quite a sympathetic editorial on a sermon recently preached by a Massachusetts clergyman, as follows:

"Rev. Henry M. Ogilby, rector of the Church of the Good Shepherd at Watertown, in a sermon preached yesterday, made a plea for what may be described as a square deal in the matter of Sunday recreation. He spoke in favor of Sunday baseball of a non-professional and non-commercial character, placing emphasis on the matter of class distinction as revealed in a system which would give to some of the community certain privileges on the Lord's Day while denying to others the enjoyment of similar privileges. In his discussion of that phase of the subject, Mr. Ogilby said:

"We do not wish class legislation, and legislation that permits the owner of an automobile to drive about the countryside on Sundays and the golfer to take his sticks and amuse himself on the links, but forbids the boy to take his bat and ball to the diamond and find needed recreation in the only way that may be open to him, is class legislation and so repugnant to the spirit of liberty. As for the boys themselves, it is far better that they be engaged in wholesome sport than be compelled to hang about the street corner, bothering pedestrians and sometimes getting into trouble through the sheer need of the boy mind and body to be doing something."

"There is food for thought in this presentation of the matter. It suggests inquiry as to what will be the effect on a young man's outlook on life if, when he is filled with longing for the wholesome exercise of the ball field, he is forced to stand on a street corner and watch the endless procession of automobiles filled with Sunday pleasure seekers, or, wandering aimlessly about, he catches glimpses of golfers finding pleasure in the broad, open spaces of the links.

"Certainly it is well to consider the danger of making Sunday recreation a matter of special privilege, with a portion of the community feeling, in consequence, that they are the victims of unjust discrimination. That is not the way in which to promote respect for American institutions."

GIRLS' FRIENDLY SOCIETY

The annual "May tea" and service of the Girls' Friendly Society of the diocese was held last Monday evening in Mechanics Hall and Trinity Church, Boston. The Bishop was the preacher at the service, which is one of the notable diocesan occasions each year. Eighteen hundred girls and women filled Trinity Church, and thirty-five priests, all chaplains of G. F. S. branches, made up the choir. A missionary offering of \$1,600 was presented.

ANOTHER COMPARISON OF "REDS" AND PURITANS

Dr. Charles E. Park of the First Church in Boston, in a sermon last week, compared the "Reds" of to-day to the Puritans of three hundred years ago.

"I do not see how any honest man can deny," he said, "the obvious analogy that exists between the Separatist Puritans of three hundred years ago and the so-called 'Reds' of to-day.

"We can best understand what the Separatists suffered by thinking of them as the 'Reds' of their day and generation. They were a minority element. They were hated and feared by the authorities. They were looked upon as a dangerous poison in society which must be cut out before it

infected and destroyed the entire social structure.

"Their meetings were broken up by sudden raids. Their books were seized. They were cast into prison. Families were divided.

"In only one essential detail does the analogy break down. Whereas the so-called 'Reds' to-day are resolved to bring the whole of society to their terms and are prepared to resort to violent and destructive methods, to secure their ends, the gentle Separatist sought no such object. All he asked was to be left alone and allowed to live and worship God in his own way.

"Much as we hate the 'Reds', we cannot withhold a certain Anglo-Saxon admiration for their courage and their hardihood. Their lot is not a bed of roses. They must have utter sincerity and self-devotion. For surely no man could undergo the things they are undergoing unless he was fortified by the resources of a most admirable courage and a most uncompromising self-honesty.

"There is only one thing that we have any right to hope for or to strive to dictate to the future—and that is that whatever form our future life assumes it shall be determined by the best understanding of eternal truth and duty that man's mind is capable of framing. If our particular custom or interest which we love and want to protect measures up to their criterion, then we may be sure that no power under the

sun can permanently destroy it. In the long run nothing lives but the truth."

AT MATTAPAN

The Church of the Holy Spirit, Mattapan, held its annual parish festival yesterday. The Whitsunday observance included a procession of the organizations of the parish at 8 P. M. A prayer group of the parish has been meeting on Thursday mornings throughout this year for meditation and emphasis on the spiritual help which can be given the sick, the sorrowful, and those in trouble, says the Rev. Alan McL. Taylor, rector. He adds that "looking forward to Mr. Hickson's sojourn in Boston during the month of June, there will be a group in this church spiritually and intellectually prepared for comprehending the deep significance of this work."

RELIGIOUS EDUCATION AT WAKEFIELD

The Church School of Emmanuel Church, Wakefield, had during the past winter every teacher enrolled in a teacher training school. Its superintendent for many years, E. H. Perley, has been elected president of the Middlesex School of Religious Education. The Middlesex school the past year became the largest community school for religious instruction in New England. Mr. Perley has for the past fifteen years been lay reader for Emmanuel Church, Wakefield, and the Church of the Good Shepherd, Reading.

RALPH M. HARPER.

GLORIA DEI CELEBRATES ITS 243RD ANNIVERSARY

Will Endow Free Pews—Seamen's Church Institute Secures Site and Funds—Presbyterian Moderator Discounts Pessimism

The Living Church News Bureau }
Philadelphia, May 24, 1920 }

ON the First Sunday after Trinity, June 6th, the services at Gloria Dei (Old Swedes') Church will mark the 243rd year of the parish, and the 220th anniversary of the dedication of the present church edifice.

By resolution of the vestry, the policy will be inaugurated on this occasion of setting apart a sitting in one of the pews each anniversary, to be named in memory of some one of the pioneers of the Swedish period in the early days of the Church. To do this the offerings of the day must amount to at least \$200. This is the figure at which any sitting can be endowed at any time, as a memorial or designated gift. It is hoped that the plan will receive wide attention and encourage throughout the city and nation those who have family associations with Old Swedes' to avail themselves of the opportunity to become permanently identified with its traditions. A "Book of Memory" has been prepared in which all memorials and endowments will be carefully recorded and published in a limited edition for those particularly interested.

The name of Justus Falckner has been chosen for this year's commemoration. His relation to the Church was incidental, but of great historic import. . . . He was a member of the group of theosophists and pietists who settled on the Wissahickon and helped to give the name to that section of "Germantown". He came to this country in 1700, and soon was on very friendly terms with the Swedish pastor of Gloria

Dei, Andrew Rudman. In 1701 Falckner addressed a letter to the Lutherans in Germany in which he urged sending an organ to the Swedish Church at Wicaco, in which the Lutheran Liturgy was used, suggesting that it would be a means of holding the young people. In 1703, on the urgent presentation of Pastor Rudman of the needs of Lutheran congregations in New York, Justus Falckner offered to become their minister and presented himself for ordination at Old Swedes' Church. The ceremony took place on November 24th of that year at the hands of three pastors, the Rev. Andreas Sandel, then pastor of Gloria Dei, and Rev. Erick Biorck, of Christina (Wilmington), Andreas Rudman acting as suffragan, or vice-bishop. No bishop could be obtained, as there was none in the colonies at that time.

In view of this unique relation with the early period of Gloria Dei Church, and his interest in securing it an organ, Justus Falckner will be remembered this coming anniversary, June 6th. A pew in the church will be set aside in which the sittings will all be marked in course of time with the names of both the clergy and the laity of the early days.

The service on June 6th will include Holy Communion at 10:30 A. M., organ recital at 3:00 P. M. and evening prayer with special anniversary sermon at 4 o'clock, the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, being the preacher.

SEAMEN'S CHURCH INSTITUTE SECURES SITE AND INITIAL SUBSCRIPTIONS

By resolution of the board of managers of the Seamen's Church Institute of Philadelphia, authorization has been given to take title to the property necessary for the first unit of construction at Second and Walnut streets, Philadelphia. The larger part of this site is now occupied by the St.

Alban's Hotel. There once stood the City Tavern, a famous hostelry erected in 1770, which gave place about 1852 to the hotel, considered at that time a very large and imposing structure. With the growth of the city this hotel was taken over as an adjunct to the administration of the city government. But when the present City Hall was established the property once more became a hotel. It has catered to a low class of trade within recent years and by its removal one of the most objectionable of the present resorts for seamen will be done away with. It is said that the first masonic ceremony in Philadelphia took place on the site of the St. Alban's Hotel and in the days of its flourishing many prominent people were among its patrons.

