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VOL. LXIII

MILWAUKEE, WISCONSIN, JUNE 19, 1920

NO. 8

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December 12, 1892.

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Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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GOD IS LOVE, and He reveals His love by revealing to us His life in the Blessed Trinity. And there is no sphere of life where God's life of love can be more truly imitated and possessed, where His service of love can be more fully shared, where union with Him can be more completely realized than in the home. Seek ever to grasp the thought of its high dignity and its exceeding opportunities.—*George Body.*

# The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, JUNE 19, 1920

NO. 8

## EDITORIALS AND COMMENTS

### The Unity Declaration

ON another page we are printing the first public Declaration that has been set forth by the joint conference of the two commissions that, charged by their respective national bodies, are seeking an approach toward unity between Churchmen and Congregationalists.

The very caution of this Declaration is in its favor. If there had been an idea that a short cut toward unity could be found, the idea has been abandoned. Whatever approach may be made will be slow, and should consist of successive definite steps.

The form of the Declaration reminds us of the first interim statement of the English commissions of Churchmen and Nonconformists. If it covers less ground, it perhaps covers it more satisfactorily. The distinction between the general and the local connotation of the word *Church* is a valid distinction. The Declaration is right in seeking to correlate the two meanings.

Yet we submit that a more accurate analysis of the New Testament use of the term reveals three—not two—distinct meanings. There is the usage that treats the word as “the whole company of the disciples of which the risen Lord is the mystical and living Head,” in which sense it early came to be known as the Catholic Church. There is the purely local sense in which is designated a particular congregation. But there is also a third sense, geographical but not congregational. It is a purely arbitrary assumption that “the Church of God which is at Corinth”, “the Church of the Thessalonians”, etc., designated single congregations. They undoubtedly designated the entire body of Christians in those particular communities whether these worshipped in one house or in many; for when post-apostolic history begins to afford a deeper light upon the Churches of apostolic and sub-apostolic foundation it is clear that several, if not many, congregations were comprised within “the Church” of a local description, and this would be inevitable in the absence of great edifices appropriate for worship. The earliest “churches” appear to have been only private domiciles. Thus traditional sites at Rome for local churches of almost, if not quite, apostolic foundation indicate that “the Church in Rome” was, from a very early date, not a single congregation. Indeed Church history carries so universally to dates scarcely beyond the apostolic foundations the principle that a group of “churches” constituted the “Church” in any city or province that this geographical, but extra-congregational, use of the term must clearly be reckoned with, and may probably be discovered in the geographical use of the term in the New Testament. We shall fail, therefore, to do full justice to the subject if we see in the New Testament only a congregational and a catholic use of the term, to the exclusion of that other use that looms so large in history when the Christians of a community were, as an entire group, invariably

described as a “Church”, regardless of the number of distinct congregations, and when definite orders of ministers were recognized among them.

WE ARE GLAD that the conferees are able to agree “that we may vainly hope to render any worthy and effective answer if we begin merely by restating our respective ecclesiastical positions and then proceeding by some give-and-take method of compromise to some merely external adjustment of our differences.” That, in our judgment, was the fundamental defect of the Concordat. Any system whereby our commission seeks to obtain assent to as much, and the Congregational commission seeks to give assent to as little, as the other side can possibly accept, is bound at best to result in compromise, and, we are confident, would also result in inevitable failure.

Happily, as we have observed in editorials treating of Dr. Newman Smyth's book, *Approaches Towards Church Unity*, the Congregationalist writers take a much higher position than this. They perceive the necessity of correlating the *whole* of the Catholic and the Protestant systems. This is very different from adding to the latter just enough of the former to make it only an inch beyond the impossible for Protestant ministers to receive Catholic ordination while yet not intending to function as Catholic priests. The paragraph which we have quoted, and which states a fact as “obvious”, is, in our judgment, a vindication of the wisdom of General Convention in so framing the resolutions providing for the appointment of the Joint Commission as to indicate certain particular defects in the Concordat, and then leaving everything open for the most careful joint consideration.

The present Declaration gives promise of a much more thorough investigation of fundamentals and of the proper correlation of these than had been found possible by the earlier voluntary groups. The English conferees have made greater progress than have our own, having begun considerably earlier. The Lambeth Conference will give to the bishops of our commission the opportunity to confer with the English bishops who have participated in the conferences that resulted in the two remarkable interim reports. The whole subject of internal unity is to be discussed both at Lambeth and in the preliminary Catholic Congress. We shall hope for some definite programme as a result of those discussions, though, we hasten to add, we shall trust also that the Lambeth Conference will preserve a wise caution as to any endorsement of particular measures looking toward unity that may be reported from many parts of the world, none of which, so far as they have come to our attention, is, as yet, in condition for acceptance. The various attempts to come together that have been made are praiseworthy, and they are real steps toward a future unity, but each of them must

submit its findings to the severest criticism before it can be deemed acceptable, and none has thus far survived the test.

It may be that the perspective of the second (English) interim statement is that which might better be adopted by our American conferees: "We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order."

**W**RITING in our editorial leader for May 1st on the subject of The Problem of Unity, we commented upon a citation made by Dr. Newman Smyth in his *Approaches Towards Church Unity* from the papal bull *Apostolicae Curae*—that instrument in which the Pope condemned Anglican Orders—which reads as follows:

**Sacraments**

"When one has rightly and seriously made use of the due form and matter requisite for the offering or conferring of a sacrament, he is considered by the fact itself to do what the Church does. On this principle rests the doctrine which holds that to be a true sacrament which is conferred according to the Catholic rite by the ministry of a heretic or an unbaptized person" (p. 145).

Dr. Smyth drew from this clause the inference that the sacrament of order could not, by Catholics, be held to be necessary to a valid celebration of Holy Communion, since "a heretic or an unbaptized person" could validly administer it. He says:

"In this utterance the Pope was not referring to baptism. The context shows that the two sacraments, that of orders and the Eucharist, were under consideration. Had the word heretic only been used, the statement would merely have referred to the doctrine of the Church which was maintained by Augustine. But the additional word conferred by the ministry of 'an unbaptized person' is significant. For an unbaptized person has no orders at all" (p. 145). "Manifestly," he continues, "the Roman doctrine does not make the greater sacrament of the Eucharist in itself dependent upon the lesser sacrament of orders" (p. 146). And this latter teaching he pronounces a "pseudo-catholic sequence". Finally, referring to the doctrine which Dr. Smyth understands Leo XIII. to propound, he concludes: "We raise, therefore, to leave open for fundamental consideration, this inquiry: Is not this doctrine of the validity of a sacrament, as thus broadly affirmed by Rome, a Christian principle? Does it not offer a broad basis for intercommunion among all Protestant churches?" (*Ibid.* p. 146).

Our comment upon Dr. Smyth's interpretation of the language of the Pope was that the second sentence quoted could not refer to any other sacrament than Baptism, since otherwise the Pope would have run counter to the whole body of Catholic theology, and that certainly such a discrepancy would have received ample criticism before this.

Yet we grant that we continued to be perplexed by the quotation and sought the original Latin of the bull in order to compare the English translation with it. Some delay has ensued, but we are now able to make the comparison. In the original, the second sentence quoted reads:

"Quo sane principio, ininitur doctrina quae tenet esse vere sacramentum *vel illud*, quod ministerio hominis haeretici, aut non baptizati, dummodo ritu catholico, conferatur."

The two words that we have placed in italics convict the English translation used by Dr. Smyth of serious error. "On this principle," we may translate, "rests the doctrine which holds *even that* sacrament which may be conferred by the ministry of a heretic or of an unbaptized person according to the Catholic rite, to be a true sacrament."

Thus translated, as thus expressed in the original, the reference to Baptism alone is beyond question. Dr. Smyth's inference that the Pope's language sanctions the consecration of the gifts in the Holy Communion by one not possessed of the sacrament of orders falls to the ground, and what he treats as a "pseudo-catholic" position must, we fear, be treated as that of the whole Catholic Church.

Dr. Smyth will appreciate the importance of the correction. For it is his own position that Catholics and Protestants must each scrupulously seek to understand each other's position, and then, with such mutual understanding, must seek a synthesis such as will comprise them both. A new effort must therefore be made, accepting the Catholic position as it really is.

We cannot refrain from asking the shades of sixteenth and seventeenth century controversialists kindly to look in on us and see what ironies of history are being enacted. An official commission of Congregationalists prays that Anglican bishops will confer the priesthood upon certain of their ministers, and asks recognition of their own position squarely upon passages cited from a Pope and from the Council of Trent; while the Anglican commission is forced to maintain, as against each of these excellent authorities, the Catholic position respecting the sacrament of Holy Order, and is trying to give a Catholic construction to the language of Leo XIII. and of Trent!

**W**E are very glad to receive and to publish the statement by the President of Hobart College which is printed in the department of Correspondence. We desire only that the facts be adequately set forth.

Hobart College was recorded in all the reports of the United States Commissioner of Education until June 30, 1904 (inclusive), as an institution of the Episcopal Church. Precisely what that meant it may not be easy to say, but it was the description that the College officially gave as to its own status, and the Commissioner then, as before and since, simply credited the information that he had received.

In April 1905 Mr. Carnegie made his first gift of \$10,000,000 to establish the Carnegie Foundation for the Advancement of Teaching, the amount to be used as a pension fund for retiring professors; and there were excluded from the benefits of that fund "such institutions as are under the control of a sect or require trustees (or a majority thereof), officers, faculty, or students to belong to any specified sect or which impose any theological test" (Report Com. of Ed., 1906, vol. I., p. 452). There was much criticism of this limitation of Mr. Carnegie's benefaction, and it was pointed out that it meant the almost inevitable decline of religious colleges.

There were at that time five colleges recognized as Episcopal institutions. Three of these, facing the issue, determined that they would frankly remain institutions of the Church. They refused to describe themselves officially as "non-sectarian", and accepted the penalty of exclusion from Mr. Carnegie's bounty. Two took the opposite ground, as the letter of the language quoted enabled them to do. Declaring themselves to be non-sectarian colleges, they made application for inclusion in the list of such institutions. "The Faculty of this College," says the Hobart catalogue of 1919, "enjoy the benefits of the Carnegie Foundation for the Advancement of Teaching. Hobart College was included in the original list of 47 accepted institutions." The Commissioner of Education leaves the religious character of Hobart College blank in his report of June 30, 1905, restores the description as Episcopal in 1906, and from 1907 to the present day has recorded it as "non-sectarian".

Based on that authority *The Living Church Annual* dropped Hobart from the recognized list of Church institutions in its issue for 1910, first verifying by correspondence with the Commissioner the fact that Hobart was so recorded by its own official request. Since that time it has appeared each year in the *Annual* under the caption, "Non-sectarian Colleges having some Churchly character". We doubt whether a more accurate description could be found; and we gladly grant that, after becoming almost *nil* at about the time the change in the official description was made, the "Churchly character" has tended to improve. But, as Dr. Bartlett himself indicates, there is nothing in the charter of the college that gives promise of any permanence of that character.

These are the facts. We are not questioning whether Hobart has acted wisely or unwisely in applying for and accepting the Carnegie pensions which the institution could not have as being an avowedly Church college. That salaries of professors should be paid from a distinctly Church fund while these are in active service (though the professors may not be in the slightest sympathy with the Church), and that these should then retire on salaries guaranteed to them because of the non-sectarian character of the institution, presents an anomaly that Dr. Bartlett seems not to have per-

ceived. Neither do we see that the anomaly is lessened when it is shown that Hobart, having considerable scholarships expressly for candidates for orders, has those same candidates for orders in her student body. It is not maintained that these men received their impetus toward the ministry from the college. If similar scholarships should be left by bequest to Harvard or Yale, the fact would not make Church institutions of either of them.

We have not the slightest ill will toward Hobart College. We do not object to its soliciting aid from Churchmen or from any one else. We do object seriously to appropriation of the official funds given to the Church for distinctively Church work to an institution which officially avows no allegiance to the Church. If funds raised by the Nation-wide Campaign for the Church can be voted to Hobart, they can also be voted to non-sectarian institutions in the mission field, or to "union churches", or to any others of the modern substitutes for Churchmanship. It is enough to say that the funds were not contributed for that purpose, and the official bodies that handle the Church's treasury must not misappropriate the Church's funds.

IT is gratifying to find continued success in the Nation-wide Campaign. Michigan reports 80 per cent. of her quota raised. Michigan was one of those dioceses that took the spring period for the work, and did it effectually. It is the usual verdict. Those who tried, succeeded; some forty fold, some sixty fold, some an hundred fold.

**Nation-wide Campaign**

This success, which has been so notably achieved in so many dioceses, may well be deemed the promise of what can be accomplished in others.

The Church has called upon all of the dioceses to try.

MICHIGAN has also voiced, through her diocesan convention, the practically unanimous sentiment of American Churchmen, and the sentiment, as well, of all those Americans who, not being politicians, yet retain some degree of sanity and of intellectual balance in these difficult days, that "the long standing cordial political relations between the United States and Great Britain, with Canada, should not be jeopardized"; and that "any effort on the part of representatives of our government or of citizens of the United States, which fairly may be interpreted as an intrusion into the domestic political affairs of Great Britain, is to be deprecated and disavowed by all Americans who have at heart the mutual peace and welfare of the two great nations of English-speaking peoples."

**About Political Intrusions**

It would be useful if religious conventions throughout the country would similarly serve notice upon "practical" politicians, that the United States of America is not a colony of the Irish republic, and that we do not propose to be parties to the Sinn Fein conspiracy to disrupt the unity of the British empire.

**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:

242. Church of the Atonement School, Chicago, Ill. ....	\$ 36.50
415. Peabody School, Denison, Texas .....	36.50
633. The XXI. Club, Denison, Texas .....	36.50

Total for the week .....	\$ 109.50
Previously acknowledged .....	62,448.22
	<b>\$62,557.72</b>

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM**

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

3. Woman's Club, Alliance, Neb. ....	\$ 36.50
Previously acknowledged .....	3,391.77
	<b>\$ 3,428.27</b>

**NEAR EAST RELIEF FUND**

C. T. H., Baltimore, Md. ....	\$ 1.00
Mrs. W. B. Welch, Fayetteville, Ark. ....	20.00
A woman, Washington, D. C. ....	50.00
Miss Ruth Brewster Sherman, Baltimore, Md. ....	5.00
Christ Church, Kingman, Kans. ....	10.00
Miss Fannie H. Bryan, Washington, N. C. ....	10.00
Rev. A. W. Farnum, Hendersonville, N. C. ....	25.00

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St. Paul's Memorial Church, St. Joseph, Mich. ....	5.00
Deaconess Ethel Percy, Portsmouth, N. H. ....	5.00
Church of the Redeemer, Sarasota, Fla. ....	16.50
Rev. and Mrs. F. C. S., Baltimore, Md. ....	10.00
J. C. P., Shippensburg, Pa. ....	25.00
Rev. Chas. E. Farrar, Eureka, Calif. ....	5.02
	<b>\$ 269.52</b>

**SERBIAN RELIEF FUND**

Church of the Ascension S. S., Pittsburgh, Pa. ....	\$ 70.00
A woman, Washington, D. C. ....	50.00
Bennett E. Seymour, Central City, Colo. ....	5.00
	<b>\$ 125.00</b>

**FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN**

C. T. H., Baltimore, Md. ....	\$ 1.00
Friends, Painesville, Ohio. ....	10.00
M. E. K., Philadelphia, Pa. ....	5.00
A communicant of the Church of the Redeemer, Chicago, Ill. ....	2.50
	<b>\$ 18.50</b>

**FUND FOR THE AMERICAN CHURCH IN MUNICH**

St. George's Church, Flushing, N. Y. ....	\$ 48.97
A friend, Hazleton, Pa. ....	1.50
	<b>\$ 50.47</b>

**PADEREWSKI FUND FOR POLAND**

A woman, Washington, D. C. ....	\$ 150.00
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**FUND FOR THE AMERICAN CHURCH IN ROME**

Mrs. Robert Mathews, Rochester, N. Y. ....	\$ 10.00
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**ANSWERS TO CORRESPONDENTS**

E. S. H.—(1) The sign of the Cross at the conclusion of the *Gloria in Excelsis* is one of the most ancient of the signings and comes to us through the Sarum and other old English uses. (Cf. Staley, *Studies in Ceremonial*, chap. II.)—(2) The title *Pope* was anciently applied to all bishops. From the middle of the third century it came to be applied especially to the Patriarch of Alexandria, from the sixth century to the Patriarch of Rome, and by the eleventh century it was forbidden to any other person in the West, while its use in the East became more general, being applied to any priest, as the similar term *Father* is in the West.—(3) The S. S. J. E. habit is the customary cassock with cape.

ENQUIRER.—(1) Farrar's *Lives of the Fathers* was published in two volumes but is understood to be out of print. Pullan's *Church of the Fathers*, one volume, price \$2.00.—(2) The Perry pictures may be obtained from the Sunday School Commission, 73 Fifth Avenue, New York.—(3) "The cross is for the healing of the world."

M. A.—(1) A considerable series of various measurements is given in Mrs. Weston's book, *Vestments*. They are too elaborate to be reproduced here.—(2) The Y-cross on the orphreys of a chasuble is less common in front than in back but is quite legitimate for both.

L. E. W.—We know of no treatment of the Freudian and Jungian theories of the unconscious by distinctly Catholic theologians or psychologists.

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

**ST. PETER: THE APOSTLE**

*The Call to Discipleship*

Sunday: St. Luke 5: 1-11

"From henceforth thou shalt catch men"

THE Sea of Galilee has been called "the most sacred sheet of water which the earth contains", "the ambition of nature", a fitting scene for nearly one half of our dear Lord's public ministry. The draught of fishes was a parable in action. "We have toiled all night, and taken nothing." Our dear Lord's command was to go right back over the same ground again. The result was so different, for this time they had the Master in the boat. The parallel accounts tell us St. Peter and his partners were casting a net into the sea, or mending their nets. No one can do efficient work in the kingdom of God who does not take the time to "mend the net"—Consecration!

*The Inner Circle*

Monday: St. Mark 5: 35-43

"Save Peter and James and John"

On three occasions these three were accorded the rare privilege of being alone chosen to witness some critical incident in our dear Lord's Life. Once it was raising the daughter of the synagogue ruler and restoring her to life; once it was the Transfiguration; and once it was the Agony in the Garden. One conclusion is justified: the Saviour found in these men kindred spirits, and sympathetic interest. Nearness to Christ is not a matter of location but of spirit.

There is a place on the Master's bosom for all who love Him, there is an inner circle with Jesus for all who closely follow Him.

*The Great Confession*  
Tuesday: St. Matthew 16: 13-28  
"Whom do ye say that I am?"

It is as if the Master asked: "What have you learned about Me since you have been with Me? Has closer fellowship given you a clearer vision of Me and of My purposes?" Like a match to the powder, the question brought out the immortal confession of a conviction which had been slowly forming in St. Peter's heart. No matter what the others may have thought, it was he who spoke the words: "Thou art the Christ, the Son of the living God." But confession also means the call to self-denial even to the utmost cost, of which the Cross is the symbol, and in the course of time St. Peter left us the example of his steadfastness to his conviction, even the supreme sacrifice. It does not seem as if there ever was a day when a confession of Jesus Christ such as St. Peter's was more needed than in our day, a confession prompt, bold, and unreserved, followed by a life of steadfast purpose to be true to Him whom we so confess.

*Moral Weakness*  
Wednesday: St. Luke 22: 55-62  
"Man, I know not what thou sayest"

At the Last Supper Jesus had foretold this denial by St. Peter, amidst the Apostle's vain protests of loyalty and courage. When put to the test he three times denied his Lord. How like a sword through his heart must have been the Master's look which recalled his better self, sending him out to weep bitterly! There is a significant message given the women on Easter morning: "Go tell His disciples, and Peter." There is a volume in those words: "And Peter." We have no record of that first Resurrection interview, but we can imagine the tears of penitence and the gracious forgiveness. There is a potential denial in every heart, and many actual denials in every life. It is a fearful thing to be put to the supreme test. Only the grace of God can keep us from falling as St. Peter did.

*Moral Strength*  
Thursday: Acts 4: 13-31  
"Grant Thy servants to speak Thy word with all boldness"

How great the transformation in this man! How fearless the Denier! Something has happened. Human nature manifests traits of character so diverse only by some fundamental change. Peter the Denier was on one side of the Resurrection, Peter the Courageous was on the other side; and he had "been with Jesus" not only before Good Friday, but also after Easter. That fact explains the transformation. The best lives are spent in closest fellowship with Him. Here is the source of an indefinable moral force. Persecution changes its form, but not its spirit, and courage comes by facing it, not by running away. As there was but one door to the Ark, one way of escape from the death of "the first-born" in Egypt, so there is but one Name with the power to make men bold. What means that Name to you?

*Catholicity*  
Friday: Acts 11: 1-18  
"God is no respecter of persons"

The opened heaven told the Source of the vision; the four corners of the sheet pointed the way the Gospel was to travel; and the divine cleansing of the unclean pointed to the catholicity of the message. That vision helped a man who climbed the house-top a provincial to come down a Christian missionary. Our religion grips the life as we give it away, and pass it on. God give us grace to put away prejudice!

*Literary Remains*  
Saturday: 2 St. Peter 1  
"Men spake from God moved by the Holy Spirit"

And men wrote an immortal message out of the depths of their convictions. The men who have helped to change the course of the world did not "follow cunningly devised fables", but wrote as eyewitnesses of His majesty. By the transforming grace of God a humble fisherman became one of the most potent factors in the extension of the Christian faith. That grace can make of our lives elements of much good in making known the Saviour of the world.

## NOTES ON THE NEW HYMNAL—XXV

BY THE REV. WINFRED DOUGLAS

HYMN 219. "Christ, of all my hopes the ground".  
For this next addition to our Hymnal we are indebted to a Scotch Congregationalist divine, Ralph Wardlaw, who published it in a supplement to the second edition of his *Selection of Hymns* in 1817. Its sober piety makes up for its rather commonplace character as verse.

The tune was composed in 1623 by Orlando Gibbons, the last of the great sixteenth century school of composers in England, for a metrical paraphrase from the Song of Solomon. It was in that year that he became organist of Westminster Abbey. Like other tunes of its period and type, this should be sung at a very moderate pace, with dignity and calm.

HYMN 220. "My heart is resting, O my God".

HYMN 224. "In heavenly love abiding".

These exquisite lyrics of personal subjective faith which newly enrich our worship were published by Miss Waring in 1850 as part of a small collection of hymns which met with instant favor and went through many editions. Their clarity and conciseness of thought, and the simple beauty of their words, should endear them speedily among those who do not already know them. Both are set to tunes of direct simplicity, which should be sung lightly and fluently, with a sunny cheerfulness of spirit.

HYMN 221. "My God, how wonderful Thou art".

How striking a contrast to the preceding numbers is made by this rapt contemplation of God Himself, into which the singer's thought of his own personality enters only at the close, with the crowning wonder that the Almighty should desire his individual love! This contrast must make itself felt in the music. "St. Nathaniel" and "Windsor" are tunes of the same metrical and time signatures. Hundreds of organists would no doubt play them just alike as regards pace, phrasing, and expression. Yet they are utterly different in rhythmical effect when properly sung. The light, fluent tone and somewhat quick pace of "St. Nathaniel" call for a division of the tune into two phrases, in strict time. The majesty of "Windsor" demands a fuller tone, a much slower pace, and a slight pause at the end of the first and third lines, on the F sharp, where a full breath will be needed. One of the many friendly critics of the New Hymnal has charged it with rhythmic monotony. A casual glance at time signatures alone might seem to support the charge; but the instance here cited may serve to suggest how large a rhythmic variety may really underlie the apparent sameness. Many persons will wish that a greater variety of stanza forms had been chosen; and especially that the Sapphic stanza, in which ancient hymnody is so rich, had been more fully represented. But we cannot regret the omission of many sentimental and cheap tunes in triple rhythm, whose easy popularity would lower both the musical and devotional standards of the book.

The history of "Windsor" was discussed in the comment on Hymn 124. To this might be added that it was one of the five tunes which alone graced the early worship of our New England forefathers, before the publication of the *Bay Psalm Book* in 1640.

HYMN 222. "Nearer, my God, to Thee".

The Hymnal has been purged of many needless alterations previously made in the text of standard hymns. This is one which has been restored to the form in which the author, Mrs. Sarah Flower Adams, wrote it in 1841. It certainly seems a climax of absurdity that a Christian hymn should be deprived of its Biblical references for fear Christian people should not recognize them. The restorations in the second and fourth stanzas bring out vividly one of the chief merits of the piece: its consistent parallel with the story of Jacob's dream.

In some sections of the country this Unitarian poem is the only hymn a good many persons ever sing. It has been of enormous usefulness to Christian people. Its usefulness to these occasional participants who join in singing it at funerals would be enhanced if they could be induced to refrain from the splurge of unreal emotionalism which makes them sing it like a decayed waltz. Every organist who has to play this tune should play it as written, and bring his congregation, if that be possible, to sing it as written.



A GOOD priest from Texas writes to me as follows:

"I gather that you are a Mason. It has seemed to me, and the conviction is growing, that Masonry is becoming a menace to the Church. I have been in the priesthood almost twenty years, and again and again have I seen men go into

Masonry and gradually lose their interest in Church and transfer it to Masonry.

"A relative of mine, a young man, said to me recently, 'Masonry is as good as any church, it is a religion.' I recall two priests whom I heard some time back, discussing their services during Holy Week, and both agreeing that the fine service, for them, was the service which they attended at some Masonic function on Maundy Thursday.

"To my poor intelligence, it would seem time for the Church to make a stand of some sort. But, being on the outside of Masonry, it is hard to know the facts, and it occurred to me to write to you, especially as you stand for Catholic principles.

"In small and scattered communities, such as mine (I have a parish almost as large as New England), one sees the evil much more than in a large and well-established parish.