In this property the Seamen's Church Institute obtains the ideal location for its work. A temporary mortgage secured will be reduced by increasing the founder memberships, and carrying charges have already been provided for the current year.

The first gift of \$1,000 to place a seamen's room has come in through the Tuesday Missionary Bible Class. Indicative of the wide-spread interest aroused, the ladies' guild of the Church of the Incarnation have undertaken to raise \$100 to furnish a bedroom; and the Darby branch of the Navy League has already sent in its check for a like amount. The Girls' Friendly Society will undertake to furnish a certain number of rooms.

There is no present intention to carry on an intensified campaign, but the building project will be steadily kept before all interested in seamen's work. Cordial offers of coöperation have come from many sources, one of the most pleasing of which was received from the head of the floating department of the Christian Endeavor Society of the city.

PRESBYTERIAN MODERATOR DISCOUNTS PESSIMISM

The one hundred and thirty-second annual session of the General Assembly of the Presbyterian Church opened in Philadelphia on May 20th with a devotional service conducted by the Rev. Dr. Erdman of Princeton. After the singing of Old Coronation, Dr. John Willis Baer, the moderator, delivered his address. Commenting upon the wide-spread pessimism among leaders of thought in all countries, as they behold world conditions, Dr. Baer said:

"To my listening post have come many discordant voices, making it difficult at times to hold fast to our abiding faith in God. For example, here is a pessimistic note which has been struck in a general way many times, until the echoes have reverberated throughout the whole land. It begins by insisting that 'All civilization is imperilled, and only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call civilization. It declares with positiveness that practical men with their feet planted solidly on the earth are looking into the future as into immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to a precipice.'

"From this I dissent. I decline to be classed as 'irresponsible and thoughtless', even though I do refuse to believe all civilization is hopelessly bad and beyond repair. The disgraceful stains upon our national escutcheon which have been mentioned are being gradually removed. Let me also prescribe a minor note which has been struck in England by a journalist of high professional standing, who calls our attention to innum-

erable European social, moral, and economic problems which may reach us; and then insists that "for the majority of men the practical creed of life is "every man for himself and the devil take the hindmost".

"Please get in mind that the thing I especially object to in these doleful wails is the apparent disregard of the fact that there is an antidote for all this bane. That antidote is the Christian religion. Let me here and now affirm with all my heart that the religion of the Lord Jesus Christ, when given its rightful place, will in God's own time solve all these problems."

One very important question to come before the General Assembly is the attitude the Presbyterian Church will assume toward the Interchurch World Movement. It is said that this movement has few friends in the Assembly. The Presbyterian Church is already pledged to the New Era Movement.

CHURCH TRAINING AND DEACONESS HOUSE

Miss Mary B. Powell of Trinity parish, Tacoma, Washington, was set apart as a deaconess in the chapel of the house on Ascension Day by Bishop Garland, who preached on the place and work of women in the Church. Assisting him was Dr. Robinson, acting chaplain of the house. Deaconess Powell is a graduate of the class of 1919 and has taken the recently added post-graduate third year. She will work under Bishop Page in the district of Spokane.

The Church has urgent need of trained

workers for many posts always waiting to be filled, and for which graduates of the Deaconess House are so eminently fitted.

MISCELLANEOUS ITEMS

A letter from the general secretary of the Free and Open Church Association just received says the work of changing pew-renting churches to the free sitting system is making constant progress. At a meeting held yesterday two more city churches were reported as having become "free" churches. St. James' Church, Downingtown, Pa., and Immanuel Church, New Castle, Delaware.

Bishop Rhinelander has accepted an invitation to preach in St. Paul's Cathedral, London, on the 4th of July. He had already declined an invitation to preach in Westminster Abbey and to preside at certain sessions of the Anglo-Catholic Congress. The Bishop will attend the Lambeth Conference.

There was an interesting service, on the morning of Ascension Day, in the Chapel of the Church Training and Deaconess House, for the setting apart of one of the students—Miss Mary B. Powell—as a deaconess. Bishop Garland was celebrant and preacher. At the presentation service of the United Thank Offering in the Diocesan Church, on April 29th, Miss Powell definitely offered her life for missionary service. She is expecting to go out in September to the missionary district of Spokane to work under Bishop Page.

THOMAS S. CLINE.

than 1,000 children applied but the board was not able to accommodate more than the number enrolled.

Dr. Richardson reported that the attendance compared favorably with the school attendance of the same children. The total initial enrollment was 931 and the present enrollment 787, making the decrease for the spring 144. The reasons given by those dropping out were many. Twenty-nine had moved from the school, 30 were absent on account of illness. 69 quit the course because the hour was too early, 12 because of home duties, and only 14 out of the total 900 dropped out because of indifference.

Dr. Richardson's report was supplemented by brief statements by some of the teachers, who stated that the interest shown by the children was remarkable and inspiring.

SEMINARY COMMENCEMENT

The annual commencement of the Western Theological Seminary was held on May 20th, beginning with a celebration of the Holy Communion. The Rev. Professor Mercer acted as Dean in the absence of Dr. De Witt, who was unable to attend because of illness.

The alumni association met at 11:30 A. M., with the Rev. W. C. Way, president, in the chair. The following were elected officers:

President: The Rev. K. O. Crosby (1911).
Vice-President: The Rev. J. H. Dennis (1898).

Secretary: The Rev. M. J. Van Zandt (1917).

Treasurer: The Rev. Hugh MacWhorter (1915).

A committee appointed to issue an alumni association bulletin for the seminary—of a nature and at a time to be decided later—consists of the Rev. Messrs. F. R. Gratiot, R. E. Carr, and Hugh MacWhorter. The annual dinner followed.

At evensong and commencement in the chapel at 3 o'clock, Bishop Griswold read the service, and Bishop Anderson was the preacher. Mr. Howard Henry Hassinger, a candidate from Western New York, class of 1920, received the diploma of the institution. Two members of last year's classes received the bachelor's degree, Rev. Harold R. Flower *honoris causa*, and the Rev. Edwin V. Griswold in course. Mr. Hassinger, elected a fellow of the General Theological Seminary, goes there in September. Mr. Flower, who also goes to the General Seminary in the fall to do graduate work, is at present assistant at Christ Church, Woodlawn.

NEW WORK AT THE MESSIAH

In the current number of *St. Paul's* (Kenwood) *Parish Record*, the rector, the Rev. George H. Thomas, gives an interesting statement of work at the Church of the Messiah, under supervision of St. Paul's. The church is one of the newer missions of the diocese. The property consists of two lots, on one of which now stands a one-story brick building, used for church and parish house in a rapidly growing community.

The rector of St. Paul's, in charge since the organization goes to the mission for Holy Communion once a month, for calls on the sick, and business meetings. Two payments of \$300 each have been made on the mortgage of \$2,500. The mission is under direct control of Mr. Joseph Gubbins, an ex-soldier and student at the Western Seminary. Mr. Gubbins, a real pastor, is a candidate for orders after eight years in business.

The Bishop and Council have approved an offer of the rector of St. Paul's whereby one of St. Paul's clergy shall give half time to the Church of the Messiah, which will remain a mission of the diocese, although the

EVANSTON, ILL., DEVELOPS RELIGIOUS EDUCATION PLANS

Council Offers Three Suggestions for New Year—Commencement at Western Theological Seminary— Missionary Effort

The Living Church News Bureau }
Chicago, May 24, 1920 }

FOR next year the Evanston Council of Religious Education offers three important changes in its programme for the city, which were presented and adopted at their annual meeting and banquet in the First Methodist Church on May 18th:

First, that the training school for religious and social workers be extended from 12 to 24 weeks, including such subjects in the curriculum as the board deems necessary.

Second, that the week-day religious training course be extended to the seventh and eighth grades as well as the first six grades.

And thirdly, that the school boards be requested to include the course in religious education in their regular curriculum and set aside a time during the regular school hours when this course can be given.

"Aside from the practical question of convenience," said Dr. George Craig Stewart, rector of St. Luke's and chairman of the committee on next year's programme, anent the third proposition, "we want to bring home to the boards of education and the community our deep conviction that religious training is not something which must be tacked on to our educational system but is an integral part of it.

"We must recapture God for our generation. Here are our children being carefully trained in mind and body. Sports and exercises assure them a sound physical equipment and our schools and colleges sharpen their wits. But from the greatest fact in

all history, the greatest education of all, that of God and religious experience, we are carefully excluding them. With the exception of a desultory training in the Sunday school and, I am sorry to say, an even more desultory training in the home, the coming generation has nothing of the fundamentals of religion.

"Actual examinations held of students in the public and high schools and even the colleges show that the youth to-day is lamentably ignorant of the fundamentals of religious history. Of the historical background of our religion they have but smatterings and as for God, religion, and heavenly things—they have no idea of them.

"For that reason I am immeasurably pleased with the growth and success of our religious training plan in Evanston. It is getting down to fundamentals."

The financial situation called for the deepest thought. Not only does it include the problem of raising a budget of \$15,000 to \$20,000 for next year's expenses, but there yet remains a deficit from this year. The matter was referred to the executive board and financial committee, asking them to bring to the board a definite and complete financial programme.

Dr. Norman E. Richardson, chairman of the board gave a report bristling with facts. Of the training school for religious and social workers he gave the following report: Number of classes, 11; number of instructors, 9; actual (paid) enrollment, 275; average attendance, considerably over 275; number receiving credit for the course, 78. In the credit for attendance by churches, the First Methodist Church stands first.

Of week-day religious training he reported: Number of classes, 32; number of teachers, 32; total enrollment, 943, 688 in district 75, and 255 in district 76. More

new association with St. Paul's will strengthen the at present very friendly relations between one of the oldest and one of the youngest congregations of the diocese.

AT MOMENCE

Bishop Anderson visited the parish of the Good Shepherd, Momence, recently for a service of dedication. Important improvements have changed the entire appearance of the building. The outside has been covered with Kellastone, the interior entirely re-decorated, a new system of lights added, the roof shingled with fire-proof material, and a pipe organ, the only one in this city, installed, altogether making the building one of the most attractive among the smaller churches of the diocese. The cost of the improvements, approximating \$7,000, was raised during a drive on a recent Sunday afternoon. At the same time, the congregation voted its rector another increase in stipend.

Since completion of these improvements several memorials have been received: A window in memory of Mr. George Searls, a faithful vestryman; a processional cross in memory of an infant son of Mr. Walter Brown; and sixty new hymnals with music in memory of Hazel Beyerlein, a member of the choir. In addition, the parish received a few days ago a legacy of \$6,000 from Mrs. C. A. Wikstrom, for nearly fifty years an exemplary Churchwoman. The rector, the Rev. R. F. Keicher, begins the eighth year of service in this parish under most favorable conditions.

CHAPLAINS AT REPUBLICAN CONVENTION

Bishop Woodcock of Kentucky and the Rev. Gardiner A. MacWhorter, priest in charge of the Church of St. Lawrence at Libertyville, are among the six chaplains so far appointed for the republican national convention, which is to meet at the Coliseum in Chicago next month. The chaplains are entitled to a seat on the platform during the convention, a set of tickets, and a badge.

A CHOIR INVITATION

North Ashland boulevard between Estes and Kenilworth avenues, in Rogers Park, presents an interesting scene on Sunday afternoons during the twenty minutes preceding 5 o'clock. The vested choir of St. Paul's-by-the-Lake stands grouped on the church steps and sings out to all the neighborhood many of the stirring hymns of the Church. Automobiles and pedestrians stop and remain as hymn follows hymn. At 5 o'clock the rector, the Rev. H. N. Hyde, gives an invitation to those who have gathered about, and, singing again, the choir marches into the church for evensong, followed by some of its new hearers.

DAUGHTERS OF THE KING

The Daughters of the King held their spring meeting at St. Ann's Church on May 19th, beginning with intercessions and address by the Rev. T. M. Baxter, priest in charge of St. Ann's. There was a business meeting at 5 o'clock, with a conference on City Missions. Evening prayer was said at 7:30 with an address by the Rev. C. M. Andrews, priest of St. Timothy's, where aggressive social service work is being done. The diocesan president of the D. O. K. is Mrs. Edward F. Kenyon; the secretary, Mrs. Laura C. O'Sullivan. H. B. GWYN.

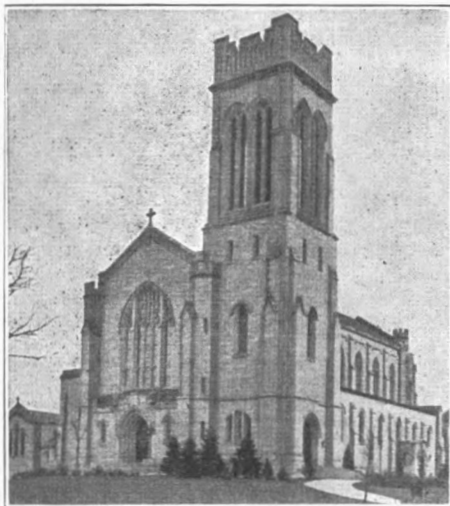
GRAFTON HALL

COMMENCEMENT at Grafton Hall, Fond du Lac, occurs on June 16th, beginning with a corporate Communion at 7 A. M. At 10 A. M. commencement exercises take place in Study Hall, and the commencement dance in the evening will end the programme. The usual exercises will take place on the preceding three days, viz: June 12th,

alumni banquet, followed by students' recital; June 13th, commencement service at the Cathedral; June 14th, meeting of patronesses, and at 8 P. M., the annual garden party, when *As You Like It* will be presented by the students. In the afternoon the class day exercises will be given.

CONSECRATION OF ST. MARK'S CHURCH, MINNEAPOLIS

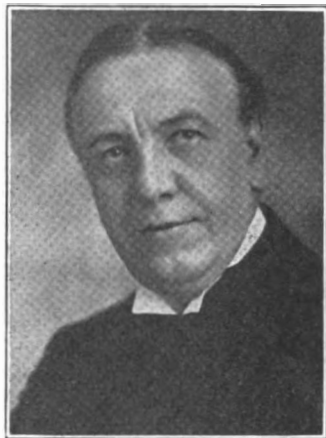
ASCENSION DAY was made more notable in Minneapolis by the consecration of the magnificent edifice of St. Mark's Church (Rev. James E. Freeman, D.D., rector). The building, one of the finest church edifices in



ST. MARK'S CHURCH, MINNEAPOLIS, MINN.

this country, was erected some ten years ago, the expense being derived in large part from the sale of a previous property of the parish, but also involving a debt of about \$86,000 upon the church, with rectory and other buildings. This large amount has been gradually paid since that time, leaving the Church ready for consecration.

The service was conducted by the Bishop of the diocese. Some forty of the diocesan clergy were present, and many representa-



REV. JAMES E. FREEMAN, D.D.

tives from other parishes were in the congregation. A considerable portion of the sermon preached by the rector is printed on another page. In the evening a civic banquet was held at which Mr. C. M. Harrington, the senior warden, presided and gave an address, telling the story of the erection of the present church building and the process by which its obligations had been met. Bishop McElwain brought the greetings of the diocese and several other speakers felicitously told of the commanding influence that St. Mark's Church exhibits in the city and the diocese.

The history of St. Mark's goes back to

1868, when the first steps were taken to organize the parish as an offshoot of Gethsemane Church. There have been ten rectors, notable among whom were the Rev. Elisha S. Thomas, D.D., afterward Bishop of Kansas, the Rev. Thomas B. Wells, D.D., the Rev. Harry P. Nichols, D.D., the Rev. T. B. MacLean, LL.D., and the late Bishop Edsall. The church contains a large number of elaborate memorials, including the handsome reredos and altar given in memory of the late Henry P. Welles, by his widow, and several very elaborate windows.