"I begin to see why the Roman Church took such a stern position in regard to Masonry. It is either that or the Church, and at the present time the Church seems going to the wall.

"If it be not troubling you too much, for I know that you are an exceedingly busy man, I should be much obliged for an expression of opinion on your part as to this matter, which seems to me one of vital importance at the present time."

Yes, I am a Free Mason, and have been ever since I was twenty-one years old. From the day I read Kipling's *The Man Who Would Be King*, I had determined on passing the well-tyled doors; and I have never regretted that decision. By its primary assumptions, Masonry goes back to a period long antedating the fuller revelation of God in the Incarnate Word; so that Jews, Moslems, Parsis, and all other monotheists are eligible to membership. But in English-speaking lands lodges are "dedicated to the holy Saints John", the Baptist and the Evangelist, while the whole Bible, New Testament as well as Old, is the chief "great light" displayed. I have never found anything inconsistent with Christian duty or Christian teaching; and, while it is true that the apparent emphasis is upon elementary morals, no man who had not already learned his moral duty would be reckoned a desirable candidate.

Undoubtedly there are foolish Masons who neglect their positive religious duties on the ground that Masonry satisfies their spiritual needs: but there is scarcely a human relationship which is not invoked to justify the "slacker". Even the family itself is so used: "I have married a wife and therefore I cannot come." How many men turn the Country Club toward their souls' detriment! How many women are distracted by the obligations of their numerous social organizations, and are too tired to go to early service! Yet we don't fear golf and motor-cars, nor suspect the D. A. R. and the Colonial Dames.

It is clearly the duty of the clergy to teach their people that Christ and His Church must come first. All our clergy I have known as Masons have done that—and the more effectively to Masons because they meet them on the level. The dignified Masonic ritual acquires fresh power when recited by a skilled liturgist; so that our priests are desired as Masonic chaplains. And the long list of distinguished clergy and laity who have worn the Masonic apron proudly is evidence that they found therein no inconsistency or peril of disloyalty.

With the papal attitude toward Free-Masonry, like that of the "Wee Frees", I have no concern, except to say that the Knights of Columbus are a very close imitation of the Masonic order, and that the Roman prohibition of secret societies

seems to be in abeyance just now, with regard to Sinn Fein at least. That sometimes European Masonry has taken an active part in politics is undeniable: read Thayer's *Cavour* and understand why. That French Masonry was at one time tolerant of atheism is unhappily true. But the Pope should distinguish, after the scholastic fashion. This, being avowedly fallible with regard to facts, he has not done. As a devout Roman Catholic Masonic brother of mine said recently, "The Pope is wrong when he says Masonry is wicked; so it is not a sin to be a Mason, and I never confess it."

Some Masonic panegyrists do teach bald Pelagianism; so do many Protestant ministers. But the good Churchman who is also a Mason will find in Masonry a myriad opportunities for vindicating the Church. The principle of ritual and ceremonial, the value of object lessons, the priceless value of the Bible, the need of a historic background and historical continuity, the evil of schism, are all illustrated.

I forbear to enlarge upon the personal benefit that comes from intimate fellowship with those one might not otherwise have the opportunity of meeting. But I have been welcomed to a Bedouin village because I was an eastward traveller; I have known a Parsi in the dark as my brother; I have found strangers swift to salute and aid in regions where I was wholly strange. Nor shall I forget how an Israelitish Mason left special request that I should say the last prayers over his coffin, and how stately and seemly were the Psalms of the Dead, the Lesson from Job, and the Aaronic benediction, said as they were by a Cohen of the Goyim.

I hope my Texas brother is satisfied.

How LOVELY the old-fashioned country villages are in May! Wide streets, double or triple rows of elms shading each side: ample houses, well set back, with lilacs and syringas half concealing them; the river winding through fresh green meadows; the old town-hall, with its white columns, and the churches on the common; the little white offices of the doctors and lawyers standing on the lawns, apart. I have noted a score this afternoon which would serve as settings for Miss Jewett's stories, or Miss Wilkins' novels. Strange, that the Southern villages should be so different! I suppose social life there ran rather to the plantation type, rather than to the larger community. Of course, factory and suburban towns are not like those I have in mind. Strange, too, how much better proportioned the eighteenth century houses are than the modern ones. Large or small, stately mansions or shingled cottages, they rest the eye; and the furniture and table-silver of that period have never been equalled since. I stood yesterday before the old Van Cortland Manor-house, set superbly in its own wide expanse of park and garden, away up in the Bronx, and wondered if on Riverside Drive or Fifth Avenue or Park Avenue a new house could be found comparable with that survival of nearly two centuries. We have still much to learn from our great-great-grandfathers; and the village can teach the city many things about life.

I HAD A CALL the other day from a young lady of ten and a half, who honors me with her friendship. After the usual civilities which open a conversation among "society people", she came to the point:

"I wonder whether you won't arrange sometime to have me meet some really intelligent children of your circle, who are interested in worth-while things. Now I care about books and art and adventure and travel; but all the little girls I know want to talk about dolls—revolting!"

The eternal feminine is not absent from this *Wunderkind*, however; I met her one day last winter, with the mercury at zero, airily arrayed in a kilt and very much abbreviated socks. "Aren't you half-frozen?" I questioned. "Oh, no! I love it," she said. "Everybody looks at me!"

### A NEW SECRETARY IN RELIGIOUS EDUCATION

**MR. EDWARD SARGENT**, who was elected assistant secretary in the Department of Religious Education at the January meeting of the Presiding Bishop and Council, tendered his resignation as superintendent of schools at Meadville, Pa., on June 1st and will take up his new duties July 1st.

Mr. Sargent will devote his efforts particularly to religious education in the public schools, building up the movement for week-day schools for religious instruction and seeking coöperation between public school authorities and the Churches. During the summer he will conduct conferences at several summer schools, notably those at Racine, Geneva, and Conneaut Lake.



EDWARD SARGENT

Mr. Sargent was born in Cincinnati in 1873. He attended Sewanee Grammar School two years, University of the South until 1892, and was graduated from the Western Theological Seminary in 1897. He has been in educational work since 1898, serving until 1908 as grade and high school teacher in the states of Michigan, Wisconsin, and Illinois, and received his master's degree from the University of Chicago in 1904.

In 1908 he became principal of the Emerson School at Gary, Ind., and remained in that position four years. He went to Pennsylvania in 1912 as principal of the New Castle high school, and went to Meadville in 1914 as superintendent of schools, being elected to a second term of four years in 1918 and resigning to accept the present appointment.

Mr. Sargent is a member of the National Educational Association and is president of the Pennsylvania State Athletic Association. He served as summer lecturer at Edinboro State Normal School, Edinboro, Pa. He is secretary and treasurer of the men's club of the diocese of Erie and is senior warden and lay reader of Christ Church, Meadville, Pa.

He should be addressed care Department of Religious Education, Presiding Bishop and Council, 289 Fourth avenue, New York City.

### KOSOVO DAY

BY THE REV. CHARLES T. BRIDGEMAN

**S**ERBS celebrate the battle of Kosovo, on June 28th, 1389, commemorating the victory of Moslem Turks over Christian Serbs.

But to this day they will tell you that the battle of Kosovo is observed not to commemorate a military defeat, but a spiritual victory.

The evening before the battle of Kosovo, so the story runs, King Lazar, who commanded the Serbs, was asked which he preferred; an earthly kingdom or heavenly bliss and peace with God. King Lazar, true to the fine spirit of his people, replied that he would choose peace with God—come what would on the morrow.

When the morrow came, the battle raged so furiously that the Serbian army was entirely destroyed, but the people never gave up the struggle against Mohammedanism, and by sheer power of patience, courage, and devotion, they finally won their freedom from Turkey. They have the glory of being the only Balkan nation able to break the bonds of Turkish slavery without help from other nations. They prevailed against the Turks because they believed in the triumph of the "peace with God", the choice of King Lazar.

Although the battle of Kosovo was fought long before Columbus discovered America, the power of Lazar's choice has kept the day alive all through the centuries. The spiritual forces which still stir the heart of Serbia strike fire with the spiritual forces of America. In acknowledgment of the

influence of gallant Serbia, it is most fitting that Kosovo day should be celebrated in America as a sort of prelude to the commemoration of our Independence anniversary; and as the battle of Kosovo was a spiritual victory to Serbia it is even more obviously proper that it should be observed in every church, following the example of many churches throughout the land during the past three years.

The Serbian Child Welfare Association of America offers to mail from its headquarters, 7 West Eighth Street, New York City, special literature on this subject to any who need help in preparing for Kosovo day.

Serbia has a place in the ranks of Christian martyrdom and she stands second to none in gallantry, in defense of the Christian principles for which King Lazar fought in 1389. The inspiring story of Kosovo day is worthy to be told in our churches. It is a challenge to Christian ministers in America.

### DEPARTMENT MEMBERSHIPS

**T**HE following is the present membership of the Departments of the Church, subordinate to the Presiding Bishop and Council; the names in the left hand column, other than those of the executive secretaries, being chosen from the Council, those in the right hand column being elected at large. The Bishop of Tennessee, President of the Council, is *ex officio* chairman of each Department.

#### DEPARTMENTS

##### CHOSEN FROM THE COUNCIL

##### CHOSEN AT LARGE

##### *Department of Missions and Church Extension:*

Bishop Brown (Virginia).	Rt. Rev. C. S. Burch, D.D. (New York).
Bishop Murray (Maryland).	Rt. Rev. J. M. Francis, D.D. (Indianapolis).
Bishop Perry (Rhode Island).	Rt. Rev. A. S. Lloyd, D.D., 1 Lexington avenue, New York City.
Rev. Dr. Stires, New York.	Rev. C. M. Davis, 1210 Locust street, St. Louis, Mo.
Rev. Dr. Freeman, Minneapolis.	Mr. Chas. E. Hotchkiss, 34 Nassau street, New York City.
Rev. Dr. Mann, Boston.	Mr. George Gordon King, 16 E. Eighty-fourth street, New York City.
Rev. Dr. Milton, Wilmington, N. C.	Mrs. W. J. Loaring Clark, Chattanooga, Tenn.
Mr. Stephen Baker, New York.	Mrs. R. W. B. Elliott, 383 Park avenue, New York City.
Mr. Samuel Mather, Cleveland.	
Mr. Burton Mansfield, New Haven.	
<i>Executive Secretary</i> , John W. Wood, D.C.L.	

##### *Department of Religious Education:*

Bishop Reese (Southern Ohio).
Bishop Anderson (Chicago).
Bishop Lawrence (Massachusetts).
Rev. Dr. Phillips, St. Louis.
Mr. Harper Sibley, Rochester.
Mr. W. M. Baldwin, Garden City, N. Y.
<i>Executive Secretary</i> , Rev. Wm. E. Gardner, D.D.

##### *Department of Christian Social Service:*

Bishop Lines (Newark).	Rt. Rev. C. B. Brewster, D.D. (Connecticut).
Bishop Reese (Georgia).	Rev. W. Russell Bowie, D.D., 614 W. Grace street, Richmond, Va.
Rev. Dr. Freeman, Minneapolis.	Mr. John M. Glenn, 136 E. Nineteenth street, New York City.
Mr. H. C. Wyckoff, Watonsville, Cal.	Mr. Clinton R. Woodruff, 121 South Broad street, Philadelphia, Pa.
Mr. Harper Sibley, Rochester.	Mr. Henry H. Bonnell, 1505 Land Title Bldg., Philadelphia, Pa.
Mr. F. C. Morehouse, Milwaukee.	Mr. B. Preston Clark, 171 Marlboro street, Boston, Mass.
<i>Executive Secretary</i> , Rev. C. N. Lathrop.	

##### *Department of Finance:*

Bishop Lawrence (Massachusetts).
Rev. Dr. Stires, New York.
Mr. Stephen Baker, New York.
Mr. Arthur E. Newbold (deceased).
Mr. James H. Pershing, Denver.
Mr. Lewis B. Franklin, New York.

##### *Department of Nation-wide Campaign:*

Bishop Reese (Georgia).	Rev. R. W. Patton, D.D., 287 Fourth avenue, New York City.
Rev. Dr. Freeman, Minneapolis.	
Rev. Dr. Stires, New York.	
Mr. Harper Sibley, Rochester.	
Mr. John Stewart Bryan, Richmond.	
Mr. Lewis B. Franklin, New York.	
<i>Executive Secretary</i> , Rev. W. H. Milton, D.D.	

##### *Department of Publicity:*

Bishop Keator (Olympia).	Rt. Rev. James Wise, D.D. (Kansas).
Rev. Dr. Milton, Wilmington, N. C.	Rev. B. D. Tucker, Jr., D.D., University, Va.
Mr. J. S. Bryan, Richmond.	Mr. Wm. Hoster, 1914 Avenue N., Brooklyn, N. Y.
<i>Executive Secretary</i> , Rev. R. F. Gibson,	



## Declaration

by the Commission appointed respectively by the General Convention of the Episcopal Church and the National Conference of Congregational Churches on an Approach Towards Unity. Adopted unanimously at a joint session of the two Commissions, June 1920

### On the Spirit and Method of Conference

THE word *Church* is used in the New Testament in two distinct senses. Our Lord, as His words are recorded in the Gospel according to St. Matthew, used twice and twice only the word *Ecclesia*, and it cannot be otherwise than significant that He employed the word with these two connotations. When He said, "Upon this rock I will build My Church", it is manifest that He did not mean a single local congregation. When He said, "Tell it to the Church", it is manifest that he did not mean a world-wide company existing through the centuries.

This distinction is evident in Apostolic usage. The Church is the whole company of the disciples of which the risen Lord is the mystical and living head, which St. Paul has in mind when he declares that "Christ also loved the Church and gave Himself for it, that He might sanctify it . . . that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing." It is this all-comprehensive Church which is the one body possessing "one Lord, one faith, one baptism"; which "is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone."

But again the New Testament uses the term *Church* of a local congregation: "the church of God which is in Corinth", "the churches of Galatia", "the church which is at Cenchreae", "the church that is in the house" of Prisca and Aquila. When the Apostle exhorts the Corinthian congregation to discipline the unworthy members, it is clearly action by the local Church that he has in mind. Early Church history furnishes abundant examples of this twofold usage. An appeal therefore to Scripture and to Christian history in defense of one or the other of these emphases is alike possible. Both present real and important truths. Both should be equally kept in mind.

Unfortunately Christian history too often shows the emphasis on the one aspect of the Church at the expense of the other. An over-emphasis on its organized unity has resulted in the papacy, with consequent rigidity of uniformity, centralization, and the stupendous assertion of infallibility.

An over-emphasis of the unity of the local Church results in independency, in the obscuration of the sense of historic continuity, and in the weakening of the feeling of the organic whole of which the local congregation should be a part. Yet each of these aspects and uses of the word *Church*, consecrated by Apostolic usage, contains truth which cannot be ignored; and both must be recognized as we seek a greater unity among the divided membership of the household of God.

The time is now fully come when each Church is called upon to consider anew its own position in relation to the whole Church of God. Each Church is to judge for itself, as it would be judged by its Lord, whether it so holds its own position as to prevent any other part of the Church from communion with the whole Church.

In the providence of God there has been laid upon these two Commissions the solemn responsibility of considering in what manner it may become possible for the Protestant Episcopal Church and the Congregational Churches to overcome at a particular point the separation between them which is deplored alike by them all. The point so specified is central and vital. It means oneness at the very place, and in the same act, in which our Lord caused His disciples to realize their unity—in the upper chamber and at the Last Supper. This is the vital significance of the proposals and the questions submitted by the action of the last General Convention of the Protestant Episcopal Church, and the response of the National Council of the Congregational Churches. By this concurrent action the entire discussion of Church Unity is

brought down from the air and placed before the Churches as a practical question, which requires definite answer.

It will be obvious to thoughtful men that we may vainly hope to render any worthy and effective answer if we begin merely by restating our respective ecclesiastical positions and then proceeding by some give-and-take method of compromise to some merely external adjustment of our differences. Our respective communions may well require of us to render an answer to the particular points submitted to us, which shall be more than an endeavor to throw a temporary bridge of expediency over the existing separation between us.

In entering therefore upon the duties with which we are charged, we deem it to be our first obligation to determine together a method of procedure in which most hopefully the visible organic unity of the Churches may be sought until it shall be found. Such method seems to us to be not far to seek.

First, and always throughout our conferences and discussions, we are to keep in mind our part and obligation as partakers in the one succession of the Life of Christ with His disciples. In the continuity of His life, spiritually and historically, always with His disciples, is the continuity of His Church in the world. Consequently the Christian method to be pursued in relation to the particular questions before us becomes clearer. (1) It will lead us first to seek out the religious values of the distinctive beliefs and customs of our communions. (2) These vital values are to be found both in their historical development and in the present religious experience and worship of the Christian communions. (3) Given these values, we may then proceed to inquire of one another what guarantees, certified in our history or now of approved worth among us, we may give to one another in Christ's name and for the extension of His rule in our time throughout the world. (4) Then, and by these signs, we may, by the grace of God, find ourselves prepared to render an assured account to the two Christian bodies whose action has committed to us this great and solemn engagement. And meanwhile we may appeal to all the brethren in their conferences and discussions to labor with us for these same ends, and, in methods beyond all controversy, praying that in this providential hour of history the Living Christ may be made manifest through His Church as Lord of the nations, and Redeemer of our civilization.

#### MISSIONARY BULLETIN

FOLLOWING is the official statement of amounts received to June 1st by the treasurer of the Presiding Bishop and Council, to apply on the quota for the general work of the Church:

Province	Quota	Received
I	\$1,302,846	\$50,462.79
II	2,610,241	222,159.15
III	1,688,548	260,619.92
IV	516,409	103,649.95
V	1,098,651	60,465.87
VI	363,153	19,001.30
VII	337,824	51,463.55
VIII	358,005	23,406.02

THE LESS noticeable faults of self-indulgence mar the power of our lives: little by little they weaken and distract and pre-occupy us: a trifling duty once put off or carelessly fulfilled leaves us more exposed to the next serious temptation; idle fancies pursued, vain thoughts dallied with, come back to us with importunate force, when we would gladly make any sacrifice to be free from their intrusion: how we grow unable to commune silently and seriously with our own souls, because we have shrunk from the discipline of solitude when it was offered for our acceptance.—*Bishop Westcott.*

## Immigration and Americanization

By Clinton Rogers Woodruff

IN these articles some considerable attention has been given to words which, although having wide popular usage, have not always been susceptible of concise definition or have been abused by inattention or misappreciation. Americanization is one of them. "Programmes of Americanization" have been put out in great number by a great variety of organizations, but there has been no effort at standardization or uniformity. The word has become, as the *Library Journal* recently declared editorially, one for "a very large but quite vague programme for methods of assimilating the foreign-born who, in earlier years, were joyously welcomed from abroad into our home population. The word itself has become unpopular with the foreign-born, for evident reasons, for it smacks of pharisaism and aggressive nationality, but no word or phrase has been devised to take its place."

The *Library Journal* proceeds to point out that the service which John Foster Carr has done through his Immigrant Publication Society has been a real and vital help in making Americans. In an article in the *Journal* on Making Americans, Mr. Carr shows that there has been a distinct advance during the last two years in the practical character and appeal of the new books published for library and school use in work with the foreign-born. Covers and titles and claims are still sometimes deceiving, however. Many books, advertised as intended for teaching English, civics, and the necessary steps of naturalization, are utterly unsuited for the purpose. "Some," he says, "have been prepared without adequate knowledge of the daily life, practical needs, prejudices, psychology of the simple working folk who form the great mass of our foreign-born. Often they are neither interesting nor practical. Often, too, they have the handicap of being 'preachy'; and sometimes poorly disguise a certain distrust and dislike of the immigrant."

Indeed this feeling and another of superiority run through all too many of the programmes and talks of propagandists and are no doubt at the basis of the increasing dislike of the word "Americanization". More and more, Mr. Carr shows, librarians are beginning to use on their shelves of books for the foreign-born the more descriptive and attractive labels "Books About America", "Books on Learning English", "Books on Citizenship".

The Immigrant Publication Society (not altogether a happy title, one must confess) has done a distinguished work in this field. It is the embodiment of the ideals and aspirations of Mr. Carr, a graduate of Yale and an Oxonian of seven years' residence. The whole idea of this society, devoted to the education and distribution of immigrant-strangers, had its inception in a desire to foster the work he began in his *Immigrant's Guide to the United States*. In this little book each chapter was planned with the purpose of answering some specific need of the foreigner—where to go for work, how to pick up English, to get a start at farming, to send money home, to travel, opportunities for education, laws likely to be broken innocently, all the countless pitfalls of American life, and particularly of city life.

*The Little Green Book*, as it is often called, has been published in Yiddish, Italian, and Polish, and has come to be regarded somewhat, to use the *Journal's* words, "as an immigrant's Baedeker" to this country. It now has reached a circulation of twenty-five thousand copies and is generally recognized as one of the most valuable primer helps which a newly-arrived foreigner can have.

Mr. Carr has always been greatly interested in the Italian immigrant, and one of the first books which the Society published was *Immigrant and Library: Italian Helps*, a handbook which he prepared in coöperation with the publishing board of the American Library Association. This annotated list of Italian books, with chapters of information and advice to the librarian, is having an important part in the movement for wider use of the libraries by the immigrant population. Another publication of the society is *Makers of America*, intended as a book of patriotism for the intelligent

adult immigrant who has made a little progress in English.

Some splendid work in the general field of helping the immigrant and of promoting his useful assimilation in the body politic of this country has been done by chambers of commerce, and business bodies. In closing the report of his committee on Americanization to the Chicago Association of Commerce, William A. Bond said:

"Both the Board of Education and our committee realize that 'Americanization' work is only in its infancy—and from experience I believe I can also say that for its promotion and greatest development the dual combination of business men and educational forces is ideal. The movement has become nation-wide. Legislation involving hundreds of millions is before congress for educational purposes and for the betterment of the condition of our alien people, and I urge the Association to give it the benefit of its support."

To intensify Americanization activities in Chicago, a letter was sent by this committee to representative public men asking the following question: "What in your judgment are the motives and ideals that lie behind the Americanization movement?"

There has naturally been a tendency to place present-day emphasis on the policy of elimination rather than on that of assimilation. The committee recommended the following policy:

"We firmly believe and petition that all enemy aliens in this country who in the judgment of the Department of Justice were perniciously active in opposition to the best interests of the United States should, at the end of the war, be deported, and forever debarred from returning to this country."

For one, I am inclined to believe that a wiser and a more American policy would be to convert those who made the mistake of supporting our enemy into believers in the American system of government and the opportunities presented in the way of building up humanity through co-operation with American forces of idealism and altruism. I verily believe that the intensive work of the Association of Commerce in sixty classes meeting 148 times a week among 6,600 students in the employ of thirty-two firms is destined to produce finer and better results for the future of America, and of mankind, than any policy of repression. I have much deeper sympathy with the "Programme for Citizenship" announced by the National (Roman) Catholic War Council. It deals with the practical question of the beginnings of civic opportunity and civic duty.

Citizenship in a democracy, it points out, implies that each person who is a citizen shall take part in the enterprise of providing for common needs and common protection. To provide for common needs and common protection, mutual burdens must be borne and mutual obligations therefore result. Each person must bear his share of the burdens just as each person must bear his share in any other common enterprise in which men engage for mutual benefit. Any person who does not bear his part of the burden in a common enterprise, or who receives the benefits of a common enterprise without bearing his share, is failing to do his moral duty. The common enterprise of running public affairs requires that each person shall do his part. *It is no less a religious than a civic duty.*

The means are provided in America by which all persons may become citizens and all citizens may participate in controlling and conducting common affairs. It is important, therefore, the Programme declares, that every citizen who thus participates in managing the common business shall do so with knowledge and forethought. Ordinary common sense dictates the necessity that those who shape and carry out vast public policies shall do so with intelligence. The majority rules in America, hence the necessity for universal education in civic affairs. The need increases because of the growth of the initiative and referendum under which the people decide important questions by their vote.

Here are some important paragraphs that are entitled to the thoughtful and prayerful attention of every sincere American:

"We hold that every youth should have adequate training in the duties, obligations, and rights of citizenship before leaving school and in order that that end may be accomplished such training should be given in the elementary grades.

"We hold that a broad programme for instruction in social science should be given in the high schools and colleges for the development and more extensive training of civic leaders.

"We hold that all persons, native or immigrant, who have not had courses in citizenship should have the opportunity to take such courses and should be encouraged to fulfill their obligations to the community by taking such courses.

"We hold that the development of character and the teaching of correct moral principles are essential to the making of good citizens."

Surely all these are important if the object of civic education is unity of thought and purpose in solving the multitude of problems constantly coming up. We must depend on ourselves to solve our problems. We are the rulers of our political destinies and success or failure depends upon it. Self-reliance and independence are therefore essential. When any considerable number of citizens fail in their mutual obligations and evade or attempt to evade their portion of the burden and of the responsibility for failures, or who blindly follow false leaders or doctrines, they are neglecting the duties which the moral law imposes upon them.

Government in a democracy is not some outside power imposing its will upon the people, but such government is the people's instrument for their own welfare and protection. Civic education must dissipate the idea that has descended to us from the days of kings that government is something to be opposed because it is in antagonism to the people. The idea must be spread, this Programme insists, that government in this country is designed to carry out the will of the people through their own selected representatives; and that when the elected representatives do not carry out that will then the people have a chance to compel them to do so at the polls.

It declares that the problem of civic education in this country is threefold. There is first the training of children in the citizenship which they finally must assume; and there is secondly the problem of educating immigrant peoples into the ideals and practical workings of our democracy. Thirdly, all persons must be taught to respect the teaching of the moral law and the dictates of conscience.

"With these ends all agencies of education are concerned. If we neglect any one of them we shall have a lack of that unity of purpose and harmony of execution which is necessary to the smooth working of public affairs.

"While emphasizing the necessity of civic education for every citizen, we are concerned in this statement especially in the latter problem, the assimilation into our citizenship of the immigrant peoples who have come from all countries of the world to share our democracy."

Surely such a programme is at one and the same time Christian and American. Would that our Social Service Commission had had the honor of formulating it!

Governor Smith's reconstruction committee, through its committee on Americanization, found that there were in New York State approximately 600,000 illiterates, of whom 400,000 are above the age of ten. In the national army numerous cases were reported in which men were unable to understand the commands addressed to them because ignorant of the meaning of the English words. Under these circumstances, it is plain that the efforts now being made on a limited scale to abolish illiteracy should be very emphatically broadened and intensified. But the removal of illiteracy is not the whole or the chief object of Americanization, this committee declared. It is of great importance to draw a distinction, often overlooked, between adults who are illiterate and ignorant and those who are unfamiliar with the English language but proficient in some foreign language and at times intelligent and well educated. These adults coming to this land with foreign speech as their means of communication, but lacking the ability to master the new language sufficiently, should promptly be made acquainted with American institutions and ideals. In Americanization, therefore, we must sometimes teach American history in the language of the foreigner. We should, this committee held, find the ablest men in the country acquainted with American history and ask them to collaborate with able foreigners who are devoted to American ideas and yet speak their own languages fluently as well as English. With such men as these,

i. e., professors of economics, history, and social science, we should be able to work out a course of American history, institutions, and ideals which can be taught to the foreign-born. Among other things this committee recommended that lectures and stated courses in American institutions and ideals be authorized and developed more than they have been in the past. The committee believes that in such lectures the use of the foreign tongue, instead of being forbidden, should be allowed and even encouraged as a necessary provisional means of conveying the essential American point of view to the foreigners who intend to make their home with us. In addition to the above recommendations the following was added by the executive committee as a substitute for a recommendation which was submitted by the committee on education: "As for persons over eighteen years of age who are unable to read and write the English language, some form of compulsion to acquire the language should be provided."

*Foreign Born* is the title of a service bulletin planned primarily to meet the needs of the Division on Work for Foreign-born Women of the Young Women's Christian Associations. It represents the consolidation of four bulletins hitherto issued separately in mimeographed form by the Section on Research and Information; namely, the digest of clippings from the native Americanization and kindred subjects, the bulletin of information gathered from a selected number of foreign-language newspapers, the staff bulletin giving résumés and abstracts of current incoming material from other organizations, and the library supplement listing pertinent articles in leading magazines.

The frequency with which requests for information concerning the manifold interests and obligations of the foreign-born in the United States reached that highly useful body, not only from its own staff but from other organizations and individuals similarly interested, leads us to believe that an amplification of the bulletins along lines indicated by the requests would be of general service. By the introduction of "Field Notes" and a "Question Box" it is designed to open up the Y. W. C. A. as a channel of inter-communication between the public and the staff the value of which will be determined by the use made of it. Controversial discussions will have no place.

In an address in Carnegie Hall in 1915 Theodore Roosevelt said:

"The foreign-born population of this country must be an Americanized population; no other kind can fight the battles of America either in war or peace. It must talk the language of its native-born fellow-citizens; it must possess American citizenship and American ideals. It must stand firm by its oath of allegiance in word and deed and must show that in very fact it has renounced allegiance to every prince, potentate, or foreign government. None of these objects can be secured as long as we have immigrant colonies, ghettos, and immigrant sections; and, above all, they cannot be assured so long as we consider the immigrant only as an industrial asset. The immigrant must not be allowed to drift or to be put at the mercy of the exploiter. Our object is not to imitate one of the older racial types, but to maintain a new American type and then to secure loyalty to this type."

Under the title *Immigration and Americanization*, Ginn & Co. have published an elaborate volume of selected readings (compiled by Philip Davis of Boston University), which presents a bird's-eye view of the whole literature on the subject, from the earliest phases of colonization to the latest utterances called forth by the recent war. It is not merely a collection of historical and descriptive documents but an organized work, and, so far as I know, it is the only book dealing with this subject in this fashion. In the case of questions open to controversy the author has endeavored to present all points of view rather than to state simply the positive and negative sides of the matter under discussion. He has, moreover, gone to original sources for his material, which concludes the reports of public commissions and of unquestioned authorities, specialists, and experts. The selections are offered without comment, in the true spirit of the case method of study. This is the first instance of the case system's being applied to the whole field of immigration and Americanization.

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



## 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.

### THE STATUS OF HOBART COLLEGE

To the Editor of *The Living Church*:

**W**AY I ask the opportunity to bring before your readers a statement concerning the position of Hobart College and its historical and present relationship to the Church, with special reference to your editorial comment on the Survey of Church Colleges, appearing in *THE LIVING CHURCH* of June 5th.

Regarding your statement, "Planted and nourished in infancy by the Church, \* \* \* Hobart College formally disowned its parent several years ago", let me point out that the institution began as Geneva College, for which a provisional charter was granted by the regents of the University of the State of New York in 1822. The charter members of the corporation included the clergy and laity of several denominations, those of the Church being in the majority, and in the permanent charter granted on February 8, 1825, there is a provision that no ordinance, rule, or order of the board of trustees shall "extend to exclude any person of any religious denomination whatever from equal liberty and advantages of education, or from any of the degrees, liberties, or privileges, benefits, or immunities of said College, on account of his particular tenets in religion." This provision of the charter has never been changed, nor do I know of any attempt having been made to alter it. From the beginning, the Corporation of Hobart College has been a self-perpetuating body, the trustees electing their own successors; except that since 1890, owing to an amendment of the charter, the alumni of the College have the right to elect one fourth of the membership from their own number.

In the original endowment of the College the principal item was a sum of money raised by general subscription, mainly in Geneva and its vicinity. Although he was not a member of the original Corporation, Bishop John Henry Hobart was the chief influence in the movement which founded the College and provided for its further endowment. Through his efforts the College received an annual allowance from the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, and many valuable gifts, including the Charles Startin professorship. Other gifts followed, and in 1851 Trinity Church, New York, gave an annual grant of \$3,000. These gifts, and the memory of Bishop Hobart, led the trustees voluntarily to request an amendment in 1852 changing the name of Geneva College to Hobart Free College. No change, however, was made in the legal control of the College.

In 1862 an endowment for a chaplaincy was accepted by the board of trustees, requiring the chaplain to be a priest of the Church, to be nominated by the Bishop of the diocese of Western New York. This led to an amendment in the charter in 1874, providing that the President of the College and the Bishop "of that diocese of the Protestant Episcopal Church which includes the college within its boundaries" should be members of the board of trustees *ex officio* of the College. This provision has never been changed and is still in force.

Meanwhile valuable endowments providing scholarships for candidates for holy orders had been given to the College and accepted by the Corporation. None of these gifts was given under conditions that the control of the College should in any way be changed, and as a matter of fact the Church has never had control however, to note that all but four of the twenty-four trustees are Churchmen, the majority being graduates of the College.

With respect to your statement, "This institution is, by its own direction, recorded each year by the United States Commissioner of Education in his report as 'non-sectarian'", let me say that this is, as far as I can see, an unavoidable technical distinction. I have before me the annual blank to be filled out as a report to the Commissioner of Education. The demand for information is as follows: "Legal control: By state, by religious denomination, or non-sectarian". As the legal control of Hobart is neither by the state nor by religious denomination, it must be classed as "non-sectarian", although I believe this is an inaccurate classification, as state institutions are also non-sectarian. Non-sectarian, in the questionnaire of the Bureau of Education, therefore, refers to colleges which are under the independent control of a board of trustees, self-perpetuating or elected by alumni. Personally, I have an aversion to the term "non-sectarian" and think "independent" would be much better.

I cannot feel that Hobart "by its honorary degrees" has repudiated "any sympathy with its Churchly past." It has, I take

for granted, honored its own graduates who were not Churchmen, and distinguished figures in our national life, but I know of no attitude of "studied unchurchliness". For example, all those who are to be recipients of honorary degrees at this commencement are Churchmen, three of them being clergymen.

I have made the foregoing statements not from any spirit of captious criticism on your editorial. I have the highest respect for the fairness of *THE LIVING CHURCH*, and my first object is to prevent any one from having a false impression of Hobart College, and above all, to stop any idea that Hobart College is "sailing under false colors" in its appeal for support of Churchmen. The impression which I have found in some quarters, that Hobart College has changed its charter in order to get secular support, is entirely mistaken. There have been no changes in the charter whatever regarding the control of the College, except those that I have mentioned above.

Regarding the request for aid embodied in the report of *THE LIVING CHURCH*, let me say that members of the committee, appointed by the Presiding Bishop and Council, visited the College and I explained the whole situation to them just as I have stated it here, placing in their hands a copy of our charter with all its amendments. The reason upon which the request was made was not because the College was, or ever had been, under the official control of the Church, but because it is, and always has been, a training school for men preparing to enter the seminaries of the Church. More than one quarter of its graduates are clergymen of the Church. It has nearly \$100,000 of its endowment devoted exclusively to scholarships for candidates for holy orders. About twenty young men, 15% of the total membership of the College, are enjoying these scholarships.

It seemed fair to ask some aid in the payment of professors' salaries, which is a very vital problem to the College. Surely, the Church has some interest in the quality of instruction given to its prospective clergy. The committee seemed to think that this was a reasonable request. It may be of interest to know that about one third of the graduating class will enter the seminary next year. It is also worth noting that the three last bishops elected in the Church were Hobart graduates, one of them, the Suffragan Bishop elect of this diocese, who is well known to the readers of *THE LIVING CHURCH*, being one of our most active trustees. I think I can truly and fairly say that there is nothing in the present administration of the College which would in any way indicate that the relations between Hobart and the Church shall be less intimate than they are at present.

I believe that one is best known by one's neighbors, and that the truest criterion of the Church influence at Hobart can be seen in the attitude of the diocese of Western New York. The diocese voluntarily placed Hobart College in its budget for the Nationwide Campaign to the extent of \$10,000 in three annual installments, to be devoted to the salaries of professors. This money was raised with enthusiasm, and as far as I know, without criticism.

Let me say, in conclusion, that whether Hobart College receives any aid from the Church is a small matter compared to the impression that Hobart has placed herself in a false position and is acting under false pretenses. I assure you that she has no such intention.

Very sincerely yours,

MURRAY BARTLETT,

Geneva, N. Y., June 10th.

President of Hobart College.

[NOTE.—A statement relating to this letter is made in the editorial pages. EDITOR L. C.]

### THE SUPPORT OF CHURCH COLLEGES

To the Editor of *The Living Church*:

**N**ATURALLY I am deeply interested in and grateful for your editorial mention of the Church colleges, and particularly of St. Stephen's College, in your issue of June 5th. In our endeavor to serve the Church by preserving for her her only remaining collegiate institution in the East, it is a great joy to find that the Church press is alert to the importance of what we are doing and is urging upon Church people their active support.

I think that it might be well if Church people and parishes and dioceses generally knew that they may directly help any

one of the Church colleges and at the same time get credit on their Nation-wide apportionment for the amounts that they give. The Presiding Bishop and Council could not give us the \$30,000 out of its general fund, because, pathetically, they did not have the money in those general funds; but they will be glad to give the Church colleges all money designated for that purpose when it is given.

I am happy to say that over half of the \$30,000 which St. Stephen's asked for has already been subscribed in designated gifts, to be paid through the Nation-wide Campaign this next year. I feel sure that many who read this letter will be glad to see that some portion of their gifts to the Nation-wide Campaign are specifically designated for this college.

The same situation prevails in regard to the other Church colleges.

In conclusion, may I say, for the encouragement of all who are interested, that the enrollment at St. Stephen's College for next year is already double that of this year, and nearly twice as numerous as ever before in the sixty years of its history? The demand for our type of Church college is evidently growing very rapidly. The Church must and will rise to the opportunity.

Sincerely yours,

BERNARD IDDIGS BELL.

Annandale-on-Hudson, N. Y., June 5th.

President.

### THE CHURCH CATECHISM AND THE REVISION COMMITTEE

To the Editor of *The Living Church*:

IN the further interest of accuracy, let it be pointed out that the "only change" proposed by the Revision Committee in the Church Catechism of 1916 was to do away with it altogether and to provide a substitute for the same. (See P. 96 of the Report.) This substitute then proposed left the function of the Sponsors in Infant Baptism undisturbed.

Nor was it disturbed at that time in the proposed baptismal office. The "only change" in the Church Catechism, proposed by the Commission in 1919, was to put it out of the *Prayer Book proper*. (See 2nd Report, P. 115.) It is obvious that it will be impossible not to change the language of the Catechism in relation to the function of the sponsors, unless the Revisers propose that there should be one doctrine of Infant Baptism in the *Prayer Book proper*, and another—and a very different one—in the Catechism, in its new position, set side by side with the Articles of Religion. The changes in the baptismal service, it may be noted, suggested in the 1916 report, covered only two pages of the Report; whereas, in the second Report of 1919, they covered nearly twelve pages. Of course no one can tell what changes will be proposed in Catechism or baptismal office in the third Report to be presented in 1922.

RANDOLPH H. MCKIM.

### THE OTHER SIDE ABOUT MEXICO

To the Editor of *The Living Church*:

THE Fall Committee has made a very thorough investigation of Mexican conditions on one side of the subject. It now remains for some competent committee to turn the shield and examine the reverse side with equal care.

Samuel Guy Inman, in his *Intervention in Mexico*, states that the plot against Madero was formed in the American Embassy, and in the presence of Henry Lane Wilson, American Ambassador at that time; and that it was then that Huerta was persuaded to turn traitor to Madero. If this charge is false, the man accused and the government he represented should be cleared of the foul aspersion; if it is true, what must we think about it?

Senator Fall's report shows 785 American civilians and soldiers killed, wounded, or outraged by Mexicans during the past ten years. Seven hundred eighty-five is a deplorably large number; but the period covered is ten years; and the record of similar crimes committed against Americans in their own country, during a period of one year only, so far exceeds this number that it shrinks greatly in comparative value. Mexico has always been a refuge for criminals fleeing from justice in the United States; and a careful investigation would undoubtedly show that many of those for whose lives indemnity is sought would have been hung or electrocuted if they had remained on this side of the border.

A just report should state, also, how many crimes were committed by Americans against Mexicans in the same period of time. Competent authorities assert that the number exceeds those committed by Mexicans against Americans.

In an interview in the *Christian Science Monitor*, sometime ago, Ygnacio Bonillas, former ambassador at Washington, stated that the Mexican government had been greatly hampered in the pursuit of bandits by the American embargo on arms. He said:

"We have to equip our soldiers with out-of-date arms and such little ammunition as we can manufacture in our inadequate plants, so that we can arm only small forces and have to keep them moving from place to place. The bandits, on the other hand, are able to get new arms, abundant ammunition, fine saddles, everything they need;" and revolutionists in Sonora were from the first supplied with machine guns.

A committee representing a great-hearted nation anxious to be big-brother to a weak neighbor should look into that matter.

It should determine whether there is not a connection between these facts and the existence of an organization whose purpose it is to stir up trouble. Colonel Dan M. Burns, a vast property owner in Mexico, and for twenty-two years intimately acquainted with the country and people, states that some years ago he joined a society of alien property holders in Mexico and was "astonished to learn that its frank purpose was to foment anarchy in our neighbor republic". Others competent to testify corroborate this statement.

Careful investigation should be made, also, as to the origin of anti-Mexican propaganda that flooded the American press and spilled over into business offices during the Carranza regime. Mr. Inman gives an instance, which he says was only typical, of the publication in the American newspapers of a report which he personally knew to be flagrantly false; and of the impossibility of getting the wrong righted.

The American public does not realize how easily armed intervention—which would mean a war of conquest, we are told by those who know the Mexicans best—may be brought on. The ground has been well prepared for it by the anti-Mexican propaganda referred to above, which has spared no pains to arouse a thorough contempt for our Latin neighbors, and bitter hostility towards them; a few unscrupulous politicians can easily do the rest.

In December 1847, Lincoln made his maiden speech in Congress. It was a challenge to President Polk to show just cause for the war which was then devastating Mexico, and which was brought on by Polk. In July 1916, President Wilson, in a speech made at a dinner in New York, assured his hearers, in substance, that he would lose his chance for reelection rather than sacrifice his conviction as to the just policy to pursue toward Mexico. He asked: "Do you think the glory of America would be enhanced by a war of conquest in Mexico? Do you think that any act of violence by a powerful nation like this against a weak and destructive neighbor would reflect distinction upon the annals of the United States?"

Shall we not follow the lead of these two Christian rulers in their attitude toward our southern neighbor?

The unscrupulous politician and selfish profiteer we shall probably have always with us, a menace to Mexico's sovereignty and to the honor of our own nation. A League of Nations unhampered by nullifying reservations would be a defense against those two dangers. Will not Christians throughout our land shake off the apathy that seems to have fallen upon them, and insist that this great document of human rights be given a fair trial before voting to throw it into the discard?

Minneapolis, June 7th.

M. E. ANDREWS.

### REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

I HOPE that the interesting letter on the Lectionary from Bishop Talbot and the Rev. T. W. Harris, in your issue of May 22nd, will receive the attention it deserves. It is good to read that the revision of the 1916 Lectionary which we are to use in 1921 and 1922 is to separate the Sunday and the week-day courses, is to shorten many lessons, is to omit "many passages that appear to be unedifying or unsuitable for public reading."

I, for one, am sorry about the retention of the two-year plan, for it has so many disadvantages. The plea put forward that it enables so much more of the Bible to be read seems to belong more to a scheme of Bible reading than to a lectionary.

The letter calls attention to the fact that now we are using (or may use) a Lectionary on the one year scheme "prepared by a member of the Commission who is one of the foremost liturgical scholars of the Church." This Lectionary is so admirable, its selection of books to be read in the different seasons is so happy, for example II Corinthians during Whitsuntide, that I wish we might use it for several years instead of for only one.

Trinity Chapel, New York, June 1st. CHARLES E. HILL.

A NATION that is guided by its religion, that is firm in its ancient faith, that looks beyond material exactitudes, may well hope to survive. Mockery of religion, skepticism of faith and scorn of beliefs in what could not be proved have brought more than one nation to destruction.—*Newark Evening News*.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

THE National Cathedral rising slowly but majestically on St. Alban's Hill, overlooking beautiful Washington, has just received a gift of \$300,000 towards the completion of the choir. Within the past few months the writer has joined the Cathedral Association. My reasons were two. One was that I wanted to have part in that wonderful and eternal witness to Almighty God which grows to fairer proportions day by day in our nation's very heart; and another reason was that I wished to enshrine therein the name of one who is very dear. And in becoming a member, of course, one receives the literature pertaining to the vast inspirational conception and undertaking, and I have spent an intensely interesting hour looking over the latest of these pamphlets which bears the name *The Washington Cathedral*.

While the illustrations in this brochure are singularly beautiful, giving architectural details, chapels, choir, apse, and views from the architect's drawing, even more interesting is the letterpress, written with the purpose of clearly and reverently portraying to the reader the religious meaning of a cathedral, joined to the idea of a specific Cathedral which should be the Nation's House of Prayer. It is a conception such as this which unconsciously brings to mind the thought that man is God's creature: "Thou hast made man a little lower than the angels and crownest him with glory and honor." When last this famous spot was visited by the writer, the Little Sanctuary and the Jordan Font were complete. This font is made of pure white marble lined with stones from the river Jordan. This baptistry or font is very large. It admits of baptism by immersion. In the middle, upon a rock, stands a statue of the Christ, holding a child.

The Little Sanctuary has a picturesque tower in which hangs a chime of five bells. If memory serves correctly, at the time of this visit the Book of Remembrance, in which memorial names are inscribed, was kept in the Little Sanctuary. When the Cathedral is finished this book with its thousands of names—the list constantly growing—will be kept in a richly carved niche near the high altar. And in this book what names there will be! Surely a calendar of American Saints, those who have loved the Church, worked for her, prayed for her, and passed on to the Church Triumphant.

The Glastonbury Cathedral is builded of stones from the ancient Abbey of Glastonbury. The Churchmen of Glastonbury presented these stones to the Churchmen in America.

The Canterbury Ambon—or pulpit as we would call it—an exquisite creation of carved marble—is the gift of the present Archbishop of Canterbury in memory of his predecessor, Stephen Langton. It is made of stones from Canterbury Cathedral. And so in many shapes will this wonderful creation of the new world blend into its being traditions and symbols of the mother country, the mother Church, in such wise as to proclaim to the land which it adorns and ennoble the meaning of the One Holy, Catholic, and Apostolic Church.

IN A LATE LETTER, answering an inquiry, the address was given of the official head of the Society for the Home Study of Holy Scripture, so long associated with the late Miss Sarah Smiley. Mrs. George B. Pratt of St. Peter's parish, Chicago, has sent an interesting letter about this work, a part of which we are glad to give. Mrs. Pratt writes:

"It was a real pleasure to read in your page of THE LIVING CHURCH that even one person was asking for information about the S. H. S. H. S., I being a full-fledged graduate of the courses, even to taking the post-courses 'Psalms and Prophecy', and having the diploma and all the medals. Dear Miss Smiley generally wore two of these medals and asked the graduates to wear the Jerusalem Cross or the Canterbury Cross, the latter being the reward for taking the two courses. The readers of the literature classics of the Church are given a medal called 'The Key of David'. There

is no time limit to this latter reading as there is to the courses. I have felt at times that I must proclaim from the housetops the blessing this study has been, such understanding and revelation has it brought and will bring when taken thoroughly. Miss Smiley once wrote me asking if I found time for secular reading? She was pleased to know that I was interested enough to surrender to it all my reading time."

Of this society's history it may be briefly said that it was organized in 1886 under Bishop Doane of Albany, Miss Smiley being the organizer and director. Later, the library and home of Miss Smiley were moved to Washington. Miss Smiley's home was called "St. Anna's Lodge" and its library of many thousands of Churchly books was accessible to any woman. Her correspondence classes were organized all over the country and her work grew in influence and in scope. "The one great aim of this society," said Miss Smiley, "is the advancement of Christian knowledge among women to a far higher standard than is attained in our Sunday schools." Bishop Satterlee later became president of this society. Mrs. Pratt narrates that once when visiting Miss Smiley the latter asked her to go to Bishop Satterlee's for morning prayer. The Bishop kept a card displayed inviting any one so minded to join his family at prayers. In the small chapel the family and servants were assembled. Mrs. Pratt wore her "Jerusalem Cross", the symbol of her membership in the home study society, and it was there that it gained another member for this course. The Jerusalem Cross is given after four years of Bible study; it is a Greek cross between four other crosses. It was adopted by King Baldwin as the arms of the kingdom of Jerusalem. Another medal is a reproduction of a Cornish cross, too expensive to be copied in metal but produced by the Wantage Sisters of London on silk. The "Key of David" is a relic found at the foot of the Tower of David in 1839 and sent to the Czar of Russia. All of these medals are full of symbolism and were carefully arranged by Miss Smiley as suitable for marking the progress of sacred study. Mrs. Pratt formed an association of alumnae of this society in Chicago a number of years ago. Miss Smiley passed out of life a few years since but her work is officially continued.

THE THIRTY-THIRD ANNUAL MEETING of the Woman's Auxiliary of the diocese of Springfield began on the evening of Wednesday, May 19th, at St. Paul's Church, Alton, Ill. (Rev. Frederick D. Butler, rector), when the Auxiliary and synod held a joint missionary service at which the Rev. L. G. Wood, General Field Secretary to the Presiding Bishop and Council, gave a most inspiring address on the continuation of the work of the Nation-wide Campaign. This service was followed by a reception at the home of Mr. and Mrs. R. E. Dorsey given in honor of the Bishop and delegates to the synod and Auxiliary.

The meetings on Thursday began with a corporate Communion, attended by more than sixty women, and the presentation of the United Thank Offering. The Bishop of the diocese was the celebrant and was assisted by the Rev. Peter Langendorff of East St. Louis. Following the service the delegates were entertained at breakfast in the parish house.

The business session was called to order by the diocesan president, Mrs. H. S. Dorsey of Alton. Following a brief address of welcome by Mrs. Jacob Wead, president of St. Paul's branch of the Church Service League, reading of the minutes was dispensed with, roll call of parishes was taken, committees were appointed, and reports read. Every diocesan officer was present with a well prepared report showing gratifying increase in number of workers, work done, and offerings received. The educational secretary reported seventeen mission study classes, an increase of eight over the preceding year. One of these was a normal training class; eleven of them met

weekly, six monthly, and all but two studied *Neighbors*. The secretary of the Church Periodical Club reported twenty branches, an increase of nine. The United Offering Treasurer reported \$510 received since the meeting in Detroit, an amount almost equal to the offering for three years presented at St. Louis in 1916. This large increase is not the result of larger gifts, but due to the fact that more women have become interested.

These reports were followed by the president's address, full of inspiration and optimism. She expressed a belief that the women of this diocese are awakening to their privilege of doing the Lord's work in a business-like and systematic way, and she would have them keep always in mind their great opportunities for extension work. She gave a table showing that the Auxiliary in this diocese has increased in number of branches from 8 in 1916 to 18 in 1920, and in membership from 158 in 1916 to 388 in 1920.

Mrs. Dorsey spoke in closing of the work for the next year, which is to embrace a most careful study of the survey of the Nation-wide Campaign, and of the share the women must take in educating our people in the needs and possibilities of the Church.

The Rev. L. G. Wood spoke briefly at this session, and noon-day prayers were followed by adjournment for committee meetings and for luncheon.

The afternoon session opened with the reading of Miss Lindley's annual letter and a letter from Bishop Rowe, which was followed by a vote to send a letter to Washington urging adoption of House Bill 13,334, prohibiting operation of salmon canneries on the Yukon. Reports of committees followed. The report of the committee on revision of the Constitution to conform with the suggestions sent out from national headquarters was adopted, as was the report of the committee on resolutions providing that the box work for the next year be carried on according to the plan suggested by the Executive Board and worked out by Mrs. Powell Clayton. The resolutions also contained a memorial tribute to the two members who have died since the last meeting, Mrs. H. H. Stock of Urbana, and Mrs. W. H. Tomlins of Granite City.