CITY AUTOMOBILES IN THE COUNTRY

SUNDAY AUTOMOBILISTS who do not regard the obligations of the day should none the less have consideration for the religious scruples of others, and not thrust their presence where it will compel their surprised hosts to neglect Church and duty. Accordingly, when the Southern archdeaconry of Washington met the other day it passed resolutions inspired by this growing abuse and directed that a letter substantially as follows be sent out to the clergy and otherwise given publicity:

"We beg leave to call your attention to a serious and growing evil which is becoming a menace to the very existence of the rural Church.

"During the past few years there has been a steadily increasing tendency on the part of city car owners to use the Lord's Day for motor trips into the country. For those who first perform their religious duties and seek only an escape from city conditions by a few hours in the country, we offer no criticism. But with alarming frequency an increasing number of these excursionists not only omit all religious duties themselves but descend *en masse*, often unannounced and uninvited, upon the homes of friends or relatives in the country just about the hour of church service, putting these friends or relatives to the unpleasant choice of being either negligent to their God or rude to their guests.

"The people of ——— have the instinct of hospitality so deeply inborn that it is with the utmost difficulty that they can bring themselves to the slightest neglect of any detail of hospitality. But they also love their Church, and attendance upon its service is not only a sacred obligation but a pleasure. They resent therefore the necessity of choosing between duties and pleasures.

"If these city visitors realized the genuine embarrassment they occasion their hosts by ill-timed visits, they would, we are confident, be more thoughtful.

"Two conditions which are apt to escape the average city person's attention should be brought to their notice. First, there is the practical impossibility in most homes of getting servants, especially on Sunday. This makes it necessary in most cases for the whole family to stay at home when Sunday guests arrive.

"Secondly, it should be remembered that in the rural Church the summer is the season for harvest. It is then that it must do its teaching and maintain its life. What is not done then remains undone largely because winter conditions make a regular Church life impossible. If therefore the lean months of winter are protracted into leaner months in summer, made lean by the invasion of city motorists into the homes of country Church people, it becomes well nigh impossible to do any Church work at all. This is one reason why country churches are being closed by the hundreds throughout the nation to-day and if religion is

taken out of the country, then God help us all!

"We commend this to your earnest consideration."

CONSECRATION OF CHRIST CHURCH, EAU CLAIRE, WIS.

SUNDAY, May 16th, was counted the fiftieth anniversary of Christ Church, Eau Claire, Wis. (Rev. Frank E. Wilson, rector), and on the morning of that day the church building was consecrated, Bishop Webb officiating, and Archdeacon Hood acting as chaplain. The instrument of donation was presented by the senior warden, Mr. William Lockwood. The epistoler was the Rev. A. H. Lord, the rector was the gospeller. The Rev. A. H. Lord read the sentence of con-



CHRIST CHURCH AND PARISH HOUSE, EAU CLAIRE, WIS.

secration. The rector was the preacher. In the evening Bishop Webb confirmed a class.

Christ Church last December raised its full quota for the Nation-wide Campaign (\$6,835 a year for three years), and greatly increased its current income—more than 100%). The rectory has been renovated from top to bottom, the parish house re-decorated, and the parish offices newly equipped. The choir, increased in number, has presented two oratorios besides its regular work. Several new organizations have become active. The organization which canvassed the parish for funds last fall canvassed it again this spring in a friendly call with no request for funds but carrying a printed statement of the year's accomplishment and an invitation to the service of consecration.

SUMMER SCHOOL OF CHURCH MUSIC

THE SUMMER SCHOOL of Church Music, formerly at Cambridge, will hold its sixth annual session at Wellesley College, Wellesley, Mass., from June 21st to July 1st. The school will be under direction of Mr. Richard G. Appel (15 Hilliard street, Cambridge, Mass., to whom application for information, etc., should be made), and the Rev. Charles W. Douglas, Mus.Doc., of New York.

The subjects to be considered are: Music of the New Hymnal, Choral Interpretation, Organ accompaniment, Improvisation, History of Church Music, Plainsong, Boy-Choir Training, etc., and among the instructors will be Messrs. Wallace Goodrich (New England Conservatory of Music), Dr. A. T. Davison (Harvard), Arthur M. Phelps (St. Paul's Cathedral, Boston), Raymond C. Robinson, F.A.G.O. (Wellesley College), Charles A. Young (St. Andrew's Church, Wellesley) and Clifford F. Green, A.A.G.O., Fall River, Mass. The registration fee is \$5.00.

CONFERENCE WITH EASTERN ORTHODOX

THE COMMISSION appointed by the General Convention in 1913 to confer with the authorities of the Eastern Orthodox and Old Catholic Churches has been active ever since, both in this country and Europe.

The last report presented to General Convention showed many conferences and much progress, especially during the visits of Metropolitan Meletios, Metropolitan Platon, the deputation of the Ethiopian Church, and with Bishop Hodur and his Polish Old Catholics, and with Bishop Alexander Rodostolou.

At the last meeting, held at the Church Missions House, it was voted unanimously that the chairman and deputation appointed by him should proceed to Europe for further

conferences, if possible, before the Lambeth Conference.

At the earnest request of Bishop Herzog, and the authorities at Belgrade, Athens, and in Czecho-Slovakia, the chairman of the Commission, accompanied by a deputation, plans to attend the Synod of the Old Catholics at Berne and then proceed to Belgrade and Athens.

During the past few days word has come from the Greek Minister of Foreign Affairs, Metropolitan Meletios, and the American Ambassador, Georges Roussos, to hasten their coming.

Bishop Darlington and others of his deputation sailed on May 22nd on the *Mauritania*.

NEW RECTOR FOR CALVARY CHURCH, MEMPHIS

CALVARY CHURCH, Memphis, Tenn., whose late rector, the Rev. W. D. Buckner, LL.D., passed away last February, has called as his successor the Rev. Charles F. Blaisdell, rector for the last three or four years at St. John's Church, Helena, Arkansas. Mr. Blaisdell has accepted, resigned his present cure, and will enter upon his work in Memphis about June 15th.

After study at the University of Cincinnati (1894), the State University of Missouri (1899), and the General Theological Seminary (1902), Mr. Blaisdell was made deacon in the latter year and priest in 1903 by Bishop Tuttle. In the two years preceding his ordination he had charge of a German congregation in connection with St. Bartholomew's parish, New York City. From his ordination until 1909 he had charge of the Church of the Holy Comforter, in St. Louis. In the latter year he was for a time rector of Trinity Church, Redlands, California, but almost immediately came back toward the East, to St. Philip's

Church, St. Louis, and then to his parish in Helena, which he found heavily in debt. The offering of last Easter, however, was generous enough to clear away all indebtedness, and St. John's Church was consecrated on the Sunday after Ascension.

When Dr. Buckner died, his parish took largely into its own hands the matter of provision for his widow, giving her a check for \$20,000, and also providing for the education of his two children and a nephew who is preparing for the ministry.

SUMMER SCHOOL FOR SERVICE MEN

THE SUMMER SCHOOL for men whose preparation for holy orders was interrupted by the war will again be held this summer at the Berkeley Divinity School, Middletown, Conn. Its session will consist of two terms of some four weeks each, from July 1st to August 2nd, and from August 4th to September 3rd. Board and lodging will be provided free for students who were in war service, and an allowance will be granted toward their traveling and other expenses. Other students admitted will be expected to meet their own expenses. The faculty will consist of professors from the General Theological Seminary, from Cambridge, Berkeley, Philadelphia, Theological School of the Pacific, Seabury Divinity School, and Virginia Theological Seminary. Further information will be supplied by the registrar, the Rev. Charles B. Hedrick of the Berkeley Divinity School.