The officers chosen for the coming year are: Honorary presidents, Mrs. G. H. Sherwood, Springfield, and Mrs. H. H. Candee, Cairo (Mrs. Candee, for a number of years president of the Woman's Auxiliary in this diocese, was also first president of the Illinois State Federation of Woman's Clubs and went from Alton to Chicago to be present at the silver jubilee meeting of the Illinois Clubs); president, Mrs. A. P. Carman, Urbana; first vice-president (in charge of mission boxes), Mrs. J. E. Rendleman, Cairo; second vice-president (in charge of Junior work), Mrs. Eugene Gullett, Lincoln; third vice-president (in charge of Little Helpers), Miss Caroline Forbes, Danville; secretary, Mrs. E. C. Swancutt, East St. Louis; educational secretary, Mrs. Parker Doan, Jacksonville; secretary of Church Periodical Club, Mrs. Fred R. Jones, Alton; extension secretary, Mrs. H. S. Dorsey, Alton; treasurer, Mrs. E. D. Hutchins, Urbana; treasurer of United Offering, Miss Virginia Dresser, Springfield. With these women leading, the Auxiliary in this diocese is looking forward to another progressive and successful year and to bringing in the seven hundred remaining Churchwomen in the diocese.

THE SUMMER CONFERENCES now beginning so generally should not always be designated by the names of the places wherein they are held, for these are frequently impermanent. The "Racine Conference", as we call it, is really the "Conference for Church-workers in the Province of the Mid-West". However, so suggests one of the secretaries, "as Americans will never use so long a name when they can get a shorter one," the "Mid-West Conference" might be the poular name, wherever it be held. "Wellesley", formerly "Cambridge", should never have been called by either of these names. It is a *general* conference in distinction to the *provincial* and *diocesan* conferences and fills a need of the Church in bringing distinguished teachers and speakers from the whole Church rather than from one section. Thus it affords opportunity not unlike that of the General Convention for people widely scattered to discuss Church problems together. It is governed by a committee from several provinces, unlike the

smaller conferences. The indications are for a very large attendance this summer at all of the diverse forms of Church conferences.

WOMEN OF THE AUXILIARY will be interested in this late message from Miss Lindley.

"The Auxiliary has been keenly interested in the Nation-wide Campaign, though as a whole the members have acted more frequently simply as members of the parish than through the organization.

"At the May meeting the Presiding Bishop and Council created the Nation-wide Campaign Department with Dr. Milton as Executive Secretary and Dr. Patton as Field Director. It also created the Publicity Department with the Rev. Robert F. Gibson as Executive Secretary. These two departments are especially relied on to carry on the follow-up work of the Campaign in coöperation with the officially established agencies in every diocese and district. It is confidently believed that every diocese and district will in due time be added to the honor roll. Both of these departments expect to ask much assistance from the Woman's Auxiliary. At present they ask us to do two things, one now and one in the autumn. The thing they ask now is that every officer of the Auxiliary shall understand the present state of the Campaign and become as far as possible promoter of its successful continuation. That we may do this we are sending to all the diocesan officers of the Woman's Auxiliary a copy of the Bulletin on the Results of the Campaign. This will tell the story of the Campaign, at least up to March first, for it is good to know that reports since then show that other dioceses should be added to those on the honor roll. We are asked to read this and to spread information and create interest in the Campaign. Those officers who expect to be at summer conferences should do all they can at these conferences to interest others in the undertaking, and it would be a great help if during the summer there could be groups of officers or others interested, who could meet together to talk over and discuss the statements in the bulletin.

"The help we are asked for in the autumn is that the Auxiliary will assist in the distribution of these bulletins, which at that time will contain corrections in the statistical tables. The Department of the Nation-wide Campaign may want to ask the Auxiliary branches in every parish to see that a copy of these statements is put into every home in the parish. You will, of course, have further information about this part of the plan, but meanwhile I know you will be glad to carry out the first part of it."

AN ENGLISH PUBLICATION called a "G. F. S. A. B. C." has a description of an alphabet march which we shall print sometime when we have a little more space. It is given by twenty-six girls, each representing a letter of the alphabet. The letters form three sides of a square facing the audience.

The Rochester branches of the G. F. S. have just held their thirtieth annual service. There was a fine address from the Rev. Charles Broughton, rector of Ascension Church, Buffalo. The offering of \$50 was for the diocesan Holiday House. And on June 17th in Christ Church there was a special Eucharist marking the day of intercession and thanksgiving appointed by the English society. The Rev. David Lincoln Ferris, rector of the parish and Suffragan Bishop-elect, made an address.

ANSWERS TO THE "Ouija" charade still come in. One Boston gentleman suggests that it shall be called the "Confirmation Charade". Here is another one from our charade-loving parson who is now convalescent.

"The melancholy days have come,  
The saddest of the year.  
The Lady of the House has said  
Spring cleaning-time is here.  
The carpets have been down so long  
They must be taken up;  
I never know from meal to meal  
Just where I'll lunch or sup.  
The chairs were covered with my first,  
I got quite used to it;  
She says my whole they soon must be,  
If I still care to sit.  
I thought my study was my own—  
She says it's been my last;  
I stand and shiver like a soul  
Lost in some Chaos vast."

AS THE divine life is the life of the association of love, such is the ideal of the life of the Christian family. How fair a creation of God it is when it is conformed to His will!—George Body.

## Church Calendar



- 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.

## Summer Addresses

THE Rev. GEORGE DAVIDSON, D.D., rector of St. John's Church, Los Angeles, Calif., is beginning a three months' trip to the eastern United States and Europe, as the guest of his congregation. As secretary for work among Foreign-born Americans of the Department of Missions, he will attend the Lambeth Conference, going thence to Geneva to attend a conference between representatives of the Church and the people of Czecho-Slovakia.

BISHOP and Mrs. MANN of Southern Florida sail for England on the *Finland*, on June 19th. Their address while abroad will be Church House, Dean's Yard, Westminster, England.

THE address of the Rev. SAMUEL A. B. MERCER, D.D., will be Grafton, Mass., till the first of September.

UNTIL September 15th the address of the BISHOP of MISSOURI will be Wequetonsing, Mich.

THE Rev. H. W. PRINCE, rector of the Church of the Epiphany, Chicago, will be in England for the summer, and may be addressed up to September 8th at Stanley Lodge, Warlithersville Road, Crouch Hill, London N. 19, England.

THE Rev. JAMES S. STONE, D.D., may be addressed during the summer at Highland Park, Grand Haven, Mich.

DURING the summer months the Rev. H. C. WHEDON may be addressed at Webster (R. F. D.), N. Y.

THE Rev. Dr. W. C. WINSLOW expects to be at Scituate, Mass., during nearly all the summer and correspondents should address all personal and official communications to that place.

## Personal Mention

THE Rev. (Capt.) H. BRUCE, of the diocese of Ottawa, who served for some time in the diocese of Western New York and later served in England and France with the Canadian Forces, has accepted a call to the rectorship of St. Mark's Church, Clark Mills, N. Y., and enters upon his new work at once.

THE personal address of the Rev. C. P. A. BURNETT has been changed from 599 West One Hundred Ninetieth street, to 241 East Eighteenth street, New York.

THE Very Rev. W. O. CONE, Dean of St. John's Cathedral, Quincy, Ill., has been elected president of the Adams County Anti-Tuberculosis League, which is doing important work especially in the care of returned soldiers.

THE Rev. HARRY S. COREY, new rector of Grace Church, Gainesville, Georgia, entered upon his duties on Trinity Sunday.

THE Rev. EDWARD H. EARLE, rector of Emmanuel Church, San Angelo, Texas, recently underwent a serious operation at the Sisters of Charity Hospital, Dallas. He is now convalescent at a parishioner's ranch at Water Valley, near San Angelo, where mail may be addressed until further notice.

THE Rev. S. W. FRISBIE, associate rector of Trinity Church, Detroit, Mich., and for forty years secretary of the diocese, has resigned both positions. He will continue to reside at 419 Brooklyn avenue, Detroit, doing the lighter priestly work to which he may be summoned.

THE Rev. E. V. GRISWOLD has been placed in charge of the mission of St. Matthias at Eighty-third street and Dante avenue, Chicago.

THE Rev. THOMAS C. HENNINGSEN has resigned from the missionary district of the

Philippine Islands, expecting to sail from Manila on the *Empress of Japan* May 21st, via Hong Kong, enroute to the United States. Mr. and Mrs. Henningsen will spend a few weeks in Port Perry, Ontario, before assuming other work. Address, 281 Fourth avenue, New York City.

THE Rev. CHARLES H. HIBBARD, D.D., rector emeritus of St. James' Church, South Pasadena, Cal., and Canon of St. Paul's Pro-Cathedral, Los Angeles, celebrated the fortieth anniversary of his ordination to the priesthood on Trinity Sunday.

THE Rev. Dr. ARTHUR B. KINSOLVING preached the baccalaureate sermon on Sunday, May 30th, at the Chatham Episcopal Institute at Chatham, Va., and the commencement sermon at St. James' School, Maryland, on June 13th.

THE Rev. CHRISTOPHER STANLEY LONG is locum tenens at St. Clement's Church, Honolulu, T. H.

COMMUNICATIONS regarding the Synod of the Mid-West, which meets at Grand Rapids, Mich., on October 5th and 6th, should be addressed to the secretary of the Province, the Rev. GEORGE LONG, Warsaw, Ill.

THE Rev. H. G. STACEY has resigned as rector of St. Peter's Church, Duluth, Minn., and leaves for his new field at Jackson, Mich.

ON June 7th the Rev. GEORGE CRAIG STEWART, D.D., gave the commencement address at Howe School; on June 9th at Kemper Hall, Kenosha, Wis.; on June 11th before the graduates of the Nurses' Training School of the Evanston Hospital. On June 12th he offered the prayer at the baccalaureate service of Northwestern University; and on June 15th presides at the alumni meeting of that institution. On June 17th he gives the commencement address for the Evanston high school.

THE Rev. JOSEPH A. STEWART, now at Yardley, Pa., will become rector of Emmanuel Church, Adams, Central New York.

THE Rev. STEPHEN DOWSE THAW of Pittsborough has been appointed on the staff of the Church of the Advent, Boston, as from July first.

THE Ven. WILLIAM H. WOLFE of Lancaster, Wis., has resigned as Archdeacon of Madison and becomes Archdeacon in the diocese of Texas with residence at Liberty, Texas.

THE Rev. RAY WOOTTON will resign care of Emmanuel Church, East Syracuse, to take charge of St. Andrew's mission, Onondaga Valley, New York. He will continue in charge of missions at Warner and Memphis.

THE Rev. W. PINKNEY WROTH will become rector of St. Peter's parish, Poolesville, Md.

## CAUTION

CHALDEANS.—Caution is again suggested in connection with Chaldean or Assyrian solicitors. One such giving the name Rev. JOSEPH C. GEORGE appears lately to have altered his name (and his credentials) to Rev. JOSEPH C. JORDAN, and is now operating in New England. Notwithstanding the fact that impressive looking testimonials purporting to have been given by high ecclesiastics of oriental Churches (which are said to be manufactured in quantities in this country) are supplemented by undoubtedly genuine letters from our own clergy, nothing whatever should be given to these men.

## DEGREES CONFERRED

COE COLLEGE (Cedar Rapids, Iowa).—The degree of D.D., *causa honoris*, upon the Rev. JAMES EARNEST BARBOUR, rector of the Church of the Advent, Pawtucket, R. I., on June 9th. On the preceding Sunday, the Rev. Dr. Barbour, who is a member of the class of '86, delivered an address on *The Real Presence*.

THEOLOGICAL SEMINARY IN VIRGINIA.—The degree of D.D. upon the Rev. Messrs. H. H. COVINGTON, BEVERLEY D. TUCKER, Jr., and THOMAS K. NELSON, at commencement exercises on June 3rd.

UNIVERSITY OF PITTSBURGH.—The degree of D.D. upon the Rev. ALLEYNE C. HOWELL, rector of St. Stephen's Church, Sewickley, Pa., at commencement exercises on June 9th.

## ORDINATIONS

### DEACONS

CHICAGO.—At the Cathedral of SS. Peter and Paul, on June 6th, Mr. WALTER C. BIHLER was ordered deacon. The Rev. Charles Herbert Young presented the candidate, and was the preacher.

MISSOURI.—On Sunday, June 6th, in St. Paul's Church, Palmyra, the Bishop of Missouri ordained to the diaconate Mr. HOWARD DUDLEY WHITE, a member of the senior class of Seabury Hall, Fairbault. The candidate was presented by the Rev. R. A. Hatch, rector of the church, who also preached the sermon.

NEWARK.—On Wednesday, June 2nd, in Christ Church, Bloomfield, Bishop Lines ordained Mr. WARREN A. SEAGER to the diaconate, and preached the sermon. The candidate was presented by the Rev. William H. Watts.

OHIO.—In the College Church of the Holy Spirit, Gambler, on the First Sunday after Trinity, the Bishop of Ohio ordained Messrs. HAROLD FREDERICK HOHLY and ARTHUR L. PROSEUS to the diaconate. Preacher, the Rev. Canon C. C. Bubb; presenter, the Rev. Dr. D. F. Davies.

SOUTH CAROLINA.—Mr. MORTIMER W. GLOVER, Jr., was ordered deacon by Bishop Guerry at St. Michael's Church, Charleston, on Tuesday, June 8th. Mr. Glover, a Charleston boy, is a graduate of the University of the South, and has just completed the theological course at the Theological Seminary of Virginia. He will serve his diaconate as assistant to the Rev. Thomas P. Noe in the Church's mill work at Grantville, S. C.

VIRGINIA.—On Sunday, May 30th, at St. John's Church, Richmond, Mr. WILLIAM S. SHACKLETTE was ordered deacon by the Bishop of Virginia. The candidate was presented by the Rev. G. M. Brydon, and the ordination sermon was preached by the Rev. William D. Smith, D.D. The Bishop has assigned Mr. Shacklette as deacon in charge of Weddell Memorial Chapel, Fulton, Richmond, Virginia.

### DEACONS AND PRIESTS

ALASKA.—On Trinity Sunday, May 30th, at Holy Cathedral, Juneau, Alaska, the Bishop of Alaska advanced to the priesthood the Rev. RICHARD CEBRIC JENKINS, of Ketchikan, Alaska. The Very Rev. G. D. Christian, Dean, and the Rev. H. P. Corser, examining chaplains, assisted in the service and in the laying on of hands. The Rev. Mr. Corser preached. The Rev. Mr. Jenkins was formerly a Congregationalist, having held pastorates in Wales and England and served as missionary in China and Mexico. He was ordered deacon by Bishop Rowe two years ago, and has been in charge of St. John's Church, Ketchikan, since that time.

COLORADO.—On June 1st the ordination of Messrs. ROBERT MURPHY and ARTHUR AUSTIN to the diaconate and the Rev. THOMAS HALDEMAN to the priesthood took place at St. Peter's Church, Denver, about twenty clergy being present. The Rev. Alfred Mack sang the Litany, the Rev. Nell Stanley presented the candidates, and the Bishop preached.

KANSAS.—On Trinity Sunday at St. Paul's Church, Kansas City, Kansas, the Rt. Rev. James Wise advanced the Rev. WILLIAM WHITTLE, deacon, to the priesthood. Messrs. CARL A. G. HELLIGSTEDT and HARRY LAWRENCE CHOWINS were ordered deacons. The Rev. Robert Mize preached the sermon. During the summer the Rev. Mr. Whittle will visit missions in the diocese. The Rev. Mr. Helligstedt will have charge of St. Paul's Church, Kansas City, Kansas, and have evening service at Olathe. The Rev. Mr. Chowins will be in charge of Ottawa for the summer. In the fall they return to the Seabury Divinity School.

LONG ISLAND.—On Sunday, June 6th, in the Cathedral of the Incarnation, Garden City, the Bishop of the diocese advanced to the priesthood the Rev. NELSON B. GILDERSLEEVE, minister in charge of St. Simon's Mission, Brooklyn. The sermon was preached by the Rev. George E. Talmage. The Rev. Mr. Gildersleeve was presented by the Rev. Henry C. Swentzel, D.D. The epistle was read by the Rev. A. C. Wilson and the gospel by Dr. Swentzel. The priests assisting in the laying-on-of hands were the Rev. Dr. Swentzel, the Rev. A. C. Wilson, Dean Treder, of the Cathedral, Canon Swett, the Rev. Mr. Talmage, and Fr. Burton S.S.J.E.

VIRGINIA.—In Emmanuel Chapel of the Theological Seminary in Virginia, on June 4th, the Rev. J. KEITH M. LEE was ordained priest by the Bishop of Virginia, being presented by his father, the Rev. Harry B. Lee, D.D.; and Mr. NOBLE C. POWELL was ordered deacon, being presented by the Very Rev. Berryman Green, D.D. At the same service the Bishop of West Virginia ordained to the diaconate Mr. GEORGE J. CLEAVELAND, who was presented by the Rev. S. S. Moore, D.D. The Rev. Mr. Powell has been appointed to charge of St. Paul's Memorial Church at the University of Virginia, succeeding the Rev. B. D. Tucker, Jr., D.D., who resigns on July 1st to become professor at the Seminary.



WASHINGTON.—On Whitsunday, in the Bethlehem Chapel, Bishop Harding ordained to the diaconate Messrs. PHILIP AYRES DALES and WM. HAMILTON NES, presented by Canon W. L. DeVries, JOHN WILSON FREEMAN, presented by the Rev. T. J. Brown, and LINTON MUIRHEAD GRAHAM, presented by the Rev. Edward Douse; and advanced to the priesthood the Rev. THOMAS LEMUEL SMALL, presented by the Rev. Enoch M. Thompson. Canon DeVries was the gospeller and Canon Myer the epistoler. The Rev. Henry Russell Talbot, Canon of Washington Cathedral, was the preacher.

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**MARRIED**

ALLEYNE-ELLETT.—The Rev. FRANCIS E. ALLEYNE, rector of All Hallows, Davidsonville, Md., and Miss REBEKAH ELLETT of Baltimore, Md., were married in Mt. Calvary Church, Baltimore, by the Rt. Rev. John Gardner Murray, D.D., on Saturday, June 5th. A nuptial Eucharist immediately following the ceremony was celebrated by the Rev. W. A. McClenthen, D.D., rector of the parish. The bride and groom will be at home at All Hallows Rectory after June 15th.

**DIED**

FITZGERALD.—Entered into life eternal on June 8th, in Los Angeles, California. PORTER BALDWIN FITZGERALD. He is survived by his wife and one daughter, Mrs. B. C. Leonard of Syracuse, New York.

LESLIE.—Mrs. AMELIA WALLACE BURTON LESLIE, of Cleveland, Ohio, at Asheville, N. C., May 27th, in the 78th year of her age; widow of Henry G. Leslie, Esq., and sister of Mrs. Eliza J. Backus of Cleveland, Ohio, and Bishop Burton of Lexington, Ky. Burial May 29th, from St. Paul's Church, Cleveland, and in Lake View cemetery in that city.

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

PORTMESS.—On June 1st, LIZZIE ALICE, widow of the late Rev. John PORTMESS. Funeral services at the Church of the Good Shepherd, Terrell, Texas.

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

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ASSISTANT NEEDED AT ONCE IN important parish in growing industrial community of 33,000 people in the diocese of Southern Ohio. Must be loyal Churchman, single, and not over thirty. Good salary to the right man. Apply, with references, to the Rev. E. AINGER POWELL, All Saints' Rectory, Portsmouth, Ohio.

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WANTED, SUPPLIES OR LOCUM TENENS for July and August. Address VESTRY, ST. PAUL'S CHURCH, Post Office Box 540, Jackson, Mich.

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KINDERGARTNER AND GRADE TEACHER. Indian School, Winnebago, Neb. Board and room in school. State age, experience, salary expected, and references in first letter. Address PRINCIPAL, All Saints' School, Winnebago, Neb.

RESIDENT NURSE, EXPERIENCED IN care of babies, for small Church Home. Would consider mother and daughter, or friends, for positions of nurse and stenographer. Address HEAD-WORKER, 244 Townsend street, Boston, 21, Mass.

NURSERY GOVERNESS TO TAKE CARE of small children. A general helper to overlook the work of children. Apply to the SISTER IN CHARGE, Church House, 750 Jackson avenue, Memphis, Tenn.

**POSITIONS WANTED**

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I WANT TO HEAR OF AN OPPORTUNITY where I can put my training and experience to the best use in this Church of ours. I have spent several years in graduate study at university and seminary on the problems of religion and education. I have spent several years in learning the practical work of the ministry. I have a large capacity for work.

I can refer to men of high standing as to my character, ability, and successful record in religious and educational work. I am a priest, a little over thirty, and married. Address V-1920, care LIVING CHURCH, Milwaukee, Wis.

YOUNG RECTOR IN NORTHERN NEW England desires parish in warmer climate due to wife's health. Excellent references. Would consider teaching if some pastoral work were included. Catholic Churchman, good preacher. Successful with children. Address PRESBYTER-141, care LIVING CHURCH, Milwaukee, Wis.

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.

ASSISTANT RECTOR IN LARGE CITY parish desires rectorship. College man, business training, Virginia Seminary graduate, experienced and successful in present place. Could supply in July. Address J-139, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST DESIRES CURACY IN Chicago parish. Have pleasant charge, but not enough work. Object: Not salary but work. Address J-145, care LIVING CHURCH, Milwaukee, Wis.

BY RECTOR OF GREAT LAKES PARISH. locum tenency on the eastern sea coast. Might consider exchange. Address A. M. Y., care LIVING CHURCH, Milwaukee, Wis.

PRIEST (CATHOLIC) WILL SUPPLY Sundays in August or take full charge. Good preacher. References. Address CONNECTICUT, care LIVING CHURCH, Milwaukee, Wis.

PRIEST HAVING AUGUST VACATION will take Sundays or full charge. Good preacher. References. Address CATHOLIC, 132, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF CITY CHURCH WILL SUPPLY five Sundays in August. Seashore or Mountains preferred. Address Box 1887, care LIVING CHURCH, Milwaukee, Wis.

COLORED PRIEST, VIGOROUS, acceptable preacher, diligent caller, desires change. Address SOUTHWEST, 138, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, HIGHEST references, desires parish or missionary work. Address W. M-144, care LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

INSTRUCTOR—YALE ACADEMIC graduate B.A. 1918 will consider opening for instructorship in languages, history, and music in Church School; Organist and boy choir trainer, good Churchmanship. Substantial salary required. Address K-146, care LIVING CHURCH, Milwaukee, Wis.

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.

YOUNG ORGANIST WISHES POSITION; conservatory student. Address ORGANIST, 136, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

AUSTIN ORGANS.—Contract for monumental organ for St. Paul's Cathedral, Detroit, to Austin Organ Co.—chancel and gallery divisions. Repair men say that Austin organs stand the test of use better than any others in the world. Less maintenance cost. "Built as well as an organ can be built." AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and vell, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md. Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

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.

ALTAR AND PROCESSIONAL CROSSES; Alms basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, New York.

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

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

**UNLEAVENED BREAD—INCENSE**

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

**BOARDING—ATLANTIC CITY**

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

## BOARDING—ILLINOIS

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## BOARDING—NEW YORK

**H**OLY 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, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

## BOARDING—PENNSYLVANIA

**R**ESTMORE", 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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## FOR RENT—ATLANTIC CITY

**S**IX ROOM FURNISHED HOUSEKEEPING apartment. Seventh floor with sea view. Across street from Ascension Church (daily mass). July first over Labor Day, \$700. Also for rent winter. MISS VANDERSLICE, Coulter Inn, Germantown, Philadelphia.

## FOR RENT—MICHIGAN

**D**URING JULY AND AUGUST ideal country home completely furnished, in beautiful village one hundred fifty miles from Chicago. One hundred fifty dollars per month. Address M. W. FRANKLIN, Vicksburg, Michigan.

## FOR SALE—MICHIGAN

**S**UMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attraction. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address OWNER, 122, care LIVING CHURCH, Milwaukee, Wis.

## CAMPS

**F**ARM AND CAMP IN PINE WOODS NEAR Boston for children (girls) under 12, in charge of trained nurses. Plenty of milk, eggs, fresh vegetables. Address BOSTON-140, care LIVING CHURCH, Milwaukee, Wis.

## HOSPITALS—NEW YORK

**S**T. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey. Under the care of Sisters of St. John Baptist. Open from May to October. For women under 60 years recovering from acute illness and for rest. Terms \$5. Private Rooms \$10 to \$20. Apply to SISTER IN CHARGE.

## SCHOOLS FOR NURSES

**T**HE 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.

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

## MISCELLANEOUS

**C**OOKING AND LIGHTING TIRRELL GAS machine for church and rectory. Slightly used and a bargain. CRIMORA MANGANESE CORPORATION, Crimora, Virginia.

## CHURCH SERVICES

## CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, and 11.

## ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue. Daily Eucharist at 9. Sunday services at 7:30 and 11 A. M.

## 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 treet, 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.

## WOMAN SUFFRAGE

Do you believe in women having the right of suffrage in the Church? If so send your name and address to M. E. COOKE, P. O. Box 336, Maplewood, N. J.

## CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

Headquarters Eight West Forty-seventh Street, New York. Open all summer as reading room. Tea every afternoon except Saturday. Summer students and visitors welcome.

## A MESSAGE TO CHRISTIAN TOURISTS IN EUROPE

The members of our Churches who are to be in Europe during the coming summer are especially requested to visit the various Protestant churches and institutions in France and Belgium. They may secure Tourist's Handbooks and full arrangements by calling upon the Comite Protestant Francais, M. Andre Monod, Secretary, 8 rue de la Victoire, Paris, France, and the Comite Belge d'Union Protestante, Dr. Henri Anet, care Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium. Advance information, with handbook, may be obtained by prospective tourists on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

ARTHUR J. BROWN, Chairman.

CHARLES S. MACFARLAND, General Secretary.

## MEMORIAL

## AMELIA WALLACE BURTON LESLIE

Mrs. AMELIA WALLACE BURTON LESLIE died in Asheville, N. C., May 27, 1920, as the result of a fall there that fractured her hip. She was born in New Lisbon, Ohio, July 26, 1842, and removed in 1847 to Cleveland, Ohio, with her parents, the Rev. Dr. and Mrs. Lewis Burton. She was married September 26, 1865, to Henry G. Leslie, Esq., of Youngstown, Ohio. His promising career as a lawyer was cut short by his death on March 2, 1869.

Early in her widowhood Mrs. Leslie gave a year to the practical study of the best methods of Church work exemplified in Philadelphia and New York City, that she might assist her father in his parish. She was one of the earliest active members of the Y. W. C. A. in Cleveland, reading before the International Conference of Y. W. C. A.'s in Montreal, in 1877, a paper of which the official report of the Conference spoke as most able and as attracting special interest. She became, by appointment of Bishop Bedell in 1877, the first diocesan secretary of the Woman's Auxiliary in the diocese of Ohio, and was rewarded for enterprising initiative and faithful industry by a noticeable increase in the number of parochial branches and in the missionary work done by them. She was a member of the Ohio Society of Colonial Dames, and participated in the work of some of the woman's clubs in Cleveland.

She was a woman of unusually fine appearance and social graces. She had strong religious convictions, and was a communicant of St. Paul's, Cleveland. She is survived by her sister, Mrs. Eliza J. Backus of Cleveland, and by her brother, the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington. The burial was from St. Paul's Church, Cleveland, May 29th, the Bishop of Ohio; the rector, the Rev. Dr. Breed, and the curate, the Rev. J. Groves; Archdeacon Abbott, and the Rev. G. W. Hinkle, officiating. Interment was in the family lot, Lake View cemetery.

## THE LIVING CHURCH

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

## NEW YORK:

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

## BUFFALO:

Otto Ulbrich, 886 Main St. St. Andrew's Church, 166 Goodell St.

## BALTIMORE:

Lycett, 817 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.

## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

**CHICAGO :**

The Cathedral, 117 Peoria St.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

**CEDAR RAPIDS, IOWA :**

Grace Church.

**PORTLAND, OREGON :**

St. David's Church.

**LONDON, ENGLAND :**

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)  
G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

**INFORMATION BUREAU**



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 production, 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.*

**BOOKS RECEIVED**

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

*Atlantic Monthly Press. Boston, Mass.*

*Americans by Adoption.* By Joseph Husband.

*Thomas Y. Crowell Company. New York City.*

*You Can, But Will You?* (The Marden Inspirational Books.) By Orison Swett Marden.

*Yale University Press. New Haven, Conn.*

*Immortality.* A Study of Belief and Earlier Addresses. By William Newton Clarke.

*Lothrop, Lee and Shepard Co. Boston, Mass.*

*The Boy's Book of the World War.* By Francis Rolt-Wheeler. With 40 Illustrations from Photographs, and 47 Maps and Diagrams by the Author. \$2.50 net.

*B. W. Huebsch, Inc. New York.*

*The Unfinished Programme of Democracy.* By Richard Roberts. \$2.00 net.

*Law in the Modern State.* By Harold J. Laski. \$2.50 net.

*Frederick A. Stokes Co. New York.*

*Real Democracy in Operation.* By Felix Bonjour.

**PAMPHLETS**

*The Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America.* 105 East 22nd Street, New York City.

*The Korean Situation.* (No. 2.)

*Ego. Kieneman Printing Co. Cincinnati, Ohio.*

*Food for Thought.* The Graduated Limited Income System of Taxation. Paper advocating the collection of all taxes needed by the United States Government on incomes of individuals, foreign corporations doing business in this country to be considered individuals. 5 cts. each, \$3.00 per 100 copies.

*From the Author.*

*The Ministry of Women.* By Francis H. Richey.

*Ten Years in Grace Church.* A Sermon Preached in Grace Church in New York on the Sunday after Ascension-Day, 1920, by Charles Lewis Slattery, D.D., Rector of the Parish.

*Europe's Need.* A Report by Henry P. Davison, Chairman of The Red Cross War Council During the War. Stenographer's

Transcript of Remarks made at a Dinner Given by His Former Associates in the American Red Cross, April 17, 1920.

*Government Printing Office. Washington, D. C.*

*State Antigambling Laws.* Hearing before a Subcommittee of the Committee on the Judiciary, United States Senate. Sixty-sixth Congress, Second Session on S.3797. A Bill to prevent the Nullification of State Antigambling Laws by International or Interstate Transmission of Bets and Betting odds on Horse Races and Other Contests.

*University of Wisconsin. Madison, Wis.*

*The Makers of America.* A Civic Ritual. By F. Louise Nardin, Dean of Women, The University of Wisconsin. Bureau of Community Development, University Extension Division, The University of Wisconsin.

**ANNUAL CONVENTIONS**

**SUMMARY**

DULUTH, besides electing a Coadjutor, formed the new organization of Bishop and Council.

MICHIGAN provided for a House of Church women and an Executive Council. Reports showed it had raised about 80% of its quota for the Nation-wide Campaign.

**DULUTH**

THE CONVENTION opened at Trinity Cathedral, Duluth, on Tuesday evening, June 1st, with choral evensong following a half hour recital by the organist and members of the Cathedral choir. At the service the Bishop gave a portion of his annual address, but confined himself to those sections in which he considered the Nation-wide Campaign and the need of the Bishop Coadjutor. He commended the work already accomplished through the Nation-wide Campaign and urged with all earnestness that everyone take an active interest during the coming year and so insure even larger results.

The Bishop reminded the convention that on two former occasions he had requested episcopal assistance, but for practical reasons had in each case withdrawn his request. This year he felt that he must urge immediate action, and formally renewed his request that a Coadjutor be elected, outlining his duties to be the entire charge of the large field of diocesan missions and cooperation in other episcopal supervision.

At the meeting for organization following the service the Rev. James Mills was elected secretary, and nominations were made for the elective offices. The rule of order forbidding nominating speeches was adhered to even in the nominations for Coadjutor. Two names only were placed before the convention for that office, the Rev. Gaylord G. Bennett, rector of St. Paul's Church, Minneapolis, and the Rev. James G. Ward, rector of St. Paul's Church, Virginia, and for a number of years secretary of the diocese.

A special order of the day was moved calling for the ballot at eleven o'clock Wednesday morning.

Wednesday's session was opened with the Holy Communion at 9:30. Thereafter the convention proceeded with reports and other routine until eleven o'clock, when the special order was called for. At the request of a number of delegates time was granted to outline the qualifications of the persons nomi-

inated; and to give ample opportunity for additional names to be presented an informal ballot was asked before the formal ballot should be taken. The formal ballot, as reported in THE LIVING CHURCH last week, gave Mr. Bennett 17 clerical and 36 lay votes; Mr. Ward, 10 clerical and 12 lay.

The Rev. Mr. Bennett was informed of his election by telephone soon after the vote, and later in the week a committee took to him the formal announcement. He has not at the present writing announced his decision.

Few changes were made in the regular committees and boards.

The Rev. J. A. TenBroeck, representing the Presiding Bishop and Council, presented the follow-up programme of the Nation-wide Campaign. The convention decided to continue its committee on the Campaign for the ensuing year, but voted, as an experiment, to form a Bishop and Council by adding to the Campaign committee the chairmen, or, in case of duplications, one other member—of the board of equalization, the board of religious education, the board of missions, and the committee on social service.

On Wednesday evening the Bishop and Mrs. Morrison gave a reception at their home to the delegates and visitors and Church people of the city.

The Woman's Auxiliary met concurrently with the convention on Wednesday and had a final session on Thursday afternoon for the election of officers and the amending of the Constitution. After twenty-one years of service Mrs. J. D. Morrison declined reelection as president, and Mrs. E. W. Couper was chosen. The corresponding secretary and treasurer is Mrs. Clara A. Harris; the recording secretary, Miss. J. E. L. Moore.

A Church Workers' Conference was held on Thursday morning at St. Paul's Church. After celebration of the Holy Communion, addresses were made on The Church School by the Rev. J. G. Ward; on Training the Church School Teacher, by Dean E. W. Couper; on The Boy Problem of the Church School, by Mr. J. R. Batchelor (Recreational Director for the City of Duluth); and on Young People's Societies, by the Rev. A. Carswell. The last hour of the conference was given to five minute addresses by some eight or ten members. The conference was full of life and enthusiasm, the addresses were to the point, and the morning was pronounced one of the most helpful parts of convention week.

## MICHIGAN

THE CONVENTION was held in St. John's Church, Detroit, on May 19th and 20th, opening with Holy Communion on Wednesday morning. Seventy-five of the clergy and ninety-eight lay delegates attended the sessions.

New rules of order prepared by the committee on dispatch of business, eliminating calling the roll, providing for printing in advance a majority of the reports, and for printing and forwarding to the clergy advance copies of the proposed new canons, greatly expedited business and made for more intelligent study and discussion.

The passage of two new canons and the report of the diocesan executive committee of the Nation-wide Campaign were features of the convention.

The canon providing for a diocesan House of Churchwomen, with three delegates from each parish and one delegate from each mission, passed with no opposition and no important amendment.

The diocesan Executive Council canon, also passed with little debate and but one or two amendments, provides for a Council of seven clergymen and seven laymen, with the Bishop, the clerical and lay members at each convention after nomination of at least fourteen clergy and fourteen laymen by a nominating committee appointed at the previous convention. The Council shall have oversight and direction during the interim between conventions, and for this purpose shall organize six departments: Missions and Church Extension, Religious Education, Social Service, Finance, Public-

ity, and Service and Stewardship. The Council is composed of the Rev. Messrs. W. Warne Wilson, Wm. D. Maxon, D.D., Paul Faude, Edward B. Jermin, J. A. Schaad, W. L. Torrance, Henry Tatlock, D.D.; Messrs. Dudley W. Smith, R. McClelland Brady, D. P. Sullivan, H. E. Van de Walker, Sidney T. Miller, C. R. Wells, Frederick C. Gilbert.

Immediately on adjournment of convention, the Council held its primary meeting, electing the Rev. W. Warne Wilson vice-chairman, Mr. R. McClelland Brady treasurer, Mr. Charles O. Ford secretary.

The Rev. Stephen W. Frisbie, who for forty years had served as secretary of the convention, was unanimously elected secretary emeritus. Mr. Charles O. Ford, secretary to the Bishop and secretary of the diocesan Church Club and diocesan council, was elected his successor. The Rev. Charles L. Ramsay was appointed assistant.

The report of the executive committee of the Nation-wide Campaign, made at the evening session on Wednesday in connection with the monthly meeting and dinner of the diocesan Church Club, aroused great enthusiasm. Inasmuch as the Campaign was delayed in Michigan until March 14th, the committee was unable to make its final report, but partial reports from about three-quarters of the parishes and missions indicate that the diocese has pledged or guaranteed approximately \$300,000 of its annual quota, for general and diocesan work, of \$368,000.

By a practically unanimous vote, and with much enthusiasm, the convention expressed conviction that the longstanding

cordial political relations between the United States and Great Britain with Canada should not be jeopardized; and that "any effort on the part of representatives of our government or of citizens of the United States, which fairly may be interpreted as an intrusion into the domestic political affairs of Great Britain, is to be deprecated and disavowed by all Americans who have at heart the mutual peace and welfare of the two great nations of English-speaking peoples."

The convention expressed its desire that the Bishop should attend the Lambeth Conference as its representative and provided funds for that purpose. The Bishop will sail from Boston for Liverpool on June 23rd.

Mr. William T. Degraff was re-elected treasurer of the convention; the Rev. Paul Ziegler, registrar.

Standing Committee: The Rev. Messrs. Tatlock, Maxon, Wilson, Faude; Messrs. Miller, Patterson, Dudley W. Smith.

Deputies to the Provincial Synod: The Rev. Messrs. A. A. Warren Hastings, Edward B. Jermin, J. A. Schaad, B. W. Pullinger; Messrs. H. E. Van de Walker, Julian H. Harris, Walter H. Fortune, John C. Spaulding.

At the evening session on Wednesday, after the report of the Board of Religious Education had been received, Mr. Edward Sargent, superintendent of public schools in Meadville, Pa., who has since been appointed assistant secretary in the Department of Religious Education, spoke most interestingly on the relation of Church to Public Schools and the need for cooperation between them.

## EDUCATIONAL

## SEVENTH ST. MARY'S CONFERENCE

THE CONFERENCE of clergy and laity of the Carolinas, held annually for six years before the world war and omitted the past three years, was resumed this year during the first week of June under the general management of the Rev. Warren W. Way, rector of St. Mary's School, Raleigh, N. C. Nearly 150 clergy, laymen, and women were entertained in the school buildings, and the total registration passed 175. Mornings were devoted to lectures and conferences; afternoons to recreation and special meetings of Church organizations; and at night there were illustrated lectures, music, etc.

Bishop Israel of Erie made a profound impression in his addresses on Social Service; the Rev. Dr. John R. Harding made clear the applications of the Nation-wide Campaign; and the Rev. Dr. Stewart U. Mitman deeply impressed his hearers in his exposition of The Great Teacher and His Teaching Methods. Miss Frances Withers, Mrs. H. M. Bonner of Raleigh, and the Rev. Gardiner L. Tucker, educational secretary of the Province of Sewanee, conducted sectional conferences on Christian Education. Messrs. B. F. Finney and E. A. Shields represented the Brotherhood of St. Andrew.

## VIRGINIA THEOLOGICAL SEMINARY

COMMENCEMENT exercises for the 97th session of the Theological Seminary in Virginia were held from June 2nd to 4th, beginning with a missionary service at which Bishop Lloyd was the preacher. Commence-

ment proper on Thursday morning was followed by the annual meeting of the alumni association.

The following received their diplomas as graduates of the full course: Philip Ayers Dale, Mortimer Worth Glover, Jr., Noble C. Powell, Francis Bland Tucker. Certificates of completion of certain courses were given to George Julius Cleveland, James Cope Crosson, and Theodore Partrick. The four full graduates were recommended to the board of trustees to receive in due course the degree of bachelor of divinity, which was conferred upon the Rev. Paul D. Bowden, the Rev. Lloyd R. Craighill, the Rev. Edward A. DeMiller, the Rev. W. R. Geiger Irwin, the Rev. Lewis Ashby Peatross, the Rev. Paul L. Powles.

The degree of Doctor of Divinity was conferred upon the Rev. H. H. Covington, rector of St. Paul's Church, Norfolk, Va.; the Rev. Beverley D. Tucker, Jr.; and the Rev. Thomas K. Nelson. The last two are professors elect of the Seminary.

The address to the graduating class was made by the Rev. Canon W. L. DeVries, D.D.

The ordination service was held in Emmanuel Chapel on Friday, the sermon being preached by the Rev. W. A. Brown, D.D.

ST. ALBAN'S SCHOOL,  
SYCAMORE, ILL.

THE FIRST closing of St. Alban's in the new location was marked by great interest. On Saturday afternoon the last game of the Anderson-Lellingwell baseball series was

played, the Bishop of the diocese umpiring. On Sunday morning the rector presented twenty boys to the Bishop for confirmation. Following this the boys made their communions, eighty in number. At evensong the Rev. Herbert W. Prince preached the sermon. Following the service the Bishop baptized two boys, these two and nine previous to confirmation making a total of eleven. On June 7th, in the gymnasium, the diplomas, certificates, and prizes were given out by the Bishop, the Rev. Herbert W. Prince giving the address. The play *Believe me, Xantippe*, was presented by the boys and an informal dance in the evening closed the programme.

## NOTES

COMMENCEMENT exercises held during the first week of June marked the close of the most successful year yet enjoyed by the Bishop's School for Girls, La Jolla, California. The annual baccalaureate service was held on the afternoon of Trinity Sunday at St. James' by-the-Sea, La Jolla, whose rector, the Rev. William J. W. Bedford-Jones, is chaplain of the school. The sermon was preached by the Rev. C. Rankin Barnes. There were also present in procession the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and head of the school, and Rural Dean Barnes of San Diego. The senior play and recital were held in Bentham Hall the evening of June 2nd. The Bishop's annual reception was held the next evening in Scripps Hall. Commencement exercises occurred on the morn-

ing of June 4th at the La Jolla Club House, Bishop Johnson giving diplomas to a class of twelve girls.

**THE ALBANY CATHEDRAL SUMMER SCHOOL** holds its fifteenth annual session at St. Agnes' School from June 21st to 25th, by courtesy of the Bishop and the authorities of the school. There will be three lectures each morning, one in the afternoon, and a conference in the evening. Morning and evening services will be held daily in the Cathedral. The Rev. Dickinson S. Miller, Ph.D., gives four lectures on The Message of the Prayer Book for Our Time; the Rev. Edward S. Drown, D.D., four lectures on The Divinity of Christ; the Rev. Charles Thayer Addison, four lectures on Buddhism; William English Walling, Esq., four lectures and a conference on Reconstruction. Conferences will be led by Dean Larned, the Rev. W. C. Emhardt, the Rev. Henry Russell Talbot, and the Rev. L. G. Wood.

**COMMENCEMENT** exercises of All Saints' College, Vicksburg, Mississippi, took place May 29th to June 2nd, closing a most successful year. Two were graduated from the college course and ten from the high school. The Rev. Walter B. Capers, D.D., preached the baccalaureate sermon at Holy Trinity Church, the college chorus rendering special music. Dr. Dunbar Rowlands, of the State Department of Archives and History, addressed the school at the commencement exercises proper on Wednesday on Good Citizenship. Both Bishop Bratton and Bishop Coadjutor Green and several of the diocesan clergy were present. On Wednesday Bishop Bratton was celebrant at a corporate Communion. The school could easily fill another dormitory had it the means to provide one.

**GRADUATING EXERCISES** of the Porter Military Academy, at which thirty-five cadets received diplomas or certificates, were held in the Church of the Holy Communion, Charleston, South Carolina, on June 1st. The oration was delivered by Major General Charles P. Summerall, an alumnus of the class of 1885; and various medals were presented with brief addresses by other prominent alumni. Bishop Guerry, who presented to Cadet Calhoun the Joseph Maybank Frampton cup for the member of the senior class who has set the best example to his class and school, his classmates themselves being the judges, stated that this had been in many respects the school's most successful year, and announced that \$40,000 would be expended during the summer for remodeling and new equipment.

**THE BACCALAUREATE SERMON** before the graduating class of Trinity College will be preached at Christ Church Cathedral, Hartford, Conn., by Professor Henry A. Perkins, acting president of the college, by special license of the Bishop, on the evening of Sunday, June 20th. The new president of the college, the Rev. Remsen B. Ogilby, recently visited Hartford and the friends of the college believe that under his leadership old Trinity will enter upon a new era of usefulness.

**AMONG THE GRADUATES** of the class of 1921 at the United States Naval Academy, Annapolis, graduated June 3rd and commissioned ensigns in the Navy, were three sons of the clergy: James, son of the Rev. James Kirkpatrick, rector of St. John's Church, Chevy Chase, Washington, D. C.; Oswald, son of the Rev. William F. Colclough, rector of St. David's Church, Bangor, Pa.; and Talbot, son of the Rev. Franklin C. Smith, canon missionary of the diocese of Bethlehem.

**ST. JOHN'S MILITARY SCHOOL**, Salina, Kansas, closed a highly successful year with its commencement, from May 29th to 31st

inclusive. The commencement sermon was preached by the Bishop of Wyoming, at Christ Cathedral, Salina, on Sunday, May 30th, when he presented diplomas to six graduates. A summer session for lower school boys is to be conducted from June 8th to August 2nd.

**ST. JOHN'S MILITARY ACADEMY**, Delafield, Wis., held its commencement week exercises from June 10th through the following Sunday. Thursday was field day; Friday "old

boys' day"; Saturday, military day, and Sunday, commencement day. There were 111 members in the class of 1920. The school continues to be very successful.

**THE EXERCISES** of the tenth commencement of St. Alban's School, Washington, took place on May 23rd and 24th. The baccalaureate sermon was delivered at the people's open-air evensong on Sunday afternoon by the Rev. Dr. Philip D. Cook, Bishop-elect of Delaware.

## NONCONFORMIST SYMPATHY WITH LAMBETH CONFERENCE

*Expressed to Archbishop of Canterbury — Keble College Jubilee — "Brotherhood" Must Be "Visible" — Miss Royden Preaches at Geneva*

The Living Church News Bureau }  
London, May 28, 1920 }

**T**HE Archbishop of Canterbury and the eminent Nonconformist minister, Dr. F. B. Meyer, have been in correspondence concerning the coming Lambeth Conference, and the Primate's letter is a testimony of his earnest desire for the sympathy and prayers, on behalf of the Conference, of his fellow-Christians outside the Church of England. His Grace says: "Such a gathering of bishops from all parts of the world cannot be a matter of indifference to those who have at heart the religious well-being of the whole Empire, at home and overseas."

After detailing the objects of the Conference, and the great questions of Christianity and international relations to be discussed, the Primate proceeds:

"You will see, therefore, that we have a broad basis on which to invite the prayers and sympathy of fellow Christians of all denominations. If you can, in some way, make known in Free Church circles generally that we should attach great value to the knowledge of such fellowship in thought and prayer outside our own borders, I shall myself be exceedingly grateful, and I am sure that what I say is in accordance with the feeling of the whole body of the episcopate."

To the Archbishop's letter Dr. Meyer has made a cordial reply, in the course of which he says:

"Even if you had not expressed your own desire in this matter there would have been throughout our Churches a spontaneous expression of profound sympathy and interest in this gathering of so many illustrious and devout servants of our Lord; but these feelings will find a new impulse and incentive in your courteous and cordial invitation.

"Most of the questions you are considering are of common concern to us all, touching as they do the attitude of the Church to the outstanding problems of the age. Your discussions and conclusions, therefore, will be followed by our alert attention and interest; but probably to us the most vital part of your deliberations will be that in which you will consider the essential Unity of the Church.

"There is, your Grace, as we know you believe, a unity more profound than that of outward circumstance and condition, the unity of mutual love and sympathy and good-will. In that spirit you have approached us, and in that spirit we shall respond."

It must be borne in mind that the Con-

ference is of a private nature, and only official reports of the proceedings will be issued. The position of these gatherings was made perfectly clear by Dr. Longley (the then Archbishop of Canterbury) in his opening address at the first of these Conferences. He said:

"It has never been contemplated that we should assume the functions of a General Synod of all the Churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding upon those here represented."

The bishops will meet to confer on matters of practical interest, and to frame resolutions embodying what they may deem expedient for guidance as to future action; no questions of doctrine will be considered. Such subjects as Spiritualism, Theosophy, and Christian Science are on the *agenda*, and there will be useful discussions on the Church's duty in regard to industrial and social problems. There will be some anxiety as to the result of our spiritual Fathers' deliberations on the recognition of non-episcopal ministers, the validity of their sacraments, and suggested steps to reunion. It is quite certain that the House of Lords' resolutions affecting the marrying of divorced persons in our churches, and their admission to Holy Communion, will come up for consideration. Previous Conferences have delivered their pronouncements on this matter with no uncertain voice, and it is devoutly to be hoped that the forthcoming assembly will not be tempted to yield to the spirit of compromise on this or any other vexed question. Whatever happens, there is comfort in the reflection that, in the words of Dr. Longley already quoted, the Conference does not "assume the functions of a General Synod", and therefore "no canons enacted shall be binding upon those here represented."

### JUBILEE OF KEBLE COLLEGE COINCIDES WITH CONFERENCE

The jubilee of Keble College, Oxford, which will be celebrated next month, by a happy chance coincides with the assembling of the Lambeth Conference. It will thus be possible for many distinguished Oxonians, bred in the Keble tradition, and now holding high office in the Church, to have the opportunity of personally taking part in an anniversary which is interesting alike as a memorable milestone in Oxford history and a significant echo of the Oxford Movement.

Keble College was founded in 1870, mainly as a memorial to the saintly priest and poet whose name it commemorates. The first warden was Dr. Talbot, now Bishop of Winchester, who held that office for eighteen years. The first senior tutor was Dr. Mylne, afterward Bishop of Bombay, and other tutors in the early years of the college included Dr. Jayne, subsequently Bishop of

Chester, and Dr. Lock, who later became successively sub-warden and warden, holding the latter office until he retired last term.

The outstanding feature of the College's record to-day is, perhaps, the striking succession of Keble men who have risen to episcopal rank. The Bishop of London is a Keble man; so, too, is the Bishop of Southwark. And so are Dr. Ingram's suffragans, the Bishops of Kensington and Stepney, and other well-known suffragan bishops.

It is interesting to recall that the author of the *Christian Year* was himself once offered a Colonial archdeaconry—the only preferment above the lot of a country vicar that the Church ever put in his way—and he declined it! To-day the rulers of the Church in many distant Anglican sees, as far apart as Ottawa and Grahamstown, Australia, and Hong Kong, are Keble men who are doing the Church's work in vast and sparsely-populated districts—doing it in the noble spirit of John Keble, and which Keble College has faithfully maintained through half a century.

#### THE ABSENCE OF "VISIBLE BROTHERHOOD"

The Bishop of Zanzibar (one of the first of Colonial bishops to arrive here for the Lambeth Conference) has seized the opportunity of his presence in London to draw attention to the difficulties confronting the Universities' Mission to Central Africa. His lordship complains of the absence of "visible brotherhood" between Europeans and Africans. The problem, he asserts, is a "source of much hindrance to the spread of the Gospel. We cannot," he says, "expect Moslems to forsake the great family of Islam for a religion which preaches but does not practise the brotherhood of man in Christ. I do not hesitate to say that Christianity cannot establish itself among Moslems until this problem is solved in Christ's way. We missionaries can only keep the witness alive—the problem must be solved in Europe by leaders of thought at home. Each European who settles in the East without accepting the Christian ideal is an added hindrance to the conversion of the people, no matter how pious his life or how prayerful his spirit."