BEQUEST

ST. JOHN'S CHURCH, Rockville, Conn. (Rev. Edward T. Matheson, rector), receives a trust fund of \$5,000 from the will of Mrs. Elsie Sykes Phelps, in memory of her mother. The income will go to the vestry for maintenance of the church.

MEMORIALS AND GIFTS

TWO BRASS VASES were placed on the altar of Christ Church, Guilford, N. Y., the gift of Mrs. W. W. Nash and Mrs. Day in memory of their parents, Mr. and Mrs. George Bradbury.

ST. STEPHEN'S MISSION, Romulus, N. Y., has received recently from an anonymous giver a pair of three-branched candlesticks, and also a fair linen cloth from St. Mary's Church, Brooklyn.

THE PERMANENT ENDOWMENT FUND of Christ Church, Rochester, N. Y., has been increased by two \$1,000 gifts. One was presented by the friends of Miss Belle Winn to carry out her last wishes. The other was from Mrs. George Sabey as a memorial to Mr. Sabey.

ST. MARK'S CHURCH, Troy, Alabama (Rev. V. G. Lowery, priest in charge), has received a silver Communion service from Mrs. Katherine McCall, in memory of her son, Lieut. Frank Ravenscroft McCall, who died in France. Lieut. McCall had served as superintendent of the Sunday school, lay reader, and treasurer of the church.

IN ST. PETER'S CHURCH, Delaware, Ohio (Rev. Cleon E. Bigler, rector), a baptismal font, made by Gorham and given by the children of Mr. and Mrs. Cyrus H. Platt, was blessed and dedicated on the Sunday after Ascension. It bears the inscription:

"In memory of
CYRUS AND JEANETTE HULMES PLATT,
members of this parish, 1848 to 1899."

ALABAMA

CHARLES M. BECKWITE, D.D., Bishop

Convocation of Montgomery

THE CONVOCATION OF MONTGOMERY met on April 15th. The Dean stated the purpose of the meeting and the basis on which he was anxious to see the convocation organized, with both clergy and laity. A plea was made for a marked differentiation between convocation and the annual council. The latter is crowded with legislation, while convocational meetings should develop a "get-together" spirit.

Following the Dean's address, which announced an afternoon programme, there were short talks by Gov. Henderson and Mr. Frank Stollenwerk, touching on the part the laymen must take. After lunch the convocation met in the rectory. The Rev. Mr. McDowell told of convocational meetings in Virginia. After this the Dean took up the matters submitted in the morning, with the following results: Increasing the number of lay readers was to be handled by establishing a Lay Readers' League at the next meeting, hoping that a large enough number of laymen will be present to develop the proposition. Also, in the time intervening the Rev. Stewart McQueen and Mr. Frank Stollenwerk were appointed a committee to meet the laymen of Montgomery. It was agreed by the clergy present to exchange with missionaries on the Fifth Sundays, or some other suitable and convenient Sunday—four exchanges during the year, to be arranged by the Dean of convocation. The clergy also agreed to hold two missions of one week duration each, during the year, to be arranged by the Dean. The Rev. W. G. McDowell and Dr. Wooten were elected a publicity committee and a resolution was passed calling for a "convocational letter" to all Church families. The Rev. W. G. McDowell was unanimously elected secretary and treasurer of the convocation.

Convocation accepted the invitation to meet in Opelika on the second Wednesday and Thursday in October. At 7:30 a short opening service was followed by addresses, by the Rev. Stewart McQueen on Diocesan Mission Funds and the Nation-wide Campaign in the diocese, and by the Rev. Peerce N. McDonald on changes effected by General Convention in the Church Missions House. The Rev. W. G. McDowell made an address on Woman's Work in the Church.

CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop
EDWARD L. PARSONS, D.D., Bp. Coadj.

Convocation of San Jose

THE CONVOCATION of San Jose, meeting at St. Stephen's Church, San Luis Obispo (Rev. Edward J. Hoering, rector), on April 20th and 21st discussed practical application of the Christian Healing Mission to parish life, and the establishment of chapters of the new Young People's Fellowship. Bishop Coadjutor Parsons addressed the first evening mass meeting, explaining principles underlying Mr. Hickson's work in healing missions, and the Rev. H. E. Montgomery dealt with its application to average parishes through prayer circles and intercession services. Owing to the interest aroused a special service of intercession followed on the next day. The Rev. H. St. G. Buttrum spoke on the Young People's Fellowship, which has about ten chapters at present in the diocese and in which the young people are enthusiastically working out their problems. The Rev. W. A. Brewer was reappointed Dean and the Rev. W. A. MacClean was elected secretary.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Convocation of Fifth District—Clericus of Utica and Syracuse—Degrees—Convocation—The Genesis of a Church

THE FIFTH DISTRICT convocation met in St. Matthew's Church, Moravia (Rev. W. S. Stevens, rector), on May 10th and 11th. The Rev. John B. Arthur preached Monday night and at a corporate Communion on Tuesday morning Bishop Fiske gave a meditation for the clergy. He also presided over the business meeting, when reports were heard and there was a discussion of the proposed canon to create a Bishop and Council for the diocese. The Rev. Edwin G. White read a paper on The Christology of St. Paul. At 10:30 Bishop Fiske celebrated at a service for the Woman's Auxiliary.

AT THE May meeting of the Utica clericus, the Rev. A. C. Clarke read a paper on Prayer in Christ's Name. Officers elected for the next year: President, the Rev. Lloyd R. Benson; vice-president, the Rev. R. J. Parker; secretary-treasurer, the Rev. S. R. MacEwan.

A MISSION SERVICE and day of devotion were conducted in St. George's Church, Utica (Rev. Jesse Higgins, rector), by the Rev. W. H. Mayo, O.H.C., on May 17th and 18th.

EFFECTIVE PUBLICITY was given in the advertisement of services in St. Peter's Church, Bainbridge (Rev. J. deL. Scovil, rector), at the Bishop's recent visitation. A large display advertisement announced the visit of the Bishop to administer the laying on of hands after apostolic custom and example, giving the Scriptural references.

AT AUBURN THEOLOGICAL SEMINARY on May 6th the bachelor's degree in divinity was conferred upon the Rev. Edwin G. White, the Rev. Ralph Bray, the Rev. F. S. Eastman, and the Rev. F. W. Dickinson. The Auburn Seminary, a Presbyterian institution, offered certain special courses which these men completed in the midst of parochial work.

THE CONVOCATION of the first district held in Trinity Church, Lowville (Rev. A. W. Ebersole, rector), on May 4th and 5th was largely attended by clergy and laity. The special features were a sermon by Bishop Fiske, discussion of the proposed canon, presented by the Rev. F. C. Smith, creating a Bishop and Council for the diocese, and an ordination to the priesthood. Reports showed the district in better condition, financially and spiritually, than for a long time. The church was packed Tuesday evening, when Bishop Fiske preached, and on Wednesday for the ordination of the Rev. D. C. Stuart. In the afternoon the Woman's Auxiliary of the district held a successful meeting.

DR. FLICK of Syracuse University spoke to the Syracuse Clericus on The Things That Interest Me in the World To-day. The speaker stated that the two greatest forces in the world to-day are Nationalism and Internationalism. He said that the ethics of a group are always higher than those of any intergroup, and that fighting is the means of obtaining international justice until we get international machinery. For that reason he favored a League of Nations. An interesting discussion followed.

A COPYRIGHT article by Dr. Frank Crane in the daily papers, Shall Methodism be a Church or a Society? is apparently syndicated propaganda, but certain interesting questions are suggested. Dr. Crane calls attention to the approaching quadrennial

meeting and the probable attempt to revise the discipline against certain amusements. "It is to be hoped that this conference will remove the obnoxious paragraph, and for this reason: The organization, if it calls itself a Church, ought to be a Church, not a society. A Church ought to be universal in its scope; a society may be limited. This prohibition might have been useful so long as the organization was merely an order, or a brotherhood, a group inside of the Church, which is exactly what Methodism originally was, a society of certain members of the established Church of England." Query: How does a society become a Church? Is a society's secession from the mother Church a sufficient procedure?