#### ANNIVERSARY OF PETERBOROUGH CATHEDRAL

The eight hundredth anniversary of the foundation of Peterborough Cathedral occurred in 1917, but owing to the war conditions then prevailing it was not deemed advisable to mark the occasion by any solemn observance; a postponement was therefore made until happier times. The celebration of the event has now been arranged for St. Peter's Day, June 29th, and a committee, which has been re-constituted, is hopeful that the anniversary will result in the collection of at least £25,000 for reconstruction work on the Cathedral.

#### A POSSIBLE TRANSLATION

It is stated on good authority that the Bishop of Bristol is to be translated to the vacant see of Durham. This is not unlikely, bearing in mind his official association with Durham as Canon and Suffragan Bishop before he was appointed to Bristol. Dr. Nickson refused Hereford in 1913 because he then felt that his work still lay in Bristol. This revived see, however, is unfortunately a very poor one for a bishop to hold. It is worth only about £2,000 gross, while Durham is £7,000! Nobody who knows the financial circumstances of the Bristol bishopric could blame Dr. Nickson if this marked difference weighed with him, for it is obvious that the official income of the western see is quite insufficient to meet even the necessary outgoings. The income-tax alone demands nearly one-third of the sti-

pend. Dr. Nickson is much beloved in Bristol, and his departure in any circumstances would be deeply regretted.

#### ON DIVORCE

The Bishop of Salisbury, delivering himself on the Divorce Bill, bids his clergy not be unduly disturbed by the recent decisions of the House of Lords. "No one," says Dr. Ridgeway, "who has the slightest experience of the English clergy can think it possible that they, with comparatively few exceptions, will be prepared to ignore the teaching of Christ at the bidding of the House of Lords or any other body." His lordship is dismayed to discover the cleavage that exists between the Church and the ruling classes on the matter of admission to Holy Communion, as revealed in the recent debates.

Another prelate speaking his mind on the Divorce Bill is the Bishop of Chelmsford. In the course of his Visitation Charge, Dr. Watts-Ditchfield said that the Church had made a good fight in the House of Lords, but had been defeated. He went on to remark that although no clergyman was compelled to marry a divorced person, he must, if the bill became law, lend his church for such a marriage, and he must permit any priest to perform the ceremony. Now the State has taken upon itself to determine who shall come to the Holy Communion and who shall not, and that persons who have been divorced for causes altogether outside the teaching of the New Testament, and the teaching of our Lord, should be allowed to attend this sacred service. This, the Bishop maintained, was an impossible position. "But, whatever Parliament chooses to pass," continued his lordship, "I, as Bishop, am never willingly going to allow that to be permitted in my diocese. And I shall expect the whole of the clergy, to a man, to back me up. It may come about that the end of this drama may be the final separation of the Church from the State, and, if so, I shall be truly sorry."

The new Bishop of St. Albans (Dr. Furse), speaking on Monday to a gathering of men, said Churchmen should make it clear to the Government that if they passed the Divorce Bill there was going to be "an unholy row". The time to "make a shindy" was before the Bill was passed.

#### DEATH OF PRINCIPAL OF KING'S COLLEGE, LONDON

The loss which London University sustains by the death of Dr. Ronald Montagu Burrows, principal of King's College, at the relatively early age of 52, will only gradually be realized. To Churchmen, Dr. Burrows was known rather as a successful academic administrator than as one who actively concerned himself with Church affairs. Among his outstanding achievements, since he was appointed in 1913, was the masterly way in which he took advantage of the suspension of much of the ordinary college activities during the war to enlarge the scope and influence of King's College in other ways, and so prepare for a far wider future than could have been conceived six years ago.

The fact that the theological department of King's College is under the old Council, and that the University side of the College is under the Senate, produced a unique situation for a principal who was a layman—the first layman to hold that position. Dr. Burrows was successful in securing a perfectly harmonious working of this difficult situation. He achieved more than this, by providing a constant stimulus to the provision for worship and for religious studies outside the theological department on an entirely voluntary basis. Yet, with all he did for the College, he had a University

outlook. His wise counsel on the Senate, and on its committees, gained for him a leading influence.

#### WOMEN'S SUFFRAGE CONGRESS AT GENEVA

The International Women's Suffrage Congress, which assembles at Geneva the week beginning June 6th is the first since that held at Buda-Pesth in 1913. Among the delegates who will attend are Lady Astor, M.P., Miss Maude Royden, and Miss Lena Ashwell (Great Britain); Madame Susanne Grinberg (France), Mrs. Sarojini Naidu (India); and from Japan Miss Yana Shidachi and Mrs. Edward Gauntlett, a Japanese lady married to an Englishman. Incidentally it may be remarked that this is the first time in the history of the Alliance that Eastern women will be represented at the Congress. In all, twenty-six countries are sending delegates, and the President will be an American lady, Mrs. Carrie Chapman Catt.

It is certain that the League of Nations will be the chief subject of discussion at the Congress, and much unanimity may be expected about that. The "stormy" points are likely to be the economic position of women, especially in connection with special legislation for protecting their interests, and the question of women ministering in the services of the Church, to which the Roman Catholic countries are decidedly opposed.

Miss Royden is to preach on Sunday, June 6th, from the pulpit of John Calvin, the sixteenth-century Swiss divine and reformer, in Geneva Cathedral. In an interview with a press representative Miss Royden admitted that she was rather appalled at the idea of preaching from Calvin's pulpit a theology so unlike his. She has been assured, however, by friends at Geneva that the Cathedral has the most liberal traditions and that preachers of widely divergent views have occupied the pulpit. "They are giving me," she says, "a perfectly free hand in what I want to say, and they tell me that no difficulty whatever was raised by the pulpit authorities, who agreed with the greatest courtesy to the proposal that I should preach there. I am preaching in English, and some of the members of the Congress may not be able to understand very much of what I say, but all are greatly interested and inspired by the thought of a woman preaching from that pulpit."

The subject of Miss Royden's address will be the League of Nations. "I want to appeal to women," she said, "on the ground that their whole experience of life is of the family rather than of the State, and in Mr. Asquith's phrase the League of Nations ought rather to be a League of Households of Nations. I feel that the whole tradition of women will be an asset of the utmost value in realizing the ideals of the League if only they will grasp their great responsibilities."

#### NATIONAL ASSEMBLY

The first meetings of the National Assembly will be held on Wednesday, June 30th, and Thursday, July 1st. The sessions will necessarily be devoted to formal business, such as the appointment of committees, etc. It is hoped to hold plenary sittings early in November, when such vital subjects as the powers of the Parochial Councils and the reform of the Lower House of Convocation will come under consideration.

GEORGE PARSONS.

IT IS NOT my forgiving some one else that makes my salvation: Christ's life and death did all that: and my forgiving others is because the stream of love pushes me on to do just that, among much else.—*Selected.*

# APPROACHING CENTENARY OF CHURCH IN WESTERN CANADA

*Will Be Celebrated — Summer Schools — Synod of Algoma — The Divorce Problem*

The Living Church News Bureau }  
June 10, 1920 }

PREPARATIONS for celebration of the centenary of the Church in Western Canada are steadily proceeding. Canon Heeney, the secretary of the celebration, has had an interesting series of painting made of historic churches on the Red River, the scenes of the labors of the Rev. John West, who came up the Red River in October 1820. He is also preparing a book on leaders of the Church in the Canadian West. A specially interesting feature of the celebration is to be the historical pageant under the auspices of the diocesan Woman's Auxiliary. A number of English bishops and other distinguished visitors are expected. The Centenary celebration is to be followed by a meeting of the Provincial Synod of Rupertsland, meetings of the M. S. C. C., the General Board of Religious Education, the Council for Social Service, and the dominion W. A.

### Summer Schools in the West

This week the series of summer schools and institutes to be held in Western Canada under the Joint auspices of the M. S. C. C., the G. B. R. E., and the Council for Social Service commenced at Brandon, Manitoba, where the sessions were held at St. Matthew's Church and Sunday School, the rector of which is the Rev. E. A. Anderson, formerly of St. Matthias, Ottawa. St. Matthew's, Brandon, a splendid and substantial church of red brick, largely owes its outstanding position to the rectorship of Bishop Harding, now of the diocese of Qu'Appelle. Brandon is to form the centre of the diocese of Brandon, which will number about sixty clergy. The division from the diocese of Rupertsland has already been decided upon, and the next step is to secure the necessary endowment.

The summer schools, which commence each day with the Holy Communion, include Bible, missionary, Sunday school, and social service studies. The three boards are represented by Dr. Westgate, the Rev. R. S. Mason, and Canon Vernon. The subsequent western schools include Edmonton, Calgary, Medicine Hat, Swift Current, and Broadview.

### Synod of Algoma

The scattered missionary diocese of Algoma has just held its triennial session of the diocesan synod. Archbishop Thorneloe, who is about proceeding to England for the Lambeth Conference, was presented by Chancellor Boyce on behalf of the laymen of the diocese with a cheque for \$875. Every effort is to be made to raise the stipends of the missionary clergy, some of whom have been receiving as little as \$900 a year. A striking institution in the diocese of Algoma is the Indian school at Shingwank, which, under the management of the Rev. T. Fuller is doing splendid work. Sixty-five Indian boys and girls, several of whom were left as orphans by the "flu", which wrought great devastation among the Indians, constitute the inmates. The building is a substantial structure of stone, and the chapel is ideal. A large and well-farmed tract of land surrounds the school.

### Divorce in Canada

The Council for Social Service, and a number of the diocesan synods, have urged upon the Government of Canada not to consent to the extension of the grounds upon which divorce may be obtained in Canada.

### Editorial Department of the G. B. R. E.

The Rev. D. B. Rogers of Montreal is just entering upon his important duties as editorial secretary of the General Board of Religious Education, which has bought out the Sunday School Institute publications and the Church Record publications, and will in future issue all Sunday school literature for the whole Canadian Church.

character, is clarion-like in its clearness. It is not a call to revolution; it is a call to hasten evolution."

### INTERNATIONAL CONGRESS OF GREGORIAN CHANT

Of great significance to Catholics of whatever obedience was the International Congress of Gregorian Chant held on June 1st, 2nd, and 3rd at St. Patrick's Cathedral, New York, under direction of the Pontifical Institute of Sacred Music and the Society of St. Gregory of America. It proved conclusively that plainsong, far from being dull and lifeless, is eminently adapted to congregational singing and that not only adults but children can execute it beautifully and devotionally.

The Congress was opened with a solemn pontifical Mass of the Holy Ghost, celebrated by the Most Rev. Patrick J. Hayes, Archbishop of New York, at which the proper was sung by students from St. Bernard's Seminary, Baltimore, and the common by a congregation of 3,500 children from forty-seven parochial schools. These children had been trained by Mrs. Cabot Ward's method and their singing was a triumph. The purity of tone, not overloud but uniform in quality, was marvellously beautiful.

On the morning of the 2nd a solemn requiem was celebrated for those who died in the war, with the proper sung by students from St. Joseph's Seminary, Yonkers, and the common by the congregation of adults; and on the 3rd the Rt. Rev. P. R. McDevitt celebrated a pontifical mass for the Feast of Corpus Christi, when the proper was sung by seminarians and the common by the congregation. At both these masses the use of the plainsong made it possible for the people, as is so rarely the case in Roman Catholic parishes, to take their true part in the service. The music was sung spontaneously and evidently with real pleasure with a devotional effect that cannot be described.

On the afternoon of the 3rd, the Very Rev. T. E. Shields, D.D., lectured on The Liturgy in the Education of Children. He was followed by Mrs. Cabot Ward, who conducted a demonstration of her method of teaching both secular and religious music. This method, which might well be studied and applied by our choirmasters, produces excellent results and gives the children the power to sing at sight, with accuracy of pitch and purity of tone, music written in modern or Gregorian notation.

In the evenings of the 1st and 2nd were held public discussions on congregational singing and Gregorian music.

### DEATH OF REV. WM. WILLIAMSON PAGE, D.D.

The Rev. William Williamson Page, D.D., rector of St. John's Church, Cornwall, died on Sunday night, June 13th, in St. Luke's Hospital, New York City, in his eightieth year. The funeral will be held on Thursday morning from the Cathedral of St. John the Divine.

Dr. Page was graduated from the Princeton Theological Seminary in 1869, and entered the ministry of the Church after a course in the General Theological Seminary ending in 1892. Bishop H. C. Potter conferred upon him both deacon's and priest's orders in 1893. He was given charge of the churches at Mount Vernon, Larchmont, and Kingston in 1891, and remained in that field until 1906. In 1906 he became rector of the parish at Cornwall.

Dr. Page was a captain in the Confederate army, serving from 1863 to the end of the war.

### BISHOP BURCH AT WEST POINT

Bishop Burch visited the chapel of the military academy at West Point on Sunday,

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, June 14, 1920 }

### BRENT AND PERSHING AT COLUMBIA

FIVE men were summoned to commencement exercises at Columbia University on June 2nd to receive academic honor as "captains of the captains" in the late war. They were Bishop Brent, General Pershing, Herbert C. Hoover, Henry P. Davison, and Rear Admiral Sims, and their war effort was classified as religious, military, relief, educational, and naval. Conferring the degrees, President Nicholas Murray Butler said:

"Five captains of a nation's great effort—an effort made in the service of the highest ideal that can move and guide the hearts and minds of men; captains in things military and naval; captains in measures of relief and succor; captains in the work of religious inspiration and instruction; I gladly admit you to the degree of doctor of laws in this university."

When Colonel William Barclay Parsons, chairman of the board of trustees, presented

the two Churchmen for their degrees, he cited their accomplishment thus:

"Charles Henry Brent, one who at the outbreak of hostilities dared to think impartially and volunteered his services as a Churchman to the British forces, waiting for his own flag to be unfurled in France, when he became chaplain general of the American forces.

"And finally on him of whom, for one who had the honor to serve under him, it is hardly fitting to say more than to present to you the commander-in-chief of the American Expeditionary Forces, General John Joseph Pershing."

In his address President Butler said the world in ferment had passed into a world perplexed, and that not since the invention of the printing press had so huge and so little understood forces been at work.

"If indeed these be times that try men's souls, then they are good times in which to live. None but the weakling or the poltroon will turn his back upon the tremendous struggle to put civilization upon a new and yet stouter foundation. The call to men and women of capacity, of courage, and of

June 6th, preached, and confirmed seventeen cadets. Each of the 257 members of the graduating class received a copy of the Holy Bible.

The church was crowded, more than 700 cadets and 200 visitors being present. At the conclusion of the impressive services three other cadets came to the chaplain, the Rev. Clayton E. Wheat, and made arrangements to be baptized.

The copies of the Bible were presented by the Rev. Dr. Judson Swift, general secretary of the American Tract Society, and it was the fiftieth successive year that this has been done. Of the 257 graduates 114 took the King James version, 76 the revised English version, 35 the Douay Bible; 17 the King James Version in Spanish, and 15 the King James Version in French. Six Jews took volumes containing the New Testament.

#### THE BISHOP'S OLD PARISH

On Sunday, June 13th, the Rev. Oscar F. Moore began his work as rector of old St. Andrew's Church at Richmond, Staten Island.

The new rector was graduated at Williams College and the General Theological Seminary. His last parish was St. Paul's, Natick, Mass.

St. Andrew's Church had some vicissitudes after the Rev. Dr. Charles Sumner Burch resigned the rectorship to become Bishop Suffragan for the diocese.

#### A LEGACY OF DOUBTFUL VALIDITY

The executors of the estate of Mary Warren Harkness, who died leaving an estate of more than \$13,000,000 have petitioned Surrogate Cohalan to decide whether they should pay \$300,000 to St. Bartholomew's Church.

They asked the court to contrive a promise she made in writing to the rector of the church on June 7, 1916, declaring that she intended to give \$300,000 to the church as soon as her husband's estate was settled.

She died before she carried out her intentions.

#### SUMMER PREACHERS AT THE CATHEDRAL

Services are at 11 A. M. and 4 P. M.

June 20th—The Dean; the Rev. Stuart L. Tyson.

June 27th—The Dean; the Rev. Wm. T. Walsh.

July 4th—The Dean; Canon Jones.

July 11th—Canon Jones; Canon Prichard.

July 18th—The Dean; Canon Nash.

July 25th—Archdeacon Pott; Canon Nash.

August 1st—The Rev. Bernard I. Bell.

August 8th—The Rev. Geo. Wm. Douglas, D.D.; the Rev. Wm. B. Eddy.

August 15th—The Rev. Geo. Wm. Douglas, D.D.

August 22nd and 29th—The Rev. Wm. E. Garth.

September 5th—The Rev. Chas. K. Gilbert; the Dean.

September 12th, 19th, and 26th—Rt. Rev. Nathaniel S. Thomas, D.D.

#### CANON BICKERSTETH VISITS NEW YORK

The Rev. Dr. Bickersteth, canon of Canterbury, formerly vicar of Leeds, visiting New York on his return from a trip around the world, on Trinity Sunday preached at Old Trinity in the morning and at St. Mary's Church, Lawrence street, in the

evening. Dr. Bickersteth was the guest in New York of the Rev. Charles B. Ackley, rector of St. Mary's Church. On his trip around the world he visited mission stations in India, China, Japan, and other fields where the S. P. G., of which he is vice-president, is carrying on its work. Americans may be impressed by the fact that as vicar of Leeds he had some fifty churches under his cure, and some 160 curates!

#### BISHOPS SAIL FOR LAMBETH CONFERENCE

The Rt. Rev. Thomas F. Gailor, President of the Council, sailed on June 12th to attend the Lambeth Conference, on the S.S. *Philadelphia*. On the same boat went Bishop McKim of Tokyo, Bishop Mikell, of Atlanta, and Dr. William E. Gardner, head of the Department of Religious Education.

Bishop Gailor has been elected by the English bishops to preach the final sermon of Lambeth Conference in St. Paul's Cathedral on August 8th. He has been invited to address a mass meeting in London under the auspices of the Society for the Propagation of the Gospel, and will attend the celebration of the 700th anniversary of Salisbury Cathedral.

## CENTENNIAL OF CATHEDRAL CHURCH OF ST. PAUL, BOSTON

### Bishop Lawrence Preaches — A Camp for Trinity Parish — Religious Education

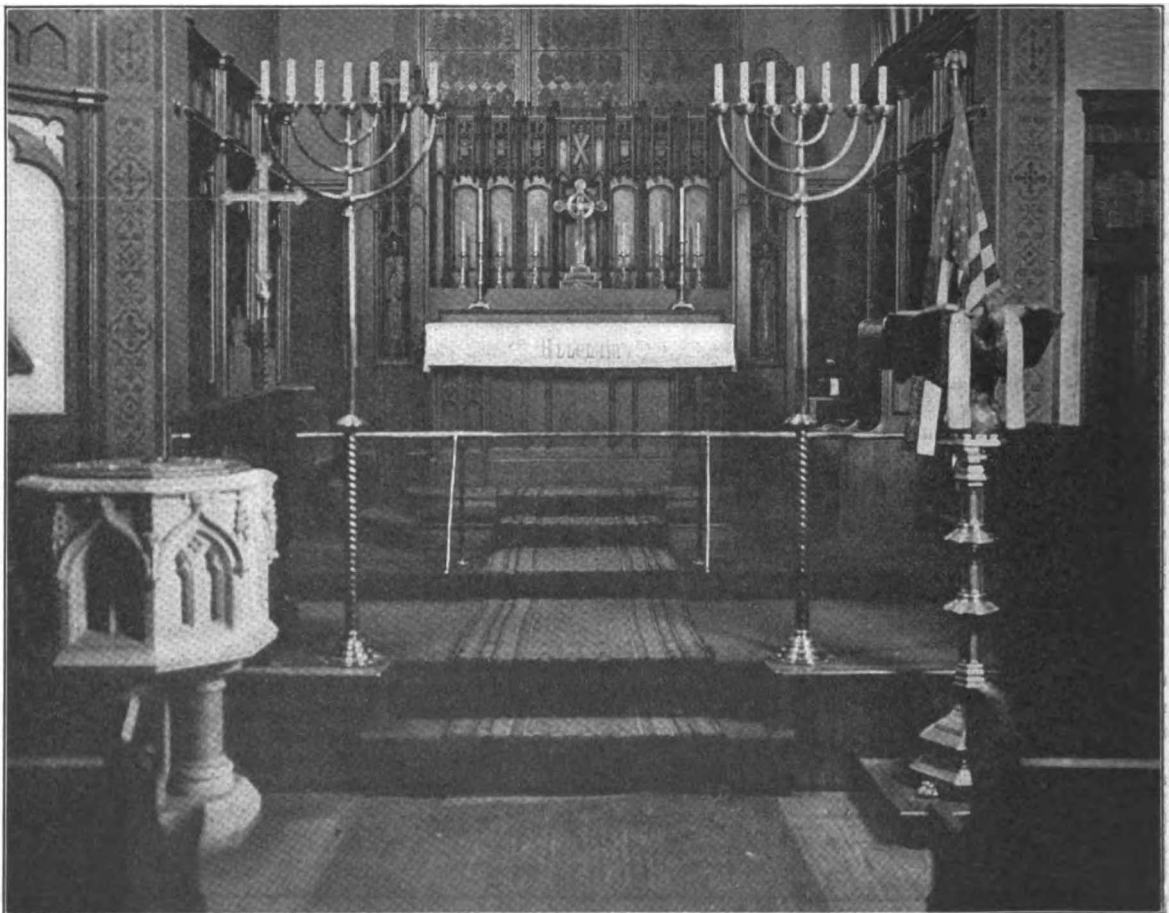
The Living Church News Bureau }  
Boston, June 14, 1920 }

THE one hundredth anniversary of the consecration of the Cathedral Church of St. Paul was celebrated Wednesday, Bishop Lawrence officiating as preacher.

The centennial of the laying of the cornerstone was allowed to pass without observance because of the war.

In its leading editorial on Saturday, the *Herald* gave the following appreciative reference to St. Paul's:

"The centenary of the laying of the cornerstone of the Cathedral Church of St. Paul came in war time, almost two years ago, and no formal notice was taken of the occasion. But on the coming Wednesday



HUNNEWELL MEMORIAL ALTAR, ST. ANDREW'S CHURCH, WELLESLEY, MASSACHUSETTS



with suitable services the centennial anniversary of the consecration of the building is to be observed. Both because of the significance of the church in the history of the city and because it is the Cathedral church of the important diocese of Massachusetts, all New England will be interested in the centenary.

"Trinity occupied a simple wooden building 'down in Summer street', Christ Church was rather remote in its North end location, and internal difficulties were hampering the influence of King's Chapel, when what was commonly called the 'New Church' across from the Common was occupied for the first time. The Common then was enclosed within a rail fence, and cows, duly labelled, were grazing within the enclosure. To-day St. Paul's stands in a commanding situation in the midst of 'no mean city'. The classic portico has long been admired. Alexander Parris, who designed the Quincy Market and the United States arsenal at Watertown, and Solomon Willard, the architect of Bunker Hill monument, jointly made the plans for the building. The site cost \$18,000, the structure \$85,000; about a score of years ago an offer of a million and a half for site and building was refused. Daniel Webster, George Sullivan, David Sears, and William Appleton were members of the building committee. The story of the one hundred years now completed includes many names of note in both civil and ecclesiastical life, with that of the consecrating Bishop, Alexander Viets Griswold, at the start of the roster. In what sometimes was called a Boston catacomb there were buried some of the most eminent men of the century, including Gen. Warren of Bunker Hill fame, and Prescott, the historian; interments beneath the church ceased in 1879. The church now stands at the centre of the enterprises and influences that cover the city and the state and reach round the world.

**A SUMMER CAMP FOR TRINITY PARISH**

The rector of Trinity Church announces a pleasant bit of news. A member of the vestry has bought a beautiful piece of woodland, some 65 acres in extent, on the shore of Bow Lake, New Hampshire, which he proposes to give to the parish for a summer camp, for our boys and girls. About five acres is pasture, which furnishes a good field for baseball and other games. This gift opens up all sorts of delightful possibilities for the future. This summer we hope to have the boys' camp in July, and we want to take some sixty boys.

**SUMMER SCHOOL REOPENS AT HARVARD**

The Harvard Summer School of Theology was organized by the faculty of divinity in Harvard University in 1899, and was held for twelve years, through the session of 1910. Conditions thereafter rendered advisable the suspension of the school, but the faculty now feels justified in reopening it for a session in July. The aim, as in past years, will be to provide an opportunity for ministers and others interested in religion and ethics to study these subjects, and inform themselves concerning the tendencies and results of modern scholarship.

During the session of 1920 attention will be turned to a number of problems of current interest. There will be two sets of historical lectures—one of eight dealing with aspects of early Christianity, and another of five dealing with the Pilgrim Fathers, the tercentenary of whose sailing is celebrated this summer. There will be a set of six lectures on Modern Philosophical and Theological Tendencies; a set of ten lectures on Problems of Social Reconstruction; and a set of fifteen lectures on The Minister's Work in its most practical aspects.

The lecturers will be men of distinction drawn from various walks in life, but all experts in their several fields. Informal conferences will give opportunity for questions and discussion. Such members of the divinity faculty as are in Cambridge will gladly arrange to meet students individually or in groups for conference on professional problems.

The assignment of Standish Hall as the dormitory will give far pleasanter and more convenient lodgings than in previous years. It also makes possible a great enlargement of the social life through the facilities provided by the common room in Standish Hall.

**DIOCESAN EDUCATIONAL SECRETARY**

The Rev. J. W. Suter, Jr., was appointed last week by the Bishop and confirmed by the board of education as the educational secretary for the diocese. With the generous grant recently made by the finance committee of the diocese, Massachusetts will again attempt to take the lead in religious education. Men of all shades of Churchmanship feel unusual confidence in Mr. Suter's ability. Dean Rousmaniere recently wrote the following note relative to Mr. Suter:

"The greatest interest was shown in the address of the Rev. John W. Suter, Jr.,

the guest of the evening, who drew a graphic picture of the part the Cathedral might play in religious education, especially of adults, in the diocese. His suggestions included a school where representatives of different parishes might learn such things as club leadership, parish finance, altar guild work, Church pageantry, and a normal school for the training of Church school teachers. He emphasized the desirability of a greater use of the educational element in the worship of the Cathedral. There might be, for instance, at the noon-day services a series of talks on a few of the great hymns, later singing the hymn, or on the genius of the Litany, using parts of the Litany each time. In the same way the religious content and value of a certain piece of music might be explained, and later played on the organ, or some of the great religious pictures might be shown in lantern slides, and the talk in this way centered upon some one of the Bible characters or stories. Mr. Suter made very clear the need for religious education in the Episcopal Church, the unique opportunity which lies before the Cathedral to meet these needs in our own diocese, and the great service which it may in this way render not only to the diocese but to the Church throughout the country."

RALPH M. HARPER.

**PENNSYLVANIA SUSTAINS LOSS  
IN DEATH OF MR. NEWBOLD**

*After a Sudden Collapse—Diocesan Council Organizes—Morality in the City*

The Living Church News Bureau  
Philadelphia, June 14, 1920

WHEN the diocesan Council assembled Thursday afternoon last the Bishop made the sad announcement that Mr. Arthur E. Newbold, treasurer of the diocese, a prominent and beloved Churchman, had died suddenly in his office in Drexel Bank a few hours before. "No man in the diocese," said the Bishop, "was nearer and dearer to me. No man in the Church was more loyal. As we recall the pure simplicity of his Christian life in the midst of great affairs, may it strengthen our devotion and bind us the more closely together in our work for the Kingdom of God."

Mr. Newbold succeeded Mr. Ewing L. Miller as treasurer of the diocese this past year. He had served as treasurer of the War Commission. Last October at Detroit he was chosen one of eight laymen of the Council of the National Church.

Mr. Newbold was a member of the banking firm of Drexel & Co. Shortly after lunch, in the bank restaurant, he collapsed. Mr. E. T. Stolesbury and other officers of the bank were with him at the time. Dr. Samuel G. Shepherd of the New York Life Insurance Company was summoned. Mr. Newbold did not regain consciousness.

Mr. Newbold was one of the leading financial figures in this city and New York. He was born in Jenkintown in 1859, and was the son of John S. and Anna P. (Buckley) Newbold. He was educated in the Episcopal Academy and at the University of Pennsylvania, from which he was graduated in 1879. He married Miss Harriet D. Dixon, daughter of Fitz Eugene Dixon.

Soon after his graduation from the University he entered business with his father's firm, W. A. Newbold Son & Co., and became a partner in 1880. He became a partner in the banking firm of Drexel & Co., Philadel-

phia, J. P. Morgan & Co., New York, and Morgan Harjes & Co., Paris. He was also a director of the Philadelphia Savings Fund Insurance Co. of North America, Pennsylvania Co. for Insurance and Granting Annuities, and the Commercial Trust Co.

He is survived by his wife, two sons, and two daughters. One daughter, Dorothy, was married last Saturday in St. Paul's Church, Chestnut Hill, to Lothrop Ritchie. The other children are Arthur E. Newbold, Jr., Fitz-Eugene Newbold, and Mrs. Herman Krumbhaar.

Mr. Newbold was a trustee of the University of Pennsylvania and had planned to attend his class reunion on Saturday. His death is indeed a sad blow to the Church. A committee headed by Dr. Floyd W. Tomkins was appointed by the diocesan council to draw up a set of resolutions.

**NEW DIOCESAN COUNCIL ORGANIZES**

"This Council has it within its power to make its appointment mark an epoch in the life of the diocese," said the Bishop as he opened the organization meeting of the new Executive Council last Thursday. "We were the first diocesan Council to be instituted and ours is the second greatest diocese in the Church. The influence of the precedents we establish will be widely felt," he added.

While the Council was in operation last year, it was then a tentative experiment. The recent convention established it as an organic part of the Church, entrusting it with large powers and great responsibility.

"The work of this Council," said the Bishop in his "keynote" address, "is the practical work of Church Extension. Maintenance has its importance but we have been appointed to extend the claim and power of the Church in all directions."

The Council established the eight Departments of Missions, Religious Education, Diocesan Institutions, Social Service, Finance, Publicity, Pensions and Clerical Salaries, Property.

Pennsylvania has not been staggered by the amount of the quota assigned to the

diocese by the Nation-wide Campaign—\$1,329,280.33. It is the intention of the diocese to bend every effort to raising the whole amount if possible.

The Council will recommend to every parish that has not already done so that it conduct a thorough canvass (during the coming year) both for financial support and active service. While no apportionments will be made to the individual parishes, they will be urged to give at least 2¼ times as much for extra parochial purposes as the previous year.

The diocesan institutions find themselves in dire straits. Since the Nation-wide Campaign began they have been taken over by the Church and their expenses have been added to the Church's budget. They are no longer able to gain support by direct appeal to the people. Meanwhile the funds from the Nation-wide Campaign are not available to carry on their work. The necessity for immediate provision for their needs is obvious. Their work must be given more publicity. The people must be acquainted with the affairs of these institutions and realize their responsibility for their support.

#### MR. M'HENRY FINDS NEW "HELL'S HALF ACRE"

The Rev. H. Cresson McHenry, general secretary of the City Mission, has caused a sensation by his recent statements regarding the scandalous vice conditions existing in South Philadelphia. He proposed concerted action on the part of the Churches, the business men, and the police to clean up the section extending from Third street to the river front and from Washington avenue to Snyder avenue.

Mr. McHenry is a veteran social service worker, having been associated with the City Mission for twenty-five years. He knows his ground.

"There are scores of dances and entertainments held there every night that are debauching our American boys and girls as well as the youth of the foreign element. Many times I have seen girls, no more than fourteen years old, carried out of South Philadelphia clubs too intoxicated to walk.

"This is the sort of thing the boys and girls, from fifteen to twenty-five, are up against. They are human and young and they must have some sort of a 'good time'. And with all this in mind, I am convinced that the only way to combat the vile surroundings of these young people is to substitute interesting and wholesome amusement for the sort of debauchery they are getting.

"As the first move in a campaign to this end I am going to open a summer camp that will accommodate fifty or sixty of these boys and girls on alternate weeks all through the summer. The place I expect to open is at Stone Harbor, N. J. There we can give these boys and girls a taste of decent, wholesome living and fun of the proper sort. It will give them a chance to get away from their old backgrounds and learn a few angles of their lives they never knew existed before. I have enough money to start this camp, but the whole enterprise will require \$5,000.

"Next fall and winter I want to open a decent dance hall and amusement center right in the midst of the other halls and clubs. I have assurance now that a place of that sort will have the attendance and support of any number of the young people of the section, who are willing to give the right thing a fair show any time it is presented to them."

Mr. McHenry's charges have been corroborated by Mr. S. R. Graddon, superintendent of the Bedford Street Mission.

The police have been aroused by Mr. McHenry's attack. Director Cortelyou explained that the police have been doing

their duty in cleaning up the southeastern section of the city and that their efforts are being strenuously continued.

#### OPEN-AIR SERVICES ON CATHEDRAL SITE

The first of the open-air services on the Cathedral site on the Parkway was held last Sunday afternoon. Bishop Rhinelander was the preacher and some two hundred persons were in attendance.

Announcing the series of services to be held in the open throughout the summer the Bishop said: "We shall have the best preaching and the most beautiful music we can obtain, and it will be free and open to all, irrespective of their religious affiliations." He prophesied a great future for the Cathedral, which would be a House of Prayer for all people. He regretted that the Church was out of touch with the multitudes, but said it was not because the Church was indifferent to their welfare.

The Cathedral, he hoped, would be the means of bringing hundreds of unchurched people into religious fellowship.

#### REMOVAL OF EPISCOPAL ACADEMY

In an address at the commencement of the Episcopal Academy a few nights ago the Bishop confirmed the report that the historic old school will be removed from its present location at Locust and Juniper streets in the near future. The Bishop, who is president of the board of trustees, did not reveal the new location, but it is generally understood that the new site is to be in Overbrook. The Academy has an option on a site there.

Fifteen students were graduated from the Academy. The graduation address was delivered by the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany.

#### TWENTY-FIVE YEARS' SERVICE

The Rev. Henry A. F. Hoyt, of St. John's Church, Cynwyd, was tendered a reception on his twenty-fifth anniversary as rector. A purse of \$2,500 in gold was presented by F. McOwen, vestryman and warden, on behalf of members of the parish and friends.

In the quarter of a century this church has grown from a small wooden chapel to the present magnificent edifice erected in 1901, with a later chapel. "This growth," said Mr. Hoyt in his speech of acceptance, "is due to the absolute lack of friction in the parish." The Rev. Mr. Bieber, of the Presbyterian Church in Cynwyd, and Father McCabe, of the Roman Church, joined in

congratulating the rector. Mr. Hoyt is a retired major of the United States army, having fought in the Civil War and served as chaplain in several military organizations.

Mrs. Hoyt received a platinum bar-pin set with diamonds and a silver purse containing \$25. in gold.

#### BROTHERHOOD MEN UNDAUNTED BY STORM

Last Saturday was the day set for a pilgrimage and open-air service at Valley Forge by the Philadelphia local assembly of the Brotherhood of St. Andrew. The rain came in torrents all day. Ordinary men would have abandoned all thought of such a pilgrimage. Not so the Brotherhood men. The Washington Memorial Chapel at Valley Forge was crowded to the doors at the appointed hour. There was scarcely standing room left. The rector, Mr. Burk, delivered a patriotic address on Washington, the Churchman.

The local assembly plans to repeat the pilgrimage next spring and has set as its objective an attendance of one thousand.

#### GRADUATION AT EPISCOPAL HOSPITAL

Dr. William H. Jefferys made the address on May 19th at the graduation exercises of the Episcopal Hospital training school for nurses, and Bishop Rhinelander presented the certificates to the graduating class.

A day earlier, a tree was planted at the hospital in memory of Miss Alice Ireland, one of the group of nurses in Base Hospital No. 34, who was the only nurse of the group to die in service in France. Chaplain Ayer read the service; and an address was delivered by Chaplain John M. Groton. The managers of the hospital are also having a bronze tablet made containing the names of the eighty nurses who served in the war. It is hoped that this may be ready to be unveiled on the walls of the nurses' home at the hospital on July 4th.

#### CONFERENCE OF BROTHERHOOD SECRETARIES

From August 21st to 30th all the secretaries of the National Brotherhood of St. Andrew will hold a conference at Downingtown, Pa., where the Y. M. C. A. conducts its summer camp.

There are fourteen secretaries in all, four office secretaries and ten field secretaries. Once a year they spend ten days together to confer about future policies. New features will be considered and new plans formulated. THOMAS S. CLINE.

## CHICAGO CATHEDRAL CHOIR DINNER RECALLS OLD BOYS

### One of Whom Sang Sixty-three Years Ago—Rebuilding Grace Church—Crime in Chicago

The Living Church News Bureau }  
Chicago, June 14, 1920 }

THE second annual reunion dinner of the Cathedral choir was held in Sumner Hall on June 2nd. There were over 80 present, ranging in years from the oldest choir man, who sang in Canon Knowles' choir in 1857, to the smallest choir boy in the Cathedral choir now.

After supper Mr. C. Gordon Wedertz, the choir master, who acted as toast master, spoke briefly about the preparations being made for the reunion, and introduced Mr. Cowper, now senior warden of St. Luke's Church, Evanston, who sang in the choir in 1857.

The next speaker was Dean Lutkin of the Music School of the Northwestern University. Dean Lutkin was the boy soloist of Canon Knowles' choir, which was the first vested choir in the West. Dean Lutkin told many interesting stories about the early days of the choir and about the pioneer work Canon Knowles did in introducing dignified Church music in the West. He said that the boy choir was quite a curiosity when he sang in it in 1867, and told how the boys were taken on trips to Racine and other more distant places to sing at special festivals.

The Nation-wide Campaign committee was holding a meeting in the diocesan offices on Wednesday afternoon and evening, and attended the choir dinner in a body. Dr. Patton, in Chicago for this meeting, spoke at the dinner. He seemed very much impressed with the history and traditions of

the Cathedral choir, and suggested that in carrying on the work of the Nation-wide Campaign this year more emphasis be placed on music and the help the choirs might give. He suggested a great choir festival this fall to take up again the work of the Campaign with enthusiasm and vigor.

Mr. Wedertz spoke of a permanent organization of old choir men, plans for which will be made by a special committee before the next choir dinner. As one of the oldest churches in the diocese, the Cathedral has in all the parishes of the city men and women who used to belong to his own congregation. It is hoped that as these choir reunions go on more men will be found who used to be connected with the choir, and will be glad to renew the old friendships and their old devotion to the Cathedral in these annual gatherings.

REBUILDING GRACE CHURCH

The rector of Grace Church, the Rev. W. O. Waters, D.D., reports that early in April the work began of removing the great trusses which supported the roof of the old church, clearing away the old floor timbers preparatory to sinking the piers upon which the three-story pillars will rest, and laying the reinforced concrete floor of the restored church.

This work is now nearing an end and the concreting of the basement is begun.

It has been necessary to renew the sewer pipes and connections and before very long other construction work will be started. It is perhaps the first time in Chicago's history that a church has been restored to continue its work in the downtown district.

Farther south on Michigan avenue churches are being wrecked and removed to make way for rapidly encroaching business. But Grace Church remains to welcome business and to pledge its ministrations to the thousands of men and women in commercial life who spend the greater part of their waking hours in the downtown district.

Pledges for the new building are coming in and the total is nearing \$12,000.

CRIME IN CHICAGO

We seem to continue to live up to our reputation of the most criminal of the larger cities of the United States. Here is a record of crime in Chicago in 1919:

Murders .....	336
Burglaries .....	6,055
Robberies .....	2,916
Automobiles stolen .....	4,447

The property loss from thefts was in excess of twelve million dollars.

The burglary insurance rate in Chicago is \$27.50; in New York it is \$19.80; in Boston it is \$11 per thousand. Chicago has the highest burglary insurance of the eighteen principal cities of the country.

The Chicago Crime Commission of the Association of Commerce, which has several of our Churchmen acting on its committees, was, according to the Superintendent of the Division of Pardons and Paroles, the only body in Chicago making an honest effort, uncontrolled by a thousand and one underground reasons, to better Chicago's crime situation. It collects and tabulates information on crime and the methods by which crime flourishes and criminals escape. It aims to see that all branches of government charged with the suppression of crime function properly.

The Chicago Crime Commission has exposed the fact that in 1919 over \$2,000,000 in bail bonds was forfeited, but less than one per cent. of the amount was collected.

NOTES FROM CHRIST CHURCH, WOODLAWN

The Rev. Charles Herbert Young, rector of Christ Church, Woodlawn, announces that the Rev. Herbert L. Buckingham will come

to this parish as one of the staff of workers in September. Mr. Buckingham has done successful work in the diocese of Duluth. During this summer he will be in charge of the Cathedral at Calgary, Canada. While at Christ Church he will be taking special work at the University of Chicago and will give his time on Sundays and on certain afternoons and evenings to parish work.

Mr. Walter C. Bihler is the ninth young man from Christ Church to take holy orders. Mr. Bihler was ordained at the Cathedral on June 6th. This parish excels all other parishes in the diocese in the number of candidates presented for the sacred ministry. The rector of Christ Church presented Mr. Bihler for ordination, and was the preacher. Mr. Bihler will spend the summer at Trinity Church, Highland Park, assisting the rector and organizing and advancing work among the young people.

PROPOSED MEMORIAL WINDOW AT ENGLEWOOD

A stained glass window is to be placed over the altar in St. Bartholomew's Church, Englewood, in memory of the late rector, the Rev. Harold W. Schniewind, and of the Rev. Benjamin F. Matrau, D.D., under whose leadership the church was built. Contributions are now being collected by Miss Rose Calkins.

WEEK-DAY RELIGIOUS EDUCATION IN EVANSTON

The Rev. F. C. Grant, assistant at St. Luke's, Evanston, was delegate at the recent conference at St. Mark's, Toledo, on Week-Day Religious Education. While there Mr. Grant explained the Evanston plan of week-day instruction, and told of its progress. What has been accomplished by the cooperation of our Church parishes with the Protestant congregations in Evanston in developing a plan of week-day religious instruction has just been stated by the Rev. Frank M. McKilhen, secretary to the Board of Religious Education. He says:

"More than one thousand requests have come in from parents for pupils to receive religious education, and 950 are actually enrolled and attending regularly.

"The children are an eager and enthusiastic group and it seems that the greater part of them attend not because their parents want them to, but because they are interested in the course.

"The Board of Religious Education feels very confident of its splendid group of teachers, thirty-two in number. Only a visit to the classroom is necessary to convince one of their ability and sincerity.

"Three classes are running in every building except Oakton school, where two classes meet, and Washington school, where none are being held," he continued. "They range in enrollment from eighteen to forty-nine, and in Crandon, Lincoln, Foster, and Central schools some of the classes are so large that they will have to be divided later.

"Within two weeks the school developed into system and order. Very few pupils are tardy, the teachers are paid, the Board of Religious Education is paying for the use of the buildings, and much favorable comment is heard. It is now up to the parents to help us in sustaining the interest of the pupils, for on that depends the success of the work."

GUILD OF ALL SOULS

The annual meeting of the Guild of All Souls was held in St. Bartholomew's Church, Chicago, on June 7th, beginning with a solemn Eucharist, at which the Superior, the Very Rev. E. A. Larrabee, D.D., president of Nashotah House preached.

Secretary T. E. Smith reported that one hundred had joined during the past year and thirteen had departed hence, making

1,558 members in the thirty-one branches in the United States.

Grants of black Eucharistic vestments were made to ten poor parishes and missions. Officers were re-elected.

CONVENTIONS

There never has been any doubt of Chicago being the ideal convention city, and more and more each year are we adapting ourselves to the needs and demands of all kinds of meetings and conferences from a notable jubilee of the great Roman Catholic Church, international in character, to one of the most significant national conventions in the history of the Republican party in the United States, at which Bishop Woodcock of Kentucky made the opening prayer. On Tuesday there began a three days' celebration of the diamond jubilee of the archdiocese of Chicago and the silver sacerdotal jubilee of the Most Rev. George W. Mundelein, Archbishop of Chicago, opened with solemn pontifical high mass at Holy Name Cathedral. The service was graced with the presence of the senior prelate of the Roman Catholic Church in America, Cardinal Gibbons. With him, too, was the Most Rev. John Bonzano, Apostolic Delegate. The celebrant was Archbishop Mundelein. The sermon was preached by the Most Rev. Patrick J. Hayes of New York. In the sanctuary were all but three of the archbishops in America, many bishops, and other prelates. Nearly a thousand priests of the diocese and hundreds of sisters sat in the nave. Some 2,500 people thronged the vast cathedral. The choir, assisted by orchestra and grand opera soloists, sang the magnificent music of the Church.

The climax of the service was the reading of the message of congratulation from Pope Benedict XV.

On Wednesday morning the beautiful buildings of the Preparatory Seminary, erected to the memory of the former Archbishop Quigley, were formally dedicated by the apostolic delegate, who was celebrant at the solemn pontifical mass held in the exquisite chapel of the Seminary. The sermon was preached by the Most Rev. John J. Glennon, Archbishop of St. Louis. On Wednesday evening Holy Name Cathedral was thronged to hear a sacred concert.

On Thursday came the fitting climax of the three days' celebration, when for more than three hours the children of Chicago's parochial schools—thousands upon thousands of them—passed in review before Cardinal Gibbons along Lake Shore drive in a mighty, moving procession. Interspersed between their snow white ranks were 147 elaborate floats representing various incidents in the Roman conception of the Christian religion, from the "Presentation of Mary in the Temple" to "1920 and the Diamond Jubilee." H. B. GWYN.

NEW COMMISSION ON PAGEANTRY

A COMMISSION on Pageantry to use and develop the dramatic art for religious education through the interpretation of Biblical, missionary, and Church history events in mystery, miracle and morality plays has been appointed by the Department of Religious Education.

The Commission will provide for use this fall in the Nation-wide Campaign a pageant which will carry on the spirit developed by the one used last year. *The Builders of the City of God* and adapted particularly for portrayal of the main characters by adults. Plans will be made during the summer to offer a substantial prize for the best pageant submitted. The committee should be addressed care of the Department of Religious Education, Presiding Bishop and Council, 289 Fourth avenue, New York City.

### KENTUCKY PARISH KEEPS ANNIVERSARIES

THE FIFTIETH anniversary of the Church of the Advent, Louisville, and the fifteenth anniversary of its rector, the Rev. Harry S. Musson, were celebrated during the week of May 16th to 23rd, which had been set apart as Jubilee week. For more than a year the parish has been working and praying in preparation for this great event, and the realization exceeded its greatest expectations. Special services were held on both

behalf of the vestry a gold watch of the Gruen "Veri-thin" variety, containing a fine Swiss movement, suitably engraved and inscribed. Taken entirely by surprise and touched beyond measure, Mr. Musson could with difficulty reply, but in a brief speech expressed his thanks and heart-felt appreciation. Mrs. T. S. Savidge, first vice-president of the parish branch of the Woman's Auxiliary, presented to Mrs. Musson on behalf of the women a travelling case marked with her name, containing thermos bottles,

author of *The Gospel of the Hereafter*, which has brought such comfort to many sorrowing hearts that he had been asked to speak along the same lines; which he did, bringing a clear and convincing message as to the state of the Faithful departed to the rapt and attentive congregation.

Thursday evening at a banquet in the parish house the toasts were all in the form of "greetings": From the Diocese, Bishop Woodcock; From the Former Rectors, the Rev. M. M. Benton and the Rev. Alfred Wilson Griffin; From the Mother Parish, Dean McCready; From the Sister Parishes, the Rev. Lloyd E. Johnston; From the Daughter Parish, the Rev. Charles Ewell Craik, Jr.; From the Laity, Mr. E. A. Jonas; From the Parish, Mr. J. E. Marret; and the chief speaker of the evening was the Rev. Dr. J. Paterson-Smyth, who brought greetings "From Across the Border", as coming from the Church in Canada, to which the parish is indebted for its rector, who acted as toastmaster.

Friday being a fast day, no special event was scheduled. Saturday was "Children's Day", when a service was held for them with presentation of the special offering the children of the Church school have been collecting for the past year. This service was followed by the anniversary birthday party for the children, at which a large birthday cake containing fifty candles was a much appreciated feature. On Whitsunday the jubilee was brought to a close with beautiful musical services. Dr. Paterson-Smyth was preacher at the morning service and also consented to conduct the question box in the evening, when many asked questions suggested by his discourses on the life hereafter.

In connection with the jubilee an effort was made to raise \$10,000 to rebuild the organ, install a new heating plant and pay the debt on the parish house, but owing to the Nation-wide Campaign, and the drive for the endowment fund of the University of the South it was decided to extend the time for the payment of pledges one year.



REV. HARRY S. MUSSON



CHURCH OF THE ADVENT, LOUISVILLE, KY.

Sundays with various social features during the week.

It was a special pleasure to have present the two former rectors, the Rev. M. M. Benton and the Rev. Alfred Wilson Griffin, who celebrated at the early Eucharists and assisted at the latter celebration. Mr. Benton, the first rector, during whose incumbency the present church building was erected, delivered the anniversary sermon, tracing the history of the parish from its beginning as a small mission Sunday school, and Mr. Griffin preached at choral evensong.

Monday evening a reception in the auditorium of the parish house by the rector and Mrs. Musson was attended by about five hundred persons, including the Bishop and clergy and members of other congregations. At the close of the evening Mr. W. W. Locke, senior warden, presented to the rector on

and the former rectors were given fountain pens as souvenirs of the occasion.

Tuesday was "home-coming day", when an excellent supper was served by the ladies in the "Tea-pot Inn"—the attractive tea rooms in the basement of the parish house which the guild fitted up and ran successfully for three years until the war and prevailing high prices made it expedient to discontinue.

Wednesday, set apart as "memorial day", began with the Holy Communion with music, when the Bishop was celebrant and delivered an address. Most impressive and beautiful was the memorial service in the evening, consisting of choral evensong with special festival music, the procession being augmented by the Bishop and city clergy. The special preacher was the Rev. Dr. J. Paterson-Smyth, rector of St. George's Church, Montreal, widely known as the

### HISTORIC MEMORIALS

ON THE afternoon of Trinity Sunday there was held in St. Paul's Church, Buffalo, N. Y., a special memorial service at which three tablets were unveiled and dedicated by Bishop Brent. The first was to mark a fragment of a pillar of the Cloth Hall at Ypres, imbedded in the wall of the vestibule of the church and marked by the following tablet surmounted by the Belgian flag:

#### "The Ypres Tablet"

"This fragment of a pillar of the Cloth Hall at Ypres, shattered by German shell fire, is the gift of the Senior Chaplain of the American Expeditionary Forces, the Rt. Rev. Charles H. Brent, D.D. It is embedded in the walls of St. Paul's Church as a memorial of the valor of the Belgian nation, who held honor above safety. And turned triumphantly into triumph."

"*Horum omnium fortissimi sunt Belgae*"

"Erected Memorial Day, May 30, 1920."