THE WOMAN'S AUXILIARY of the fourth district met in Syracuse on the afternoon of Ascension Day. The diocesan president spoke of changes in the administration of women's work, and the district officers were reelected.

THE WOMAN'S AUXILIARY of Emmanuel Church, Elmira (Rev. L. E. Ward, rector), recently sent three dozen knives, forks, and spoons, to the Valle Crucis School in North Carolina, a barrel of new clothing also being sent by the Juniors. The Auxiliary branches, newly organized, are enthusiastically entering into missionary work.

THE ANNUAL SERVICE of the Wallcourt School will be held in St. Paul's Church, Aurora, on the last Sunday in May, the rector, the Rev. E. G. White, preaching.

THE WOMAN'S AUXILIARY of Zion Church, Rome (Rev. E. S. Pearce, rector), have pledged \$150 for missions, \$25 more than in any previous year, and the Little Helpers have given \$40. A scholarship at the Geneva Summer School has been voted to the president of the Auxiliary.

TWENTY BOYS of the Boy Scout Troop of Emmanuel Church, Elmira, are planning a summer camp in charge of the assistant scout master.

A SECOND VISIT to complete parochial missions at East Syracuse and Warners (Rev. Ray Wooton, priest in charge), was recently made by the Rev. F. S. Eastman, of Carthage. He laid emphasis upon Bible reading and Church teaching, and addressed in various places a thousand school children; two thousand religious pictures, many Bibles, and books of devotion were sold.

SERVICES AT CALVARY CHURCH, King Ferry, were resumed on May 2nd for the summer, the Rev. E. G. White officiating.

THE REV. DR. WILLIAM S. BEAUCHAMP of Syracuse delivered an address on May 8th at a conference of chiefs, braves, and women of the Onondaga Indians at the council house on the reservation, his subject being Conferences of Other Days, in which he reviewed the conferences between whites and Indians of the past 200 years. A state organization is being formed to "secure justice for the Iroquois and opportunity for their children".

TWENTY PERSONS were admitted to the Girls' Friendly Society of St. Stephen's Church, New Hartford (Rev. M. B. Bennett, rector) on March 29th.

THE DIOCESAN BOARD of Religious Education will award two full scholarships at the Geneva Conference to persons who take the course in Religious Education.

WHEN THE Church of the Good Shepherd, Onondaga Indian Reservation, was reopened May 2nd for regular service (Rev. Theodore Haydn, rector of Calvary Church, Syracuse, officiating), the leader of the Indian meetings appeared with his cornet and gave ma-

terial assistance in the music. At the same time one of the Indians inquired if prayers would be offered for the crops, as it was a former custom to "beat the bounds", after the English fashion, on Rogation Days. This being impracticable, on Rogation Sunday prayers were offered at the corner of the council house for the fields of the Reservation, the Indian choir singing a processional from the church to this place.

TRINITY HOUSE, Watertown, will be closed from June 1st to September 15th while repairs are made and the building is redecorated. During this period Trinity Camp will be open at Pt. Salubrious, Lake Ontario, and four "gym" classes will be held there. The camp accommodating thirty-six at a time will receive by turns the boys and girls of the various organizations. All camp sports, suitably supervised, will be on the programme.

THE CHANCEL of St. Paul's Church, Aurora, has been extended to the north side, and extra choir stalls for twenty-four choristers have been added.

COLORADO

IRVING P. JOHNSON, D.D., Bishop

A Conference

ON ASCENSION DAY the Bishop had a conference with the clergy at Ascension Church, Denver (Rev. Henry S. Foster, rector). The Holy Eucharist was celebrated and the clergy had breakfast in the new parish house. Mr. Winne of the Lay Service League addressed the clergy on the work of organizing this League in every parish and mission; and the Bishop on various matters, the most interesting being the proposed plan for two bishops suffragan.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Lambeth Conference

BISHOP WELLER sailed for England on May 22nd. He has been invited to preach at Oxford University, and will also attend the Lambeth Conference and, as the only representative among the American Bishops of the Anglican and Eastern Church Union, he will attend the preliminary World Conference on Faith and Order.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Sunday School Offerings—Girls' Friendly Society—Nation-wide Campaign—Bishop Bury

AT THE service for presentation of Sunday school missionary offerings, recently held at St. Ann's Church, Brooklyn, St. Paul's Sunday school, Flatbush, received the banner for the largest total, while St. Mark's Islip, received two, one for the largest per capita offering (\$3.59), and one for the largest percentage of increase (464%, from \$113.75 last year to \$528.75 this year). Since this service was instituted the missionary offerings of the schools in the diocese have increased from \$1,776.04 in 1917 to \$5,320.03 in 1920. It is held under auspices of the diocesan Board of Religious Education.

THE ANNUAL members' service of the Girls' Friendly Society in the diocese was held Sunday, April 18th, at Grace Church, Brooklyn (Rev. C. F. J. Wrigley, D.D., rector), with four hundred and forty-eight members present, representing seventeen branches. The service was conducted by Bishop Burgess and Bishop Gaylor preached.

THE REPORT of the diocesan committee on the Nation-wide Campaign shows between \$60,000 and \$70,000 received in cash and indications that Long Island will double or triple anything it has done heretofore in support of missionary and charitable work. The committee offers a canon creating a diocesan Council, but will not press its passage this year.

THE PROPERTY adjoining St. Barnabas' Mission, East New York, acquired last fall for the missionary's residence, has been improved and repaired, and is now occupied by the Rev. Charles G. Howell and his family.

BISHOP BURY was the speaker at a recent meeting held under the auspices of the Woman's Community League and the men's club of St. Bartholomew's Church, Brooklyn, and also preached at a Sunday evening service.

THE LITTLE HELPERS in the diocese held their annual service on May 1st at St. Matthew's, Brooklyn. Dr. Norris, the rector, conducted the service and made an address and Miss Florence Kuhlke talked on the exhibit shown in the parish house. The children made their offering and were each presented with the blue star and a daffodil.

AT ST. ANN'S CHURCH, Brooklyn (Rev. G. Ashton Oldham, rector), nearly five thousand persons crowded in on the two mornings of Mr. Hickson's mission. Pouring rain on both days fell on hundreds of people waiting their turn. Five policemen were needed to prevent crowds obstructing traffic, and yet inside the building there was no crowding and no excitement. The clergy of many parishes attended and on the second day Bishop Osborne gave the blessing of the Church. The rector announced that Christian healing services would be begun in St. Ann's the following week.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Aid for the Girls' Friendly Society


THE TWENTY-FIFTH ANNIVERSARY of the founding of Holiday House has been marked by three unusual gifts to the Detroit society. A gift of \$5,000 is from Mr. McKibbin, now of Boston, in memory of his wife. With this the balance of the mortgage has been paid, leaving this magnificent estate of one hundred acres on the shores of Pine Lake, unencumbered in the hands of the society. To Mrs. Addlington Newman the society owes the rebuilding of Rest Cottage, destroyed by fire a year ago last Christmas, now again ready for occupation. The late Miss Elizabeth Kirby left a legacy of \$20,000, insuring to the society the means for increased and extended usefulness. The progress of the society is shown by the opening, since last year's convention, of the Girls' Friendly Lodge at 65 Forest avenue, East, Detroit, of a special committee and most capable resident manager, affording board and lodging for twenty-four girls and about a dozen more for the evening meal. Run on a self-supporting basis, it has a constant waiting list, testifying to the need and the opportunity.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Convocation of La Crosse

THE CONVOCATION of La Crosse met in Christ Church, Eau Claire (Rev. Frank E. Wilson, rector), on May 18th and 19th. There was an informal reception for the clergy and the men of the parish on the pre-



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ceding evening. The business session, with reports of clergy and Archdeacon, was held Tuesday after morning prayer and Holy Communion. In the afternoon after a brief discussion of reports there was a conference on Religious Education led by the Rev. Frank E. Wilson, and a conference on Social Service in the Parish led by the Rev. W. E. Johnson. Evening prayer was followed by a dinner given by the men's club of the parish. On Wednesday, after morning prayer and Holy Communion, the Healing Mission was presented by the Rev. T. C. Eglin, the Nation-wide Campaign by the Rev. F. P. O. Reed, Publicity by the Rev. Frank E. Wilson, and Business Methods by Archdeacon Hood. At 11:30 there was a round table conference on Post-War Conditions. In the afternoon a conference on Women's Work, led by representatives of the diocesan societies for women's work, was followed by a closing business session at which the Bishop opened the question box and spoke *ad clerum*. Evening prayer was said at 5 o'clock, and the Bishop gave his blessing.

NEBRASKA

ERNEST V. SEATLER, D.D., Bishop

Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW has sent a field secretary to train groups of men and boys in practical Church work. He has visited the following parishes in Nebraska and Eastern Iowa: St. Philip's, St. Andrew's, Good Shepherd, Omaha; Trinity, Norfolk; Holy Trinity and the University, Lincoln; Christ, Beatrice; St. Luke's, Wymore, Nebraska; St. Thomas' and St. Paul's, Sioux City, Iowa.

OREGON

WALTER T. SUMNER, D.D., Bishop

Brotherhood of St. Andrew—Religious Education—Colored Mission Increases Pledges

MR. WALTER MCPHERSON, one of the field secretaries of the Brotherhood of St. Andrew, addressed a group of men at St. David's parish house, Portland, on May 8th. After supper a committee was formed to make plans to cover the diocese with new chapters. On Sunday morning Mr. McPherson addressed the older boys at St. David's Church School. He also spoke at St. Michael and All Angels' Church, and in the evening at Trinity. Monday was devoted to St. Stephen's Pro-Cathedral, and on Tuesday Oregon City was visited.

ST. DAVID'S PARISH, Portland, has two branch Church schools in the crowded, churchless suburbs of Montavilla and Mt. Tabor.

THE LITTLE colored mission of St. Philip's, Portland, has increased by more than fourteen per cent. its quota to the Nation-wide Campaign fund and in the Lenten mite boxes the per capita is highest in the diocese. St. Philip's hopes soon to have a permanent church building and a resident priest.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Clerical Union—Institution Service

THE CLERICAL UNION met on May 17th at St. James' Memorial Church, Homewood, Pittsburgh, beginning with a service. In the afternoon a paper was presented on City Missions by the Rev. M. S. Kanaga, newly appointed Archdeacon, whose reading was followed by general discussion. A movement is on foot to inaugurate such a work in Pittsburgh.

THE REV. FRANCIS H. STEPHENSON, late of Lyndonville, Vermont, was instituted into the rectorship of Trinity Church, Washington, Pa., on May 19th, by the Bishop, who also preached. An interesting feature of the occasion was the presentation to the Rev. Dr. McCandless, by the congregation, of a gold watch, in appreciation of his services during the interval before the coming of the new incumbent.

RHODE ISLAND

JAMES DEWOLF PERRY, JR., D.D., Bishop

A Great Confirmation Class

WHEN BISHOP PERRY visited St. Luke's Church, Pawtucket (Rev. Arthur J. Watson, rector), on May 16th, he confirmed a class of 105, of whom 82 were adults, and more than half males, including eight service men; making a total of 216 confirmed in the parish within a year. It was a record for the Bishop as well as for the parish. This parish is now giving for missions alone as much as it raised for all purposes two years ago, and its "Sunday night problem" is to accommodate the congregations that appear.

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

St. Timothy's Parish House, Columbia—Growth at Greenville

ST. TIMOTHY'S parish house, Columbia, in the midst of the congested Logan school district, is fast becoming a community centre for that part, with Sunday school classes, courses in domestic science, Scout work for boys and girls, men's and women's recreational and instructive sessions, and all activities of a social service parish.

CHRIST CHURCH, Greenville (Rev. Frank A. Juhan, rector), has had 178 acquisitions by confirmation and transfer since Easter of 1919. Nation-wide Campaign returns show that this old parish led the diocese in

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amounts raised for parish and general purposes, with \$17,000 for the parish budget and slightly more than \$12,500 for general purposes—more than \$1,000 in excess of its quota. In addition, \$10,000 was raised for Sewanee, this being the largest amount raised by any parish in the diocese. Enrollment in the Church school has doubled during the past year, and it has become necessary to build a new parish house. Three years ago a parish house and Sunday school room was built at an expense of about \$30,000. Feeling the need for a more adequate building for Sunday school and parochial activities, the vestry, at its last meeting, authorized immediate construction of a modern building double the size of the present one. The church building also is being enlarged.

SOUTHERN OHIO

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

Diocesan Development—Death of Deaconess Jaynes

THE CATHEDRAL CHAPTER, acting as diocesan Board of Missions, met in the Cathedral House at Cincinnati on May 17th and adopted a report of the board of strategy providing for a minimum salary of \$1,500 for missionaries, with a house in addition for married incumbents. Provision was made for an extra worker for six months at St. Andrew's colored mission, Cincinnati, and \$2,000 was allowed for the development of the Church's work in rapidly growing towns around Portsmouth. Dean Purves was allowed \$1,500 for an additional clergyman and \$1,000 for a woman worker in the Cathedral's missionary field. The entire work of the Cincinnati City Mission was taken over by the diocese. For extension in Dayton, \$2,000 is allowed, to be expended by the inter-parochial committee of that city. St. James' mission, Westwood, Cincinnati, was granted \$1,500 annually toward the salary of a resident clergyman whose services are much needed. Mr. W. O. Frohock, treasurer for the Nation-wide Campaign, reported \$107,759 pledged for the year, three-fifths of which, by vote of diocesan convention, goes to the diocese and two-fifths to general purposes. Bishop Reese, the Rev. Dr. F. H. Nelson, and the Rev. B. H. Reinheimer, members of the board of strategy, explained its policy, which received unanimous endorsement. Bishop Vincent presided, and his presence in restored health was the cause of congratulation and thankfulness.

MRS. ZEBUIA P. JAYNES, deaconess of the Church, died on May 8th and was buried from St. Peter's Church, Delaware, Ohio, on May 11th, the Rev. Cleon E. Bigler, rector, officiating, assisted by the Rev. A. J. J. Gruetter. Deaconess Jaynes was for over thirty years a faithful and devoted member of St. Peter's parish, and started the City Mission work in this city. In 1892, while connected with the City Mission work in Indianapolis, she was set aside as a deaconess by the Rt. Rev. John Hazen White, then Bishop of Indiana. She was identified thereafter with the Florence Crittendon Homes in various cities, and was actively engaged in rescue work among girls and women until four years ago, when health failing her, she reluctantly returned to Delaware, remaining there until her death.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Presentation

AT ST. PETER'S CHURCH, Norfolk, on May 2nd, Bishop Tucker on behalf of the parish chapter of the Brotherhood presented a gold

watch to the rector, the Rev. W. E. Callender. When Mr. Callender became rector, there was no Brotherhood work, but now the senior chapter has thirty-three members and the junior twenty-seven, each doing excellent work.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, D.D., Bp. Coadj.

Church Service League

THE CHURCH SERVICE LEAGUE has been organized in the two parishes of Austin, following a meeting at which Mrs. Quin was the chief speaker. In All Saints' parish, the chairman is Miss M. Lockett; in St. David's, Mrs. Walter Bremond. Mrs. Pennybacker was chairman of the meeting for organization, and the rectors of both parishes made addresses.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

New Church for Colored People—Debt Paid at St. Joseph—Activities of the Pro-Cathedral

A CHURCH for colored people will be erected at Henry avenue and Sherman street, Grand Rapids, where the members of St. Philip's Mission have been worshipping for the past ten years and where for two years they have occupied the finished basement of their projected new church. The Rev. E. A. Christian, who has served the congregation during the past Lenten season, will take permanent charge June 1st. The members are thrifty, the majority being homeowners. The committee in charge of the building includes Dean Potter, Archdeacon Vercoe, the Rev. G. P. T. Sargent, and the Rev. W. A. Munday.

ST. PAUL'S MEMORIAL CHURCH, St. Joseph, has paid the debt of thirteen years on the parish hall, by the remarkable Easter offering of \$647.92, supplemented by a gift of \$500 from the American Church Building Fund Commission. For the second time in the last three years this small parish has surpassed in her per capita giving any other parish in the diocese. The parish celebrated its freedom by a supper and a ceremonial burning of the mortgage on Ascension evening.

AT ST. MARK'S PRO-CATHEDRAL, Miss Virginia McCormick, the Bishop's daughter, has conducted a week-day school of religious instruction every Tuesday afternoon, using Course 6 of the Christian Nurture Series. Through St. Mark's institutional work at the Michigan Soldiers' Home more than sixty persons were present at a recent week-day Communion. Tangible results of the work here appear in the requests being made for baptism and confirmation. The customary parish outings will be offered at Camp Roger, the beautiful wooded park about eighteen miles from Grand Rapids, presented to the church by Mr. Anderson in memory of his son Roger.

WEST MISSOURI

SIDNEY C. PARTRIDGE, D.D., Bishop

Missionary Army—Retreat and Conference—Lambeth Conference

THE SUNDAY SCHOOL MISSIONARY ARMY held its third annual conference on May

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8th at St. George's Church, Kansas City, with a representation larger than ever before, delegates coming from nine points outside of Kansas City. The afternoon was devoted to discussion of The Mission Sunday School in the North Bottoms of Kansas City; The Obligation of the Church to the Nation, especially the foreign-born; Fellowship in the Sunday School; and Qualities which Every Boy and Girl Should Have, Mr. John Alexander of the Brotherhood speaking on the last topic. After an hour of recreation there was a dinner, spiced with community singing. In the evening came a real diocesan rally of the young people, with only two set speeches, but the hearing of reports and the distribution of prizes by the commander-in-chief. St. George's Church, Kansas City, had the largest average offering, and St. Andrew's the largest percentage of increase. Miss Bacon's class of St. George's, Kansas City, had the largest individual offering. The prizes were bronze plates mounted on mahogany bases for the schools, and smaller but similar prizes for the schools. Through this organization interest has been greatly stimulated among the Church schools.

THE BISHOP conducted the annual retreat for the clergy with a conference in All Saints' Church, Nevada, on April 21st and 22nd. The first day was devoted to meditations and devotions on Our Lord as the Son of Man, caring for His ministers; the second to round-table conferences concerning the welfare of the Church in the diocese. The second day was also parish day, with a public service and Holy Communion.

THE BISHOP leaves Kansas City on June 1st for the Lambeth Conference. He will be accompanied by the Rev. R. N. Spencer, rector of Grace-Holy Trinity Church, Kansas City, as his chaplain.

WESTERN NEW YORK
CHARLES H. BRENT, D.D., Bishop
 Death of Q. W. Wellington

CHRIST CHURCH, Corning, has lost one of its most generous supporters in the death of Mr. Quincy W. Wellington, a vestryman for over thirty years. Born in 1832, he had been a resident of Corning since 1854. He began his career as a country store errand boy and ended it as head of one of the largest private banking institutions in the state.

WYOMING
NATHANIEL S. THOMAS, D.D., Miss. Bp.
 The Church Is Attractive—Nation-wide Campaign—Convocation Omitted

AN INTERESTING and significant fact has been brought out in connection with some of the recent confirmation classes in Wyoming. At the inception of the Cathedral Home for Children several years ago, it was desired that the board of managers should be non-sectarian in its character. With that end in view, Bishop Thomas appointed as members several prominent women of Laramie, recommended by the pastors of the different churches and by the President of the State University. During the years of loyal and efficient service to the Home, these women have gained an insight into the teachings and practices and ideals of the Church, and at St. Matthew's Cathedral, Laramie, on Easter Even, there were presented for confirmation the field representative of the Home and several members of its board of management, while in St. Peter's Church, Sheridan, on Low Sunday, a former matron of the Home received confirmation. The Bishop states that it will soon be necessary to appoint additional

members on the board of managers in order to carry out the original intention.

MRS. N. S. THOMAS, president of the House of Churchwomen, has been accompanying the Bishop in most of his visitations this spring, and has addressed the officers and members of the Auxiliaries and guilds in the interest of women's work for the Church. She is very much gratified by the results of her trip.

AT THE SUGGESTION of the rector of St. Paul's Church, Evanston, the Rev. Guy E. Kagey, the ministers of the Methodist and Presbyterian churches in Evanston opened their churches for the three hours on Good Friday, for prayer and meditation.

ST. MATTHEW'S CATHEDRAL, Laramie, under the impetus of the Nation-wide Campaign, has increased the income for the parish for the year 1920 to \$8,422. Of this amount \$2,353.40 was pledged toward the Nation-wide Campaign quota of \$1,894.67. The increase for parochial support over last year is 212½ per cent, and for missions 721 per cent. St. Mark's Church, Casper, was given a Nation-wide quota of \$974, and has secured pledges for that purpose in the amount of \$1,049.80.

THERE WILL BE no meeting of convocation this year, due to the change in the fiscal year, and to the fact that Bishop and Mrs. Thomas sail on the *Lapland* on June 12th, to attend the Lambeth Conference.

Educational

COMMENCEMENT and alumni gathering at the Berkeley Divinity School, Middletown, Conn., have been set for June 1st and 2nd. Commencement at 3:30 Tuesday afternoon, when two graduates will receive their diplomas, will be followed by an informal reception on the school lawn, after which the annual alumni service will be held in the chapel, the preacher being the Rev. Erit B. Schmitt. In the evening there will be a dinner for the alumni, their annual meeting there will be a dinner for the alumni, their annual meeting coming on Wednesday morning. The annual ordination of the school will be held at 11 A. M. Wednesday, in Holy Trinity Church, when Bishop Brewster will ordain to the diaconate Mr. William Grime of the middle class. After this service Dean and Mrs. Ladd will entertain in the alumni and other guests at luncheon in the deanery. The Rev. Albert Hawley Lucas, one of this year's graduates will be ordained priest on Trinity Sunday at the Diocesan Church of St. Mary, Philadelphia, by Bishop Rhinelander. He will begin his work in the ministry as assistant at St. James' Church, Twenty-second and Walnut streets, in that city. The Rev. John Gilbert

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Spencer, the other graduate, a candidate from Montana, will be ordained priest on his return to that diocese, where he has been appointed rector of Trinity Church, Jeffers.

The Magazines

IN THE MAY number of the *American Church Magazine* the Bishop of Vermont writes a careful paper entitled *Shall We Dispense with Confirmation?* in which he goes carefully into the matter of its authority and, of course, presents it as both an "Apostolic institution" and a "sacramental completion of Baptism". We should have been glad if he had gone farther and treated of the moot issue as to what extent Baptism, without Confirmation, creates the character by virtue of which other sacraments may be received; that is to say, the question not whether one ought to be confirmed but what, spiritually, is the effect of receiving Holy Communion on one who is not. The question may be academic, but it was raised in connection with the Concordat, and has also been raised by the Bishop of London in connection with his negotiations with Wesleyans, so that it must sometime be worked out by our theologians. A paper by the Rev. C. W. Areson on *The Church in Soviet Russian* indicates that the Russian Church continues to be strong and is not invariably either shunned or persecuted by the bolshevik; but we cannot forget the chronicle of murders which the Metropolitan Platon related in *THE LIVING CHURCH*, and that recollection rather colors our appreciation of what Mr. Areson has written. Other admirable articles include an illuminating paper by Father Sill on *The Self Help System in Kent School* and one on *The Gift of Understanding* by Rev. Frank H. Hallock.

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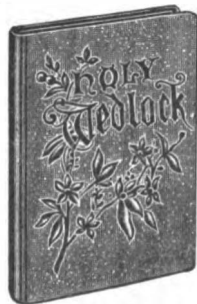
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