The second, a fragment of the high altar of Notre Dame, Rheims, surmounted by the French flag and imbedded in the wall of the sanctuary, reads as follows:

#### "The Rheims Tablet"

"This fragment of the high altar of Notre Dame Cathedral at Rheims, shattered by German shell fire, is the gift of the Senior Chaplain of the American Expeditionary Forces, the Rt. Rev. Charles H. Brent, D.D. It is enshrined in the sanctuary of St. Paul's Church as a memorial of the faith and endurance of the French people, who at untold cost to themselves saved the liberties of mankind."

"*On ne passe pas*"

"Erected Memorial Day, May 30, 1920."

The third tablet is placed on the outside of St. Paul's Church and its inscription tells

its own story. This tablet was unveiled by the tiny daughter of Dr. Ballachey, whose name appears first on the list of those who gave their lives from St. Paul's. The representatives of the Belgian and French governments unveiled the tablets inside the Church.

*"The Soldiers' Memorial Tablet*

*"The City of Buffalo*

"Sent 18,893 men to serve in the Great War, 1914-1918,

"And 851 Buffalo men made the Supreme Sacrifice of their lives.

"The Honor Roll of St. Paul's Church contains the names of 130 men and of 7 women who served in this war.

"This tablet is placed in proud and grateful remembrance of

- FREDERICK ALLEN BALLACHEY,
- JAMES GARD FERGUSON,
- HARRY OAKES FERGUSON,
- GORDON CAMERON FREELAND,
- PHILIP ROBERTSON,
- WALTER JOHN PHILLIPS,
- HARRY GROVER THEIZ.

"Men of this parish who gave their lives for their Country and for Liberty and Righteousness.

"Greater love hath no man than this, that a man lay down his life for his friends."

A military band, the full vested choir with Cross and flag, several of the clergy, the acting mayor of the city, the British Consul, and beautiful weather added greatly to the dignity and beauty of the function.

NESTORIAN CONVENTION

THE FIRST convention of the Nestorians, the Church of the Assyrians, held in Chicago from May 20th to 23rd, was presided over by Bishop Yawalaha of Amadia, who is on a visit to this country. Important measures were adopted in regard to the relations of our Church to theirs. There were representatives from New Britain, Flint, Gary, and Chicago, and, as special guests, the Rev. Thomas Burgess, secretary for Foreign-born Americans of the Department of Missions, and several of our Chicago clergy.

Toward the end of the convention, the sad news was received that the Patriarch of their Church, Mar Shimun, had just died. The office of Patriarch is hereditary—that is to say, the nearest male relative succeeds. The new Mar Shimun is only fourteen years old, so the Church will be under regency of the metropolitans and bishops.

This ancient Church is in many respects remarkably like our own, and for the last forty years has been upheld and strengthened by the famous Archbishop of Canterbury's Mission. During the war, these people suffered grievously. The Archbishop of Canterbury mission press was destroyed and nearly all the service books, so that the clergy and the people, and the latter have a very prominent part in the singing of the services, are almost destitute of service books. In this country they desire, where they have no priest of their own, to come to our clergy for worship and sacraments, and for the training of their children in the faith.

MARRIAGE OF BISHOP THURSTON

THE RT. REV. THEODORE PAYNE THURSTON, Bishop of Oklahoma, sails for England on the S. S. *Celtic* on June 19th, accompanied by his bride, to whom he was married on June 10th in St. Paul's Cathedral, Oklahoma City. The Bishop will attend the Lambeth Conference and he and his bride will spend the summer touring England and the continent, returning to the United States in September.

Mrs. Thurston was Mrs. Daisy Carroll Speer, the daughter of Mrs. Angus Carroll, and her late husband a prominent whole-

sale of Oklahoma City. She had been an active worker in the First Presbyterian Church of Oklahoma City for a number of years, and was confirmed by Bishop Thurston on the morning of their wedding.

The wedding took place in the Cathedral on Thursday afternoon, the officiating clergymen being the Rev. George H. Thomas of Chicago, a close friend of the Bishop, and the Rev. John Grainger, brother-in-law of the bride. Dean McCalla also had a place in the chancel. Following the service Bishop and Mrs. Thurston went to Kansas City and Chicago, and spent a day at Niagara before going to New York, where the Bishop preached on the Second Sunday after Trinity.

DEATH OF REV. R. H. COBBS, D.D.

THE REV. RICHARD HOOKER COBBS, D.D., died at his home near Greensboro, Alabama, on June 4th. A son of Nicholas Hamner Cobbs, first Bishop of the diocese, he was born in Montgomery, September 7, 1835, and was, therefore, almost eighty-five years old. He was graduated from the University of Alabama in 1855, with the master's degree, and the degree of doctor of divinity was conferred on him later by Centre Col-

lege, Kentucky. During a long period of time Dr. Cobbs was one of the most prominent, useful, and highly honored among the clergy of Alabama. He was for a number of times deputy to the General Convention, and also a member of the Standing Committee, and was secretary of the diocese for more than a quarter of a century.

In 1862, he married Miss Fannie A. Avery of Greensboro, having entered upon his duties as rector of St. Paul's parish in that place on the previous year. In honor of the semi-centennial of his services as rector, and in token of the high esteem in which he was generally regarded, he was presented with a handsome and costly silver service by his friends through the diocese. This ceremony, at which most of his brethren among the clergy were present, in September 1911, marked Dr. Cobbs' retirement. His rectorship was the longest in the history of the diocese except that of the Rev. F. B. Lee, who was rector of St. Paul's parish, Carlowville, fifty-three years.

Dr. Cobbs was a gentle, unassuming, humble minded, and deeply consecrated man. His life, his character, his daily walk and conversation, were forcible and impressive sermons in themselves. Moreover, he preached them wherever he went.

*How Coca-Cola  
Resembles Tea*

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
<small>(hot)</small> <small>(5 fl. oz.)</small>	
<i>Green tea</i> —1 glassful.....	2.02 gr.
<small>(cold)</small> <small>(8 fl. oz., exclusive of ice)</small>	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
<small>(prepared with 1 fl. oz. of syrup)</small>	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

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### FUNERAL OF REV. J. N. MULFORD

FUNERAL SERVICES for the Rev. Joseph Newton Mulford, a former rector, were held in Christ Church, Troy, N. Y., on June 4th, the rector, the Rev. George Carleton Wadsworth, officiating. Mr. Mulford was rector for twenty-two years preceding 1886, and afterward for nearly thirty years officiated at Raquette Lake, N. Y., in summer and at Palm Beach, Florida, in winter. He married Mary Harris Cluett of Troy, who died in 1914. Mr. Mulford's body lies beside that of his wife in Oakwood cemetery, Troy.

### ALABAMA

CHARLES M. BECKWITH, D.D., Bishop

New Parish House at Jacksonville—Parochial Mission—The Campaign Quota

ST. LUKE'S CHURCH, Jacksonville, is erecting a parish house at an expenditure of \$8,000, to be opened formally on July 4th.

IN ST. JOHN'S PARISH, Albany (Rev. Thomas G. Mundy, rector), from May 23rd to 30th, inclusive, a parochial mission was held by the Rev. Stewart McQueen of Montgomery. On each day there was a morning celebration of Holy Communion followed by house to house visiting; an informal afternoon meeting of the congregation was devoted to teaching, some great doctrine being chosen for exposition; and in the evening there was a service with sermon.

UP TO June 1st \$27,484.99 has been raised on the Nation-wide Campaign pledges, being nearly one-half of the quota. None of this is for diocesan objects. Twelve parishes, eleven organized and six unorganized missions have not yet reported. The gifts will soon reach a total of \$35,000, it is expected.

COMMENCEMENT sermons for schools and colleges have recently been delivered by the Rev. Messrs. Middleton S. Barnwell, Stewart McQueen, and James F. Plummer.

### ALBANY

RICHARD H. NELSON, D.D., Bishop

Presentation to Bishop Nelson—Annual Service of Girls' Friendly Society—Reception to New Rector

ON THE evening of June 3rd, after the confirmation service in Grace Church, Albany, Bishop Nelson was invited into the parish hall and given the place of honor at a complimentary banquet tendered him by the corporation of the parish. Mr. James C. Sewell, the senior warden, introduced the Ven. Guy Harte Purdy, Archdeacon of Troy, to make the presentation speech of a purse contributed by members of the parish in commemoration of the Bishop's sixteenth anniversary. Closing a complimentary address to the Bishop, Archdeacon Purdy said:

"We know, sir, of your ever present anxiety for the physical welfare of your self-sacrificing, uncomplaining, yes, heroic priests in the mission field of the diocese, and we have felt that far more than any personal remembrance on this occasion you would regard a gift through you to them; and therefore we have the privilege and the honor of presenting to you this purse, with the request that you employ it to relieve the necessities of those of your missionary priests whom you may choose. However poor the world may regard our gift, yet it is rich in the affection and the loyalty and the love it carries from Grace parish to you our Bishop, our father in God."

The Bishop, greatly moved by this address, declared his appreciation and thanked the parish warmly for realizing the privilege he would have in administering their gift for the missionary clergy.

THE DIOCESAN BRANCH of the Girls' Friendly Society held its annual service and supper in the parish of the Messiah, Glens Falls (Rev. Oliver Shaw Newell, rector), on May 22nd. Chartered cars brought large delegations from several cities. In the afternoon all the old officers were reelected. At supper in the assembly room the rector delivered an address of welcome. At the service held in the church the lessons were read by the Rev. James A. G. Tappe, and the prayers by the Rev. George Carleton Wadsworth. The rector preached the sermon, which was on Personal Purity.

IN THE parish hall of St. Luke's Church, Troy, on May 24th, a reception was given to the new rector, the Rev. Philip G. Snow. Mr. Alfred T. Reynolds, who has been acting as lay reader during the interim, was toastmaster and read an address of welcome in behalf of vestry and people, to which the new rector responded. The men of the congregation are assuming responsibility for both church attendance and financial support.

### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORE, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

State Normal School

BISHOP SAPHORE preached the baccalaureate sermon at the Arkansas State Normal School at Conway on May 30th. This town is a strong centre for Baptist and Methodist schools.

### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Girls' Friendly Society

THE ANNUAL council of the diocesan Girls' Friendly Society met in Christ Church, Reading, on May 21st and 22nd with 100 associates and members from twelve branches. The rector, the Rev. Frederick A. McMillan, preached, and was also Celebrant at the corporate Communion. The missionary offering was more than \$200. A constitution was adopted. Miss Margaret Lukens, provincial vice-president, addressed the girls. Miss Laura Ruddle, diocesan president of the Woman's Auxiliary, brought a message to the Girls' Friendly. The Church Service League of the diocese was organized.

### CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop  
CHARLES FISKE, D.D., Bp. Coadj.

Banquet for Society of the Deaf—Concert—Retreat—Automobiles

SYRACUSE DIVISION No. 48, National Fraternal Society of the Deaf, observed its sixth anniversary with a banquet in Trinity parish house, Syracuse, recently, about one hundred attending. The Rev. H. C. Merrill, diocesan missionary to the deaf, responded to the toast, The True Fraternalism. The celebration closed with *America* sung in the sign language.

THE LAST extension concert of the B Sharp Musical Club of Utica was presented in the House of the Good Shepherd for the benefit of the children of the Home. The children added folk song to the programme.

DURING the week of June 6th Bishop Fiske conducted a retreat at Lenox for the clergy of Western Massachusetts, and delivered the commencement address at Hoosac School.

AUTOMOBILES have recently been presented to the Rev. F. S. Eastman and to Mrs. Tuthill, wife of the rector of St. Paul's Church, Watertown; and the Sunshine Lea-

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gue of Christ Church, Oswego, is working to secure a car for the Rev. R. H. Gesner, D.D.

**COLORADO**

IRVING P. JOHNSON, D.D., Bishop

**Formation of Clericus—Parishes Unite—Debt Cleared Away—St. John's College**

ON JUNE 1st the Rev. H. R. A. O'Malley entertained the Bishop and clergy at a dinner at St. Stephen's Church, Denver. A clericus was formed with the rector chairman, and the Rev. Charles Brady secretary. The first meeting will be in October (the clericus meeting the first Tuesday in each month at eleven), at Ascension Church. The chief topic will be the suffragan bishop plan.

ST. PAUL'S CHURCH, Denver, has been disposed of and the building demolished, the congregation, uniting with All Saint's Church. The Rev. Clarence Tinker is rector of the united parish. The congregation has rallied to his support, offerings have increased, and a much needed decoration of the basement has been affected.

THE CONGREGATION in Longmont has cleared off its entire indebtedness of more than \$2,000 under the guidance of the Rev. C. H. Shutt of Fort Collins.

ST. JOHN'S COLLEGE, Greeley, the diocesan seminary, has weathered the year successfully. The responsibility has weighed heavily upon Dean Bonell, but what we hope is its most difficult period is over. He has resuscitated the venture of faith of Bishop Randall's day, and young men may receive a theological education in St. John's, the successor of Mathew's Hall.

THE REV. HEBER BENJAMIN in Fort Lupton plans erection of a guild hall and a new church. He is a graduate of St. John's, Greeley, and his parish received the banner at the Sunday school rally in Denver for bringing eighty-five to the service in automobiles, a distance of about forty miles.

THE REV. FRANCIS SHERMAN undertakes work at Sterling, the county seat of Logan County, early in June, his place being taken in the associate mission of Denver by the Rev. Thomas Haldeman. Several clergy and laymen will be in residence at the associate mission, supplying in the diocese during the summer.

**CONNECTICUT**

CHAUNCEY B. BREWSTER, D.D., Bishop  
EDWARD C. ACHESON, D.D., Suffr. Bp.

**Healing Mission—Sadhu Sunda Singh**

MR. JAMES MOORE HICKSON re-visited Hartford on Wednesday and Thursday, the 9th and 10th insts. On Wednesday he was at Trinity Church and on Thursday at the Cathedral. The Church press in speaking of the return of Mr. Hickson to Connecticut, is often asked the question "Do you know of any definite cures following Mr. Hickson's work?" The answer is, that we do know definitely of several persons who have been cured of various ills and who themselves ascribe their cure to the Hickson healing mission. We doubt if the evidence is compelling enough to convince one who is determined to scoff, but we have no doubt in our own mind. The difficulty of adducing compelling proof is complicated by the fact that in this movement all use possible is made of every physical and mental curative means. We are not trying to belittle the work of the surgeon or alienist, but to reënforce it with the power of God claimed through earnest prayer.

ON FRIDAY EVENING, the 11th inst., with permission of the Bishop, Sadhu Sunda Singh spoke in the Cathedral on The Message of Christian India to the Nations of the West. The Sadhu is an Indian "Holy Man" who was converted through the efforts of the Church Missionary Society and baptized into the Church of England.

**GEORGIA**

FREDERICK F. REESE, D.D., Bishop

**Business College for Colored Folk**

TO PROVIDE competent business help for the negro enterprises of Savannah, St. Augustine's parish (Rev. J. Henry Brown, rector) has opened a business college for young men and women, where short, intensive courses are offered in stenography, book-keeping, etc., at a nominal charge.

**HARRISBURG**

JAMES H. DARLINGTON, D.D., Bishop

**Executive Council Begins Activities**

THE DIOCESAN CONVENTION last May adopted a canon providing for an Executive Council. This Council met in Harrisburg on May 4th and elected the Rev. A. M. Judd, present rector of All Saints', Williamsport, and Archdeacon of Williamsport, executive secretary of the missionary department. He will occupy the rectory at Selins Grove, be provided with an automobile, and will pay special attention to the interests of the Nation-wide Campaign "wherever the quota was not accomplished". A decidedly forward step was taken in providing that diocesan missionaries shall receive from June 1st \$107 per month, with \$18 additional where there is no rectory. A liberal appropriation was made to the trustees of Yeates School, Lancaster (a diocesan institution with trustees from each of the dioceses of the state), in view of damage by flood last spring, and requirements necessary to place the school in first class condition. A committee was appointed to formulate plans to complete the quota of the Nation-wide Campaign. The committee consists of the Rev. Messrs. Judd, Tyndell, and Maynard; Messrs. Reynolds and Gibson. The Board of Religious Education and the Commission on Social Service as appointed at the convention were made departments of the Council, with personnel unchanged. A department of publicity was created, consisting of the Rev. Messrs. Maynard, Bedell, and Judd; and Messrs. Page and Gibson. As the business of the council is the business of every individual Churchman, the secretary was directed to issue bulletins containing a resume of proceedings after each meeting. The president of the council is the Rev. William Dorwart, Archdeacon of Harrisburg; the secretary is General C. M. Clement of Sunbury. The treasurer is the treasurer of the diocese, Mr. Richard M. H. Wharton of Harrisburg. The next meeting is to be in Harrisburg, on September 24th.

**KENTUCKY**

CHARLES E. WOODCOCK, D.D., Bishop

**Endowment Sunday at the Cathedral**

IN ACCORDANCE with a custom of many years' standing, Sunday, May 16th, was designated as Endowment Sunday and observed with all the features that have hallowed it as the parish festival of Christ Church Cathedral. The church was elaborately and beautifully decorated with flowers, white and purple being the prevailing colors; and special festival music was rendered. The sermon by Dean McCready

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dealt with the life spiritual and visible of the Cathedral past and to come. Three new memorial funds were instituted through the Memorial Book, it being the custom at the Cathedral for some years to present varying sums from \$25 upward for the endowment of the Cathedral in memory of departed loved ones whose names are then inscribed in the Memorial Book which stands in the sanctuary. The three new funds were made in memory of James Speed Pirtle and Louise Barbour Pirtle and the Women's Endowment Association offered for consecration a memorial fund to George Grant Smith, priest, who served longer than any other as assistant to the Dean. The Woman's Endowment Association is working earnestly to raise \$25,000 for an offering at the time of the parish centennial in 1922, to bring the Cathedral endowment fund up to \$100,000, about one-half now being raised in cash and pledges. That Sunday being the twenty fifth anniversary of Dean McCready's ordination, there was concerted action to signalize that event also. At the close of the sermon, the Dean's boyhood rector, the Rev. James Gibbon Minnigerode, arose and spoke briefly and feelingly of the anniversary, the man and the priest. Then Mr. Cushman Quarrier, senior warden, presented to Dean McCready a testimonial of esteem and affection in the form of a beautifully bound volume in royal purple morocco with his name and the dates 1895-1920 in gold, the book lined with white silk, the leaves laced together with white silken cord, the pages covered with the names of those who deemed the Dean worthy of honor.

THE BACCALAUREATE sermon of the University of Louisville was delivered in the Cathedral on Trinity Sunday morning, by Bishop Woodcock, the graduates, members of the faculty, and under-graduates attending in a body.

**MARQUETTE**

ROBERT L. HARRIS, D.D., Bishop

**Clericus Meets in Timber Country**

ONE OF THE most remarkable features of the recent annual convention of the diocese, an account of which could not be given in the last report, was the gathering of the Bishop and clergy for a most unique clericus. Immediately after conclusion of convention business all the clergy, as invited guests of Bishop Harris, took a train for Wetmore, a little station about forty-three miles east of Marquette, and thence went in automobiles southward into the heart of the timber region to the lodge of the Doe Lake Hunting and Fishing Club, placed at their disposal by its president, Mr. Theodore E. Bissell, a member of the Standing Committee.

The party arrived at Doe Lake at about ten-thirty in the evening, and upon entering the great log house of the Club were greeted with a huge fire-place containing a cheery log fire that gladdened the hearts of the guests. There, in the density of a northern wood, far from the ordinary haunts of man, the clergy of the diocese of Marquette were given an opportunity to get acquainted.

There, for two days roaming mid the Norway pine, the spruce, the balsam, and the cedar, tramping the trail of the deer and fishing, these men got together.

The formal part of the programme included a class in "Personal Religion", conducted by Bishop Harris, a series of talks on Spiritual Healing, by the Very Rev. Bates G. Burt, a paper on Modes of Celebrating the Holy Communion in the Greek, Roman, and Anglican Churches with Some Reference to the Practice of the American Church by the Rev. William Reid Cross, a paper on Church Publicity, by the Rev.

Robert F. McDowell, and some Observations on Recent Trips in the Interest of the Nation-wide Campaign, by the Rev. Joseph A. Ten Broeck. Each paper and address was followed by discussion in which all were called upon in turn.

So successful was this initial diocesan clericus that it was tentatively decided the gathering should be made an annual if not a semi-annual event, and it was informally decided to establish a new department of activity of the Bishop and Council, a department of Personal Religion for the nurture of the spiritual life in the individual.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., Bishop

**Clergy Institute—Parish Anniversary**

PRECEDING the convention, a clergy institute was held in Christ Church, Detroit, on Monday evening and all day Tuesday, May 17th and 18th. There were conferences on Pastoral Care and Classes in Personal religion, led by Dean Rousamiere of Boston. This was the first of a series of clergy institutes or retreats which Bishop Williams has planned. The second will be held in October.

ON MAY 25th and 26th, Christ Church, Detroit, celebrated with appropriate services and ceremonies the seventy-fifth anniversary of its founding. During its long life the parish has made a brilliant record

for generous support of general Church activities besides making itself a force for good in its own community. During the recent Nation-wide Campaign, it set the standard for the diocese and over-subscribed its quota of \$44,000 by more than \$20,000. It has given four of its clergy to the General Church as Bishops; Bishops Johnson of California, Brewster of Connecticut, Burgess, and Touret.

**RHODE ISLAND**

JAMES DEWOLF PERRY, JR., D.D., Bishop

**Woman's Auxiliary**

AT THE QUARTERLY meeting of the Woman's Auxiliary at St. John's Church, Barrington, on May 27th, the speakers were Dr. W. C. Sturgis, educational secretary of the Department of Missions, and the Rev. R. W. Magoun, superintendent of the Seamen's Church Institute, Newport, spoke of the reconstruction work of the Church, and the other of Christian service given to seamen.

**SOUTH CAROLINA**

WILLIAM A. GUERRY, D.D., Bishop

**Executive Council—Churchwomen Meet—New Parish House at Charleston**

CHURCHWOMEN of the diocese met on May 26th and 27th in Grace Church, Charleston, to organize the Church Service

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Hymns and Psalter during July and August are as follows:

	DATE OF LEAFLET	HYMNS	PSALTER
July	4—5th Sunday after Trinity....	311, 406, 196, 200	Sel.—Ps. 46, 47, 48
"	11—6th Sunday after Trinity....	432, 474, 12, 402	11th Evening
"	18—7th Sunday after Trinity....	438, 485, 11, 403	18th Evening
"	25—(8th Sunday after Trinity) } (St. James' Day) }	582, 509, 179, 176	25th Evening
Aug.	1—9th Sunday after Trinity....	444, 606, 10, 374	1st Evening
"	8—10th Sunday after Trinity....	462, 602, 7, 506	8th Evening
"	15—11th Sunday after Trinity....	476, 650, 13, 521	25th Sel.—Ps. 86, 90
"	22—12th Sunday after Trinity....	656, 470, 16, 465	22nd Evening
"	29—13th Sunday after Trinity....	679, 450, 18, 458	29th Evening

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**League.** This was preceded by an all-day session in St. Luke's Church of delegates representing the Girls' Friendly Society, who organized a diocesan branch with Mrs. T. P. Noe as president and Miss May Tharin of Charleston as secretary. The newly organized council was addressed in the evening by Miss Jeanette Ziegler, national field secretary of the G. F. S., and by the Rev. H. W. Starr, Ph.D. On the following day the Woman's Auxiliary reorganized its work to accord with the plans of the national body. The new constitution was adopted practically as read. Mrs. W. P. Cornell was elected president and Miss Elise Gudger, of Columbia, recording secretary. Miss Virginia Singleton, custodian, reported the United Thank Offering as amounting to \$1,346.50, which is more than five times the first offering sent from the diocese. At a united missionary service in the Church of the Holy Communion at night, addresses were made by Miss Grace Lindley, the Rev. Oliver Hart, and the Rev. Dr. Starr. The Bishop presided and many of the clergy were in the chancel. On Thursday a diocesan unit of the Church Service League was organized with Mrs. Cornell as president and Mrs. T. V. Hannaford as recording secretary. Bishop Guerry, presiding in the morning, made an address on The Call to Higher Service. National representatives explained the work of each of the constituent societies. Working plans for parochial units were discussed by Miss M. P. Ford, and the possibilities of parochial social service committees were presented in an address of exceptional interest by Miss Olivia Conner. The constitution presented was adopted practically intact, all Churchwomen present being allowed the ballot. After the close of the convention the Church School Service League organized a diocesan branch and elected officers, the supervisors being the Rev. H. W. Starr, Ph.D., of Charleston.

**GRACE CHURCH,** Charleston (Rev. William Way, rector), has just completed rebuilding its parish house as a memorial to the three young men from the parish who made the supreme sacrifice in the great war, and as a thank offering for the safe return of 97 others who served. The first floor of the building includes a large auditorium, a department for the primary school, and kitchenette; the second floor, individual class rooms, library, choir room, and a suite for the assistant to the rector. The class rooms are named for Bishops Capers, Tuttle, Kemper, Williams, Hare, Ingle, Boone, Roots, Rowe, and Brent. The building, Gothic in architecture, is constructed of steel, brick, and concrete.

**THE NEW** Executive Council held an important meeting in Trinity parish house, Columbia, on June 3rd, electing the Rev. K. G. Finley vice-chairman and the Rev. T. T. Walsh recording secretary. It was decided to make what had been the temporary headquarters of the Nation-wide Campaign a permanent clearing house for all organized diocesan activities. Mrs. W. B. Cornell was unanimously elected executive secretary of the Council, with the salary she has received as executive secretary of the Nation-wide Campaign committee. Mrs. Cornell is also president of the Woman's Auxiliary, and of the newly organized diocesan unit of the Church Service League. She will be provided with clerical assistance and office expenses, so that most of the clerical work of the boards and commissions may be done through her office. Readjustment of the diocesan budget, made necessary by the failure of the Church at large to meet the assigned quotas, was also referred to the finance committee. Bishop Guerry announced that a fund had

been raised by a group of laymen in the stronger parishes to cover his expenses in attending the Lambeth Conference. Passage had been engaged for himself and Mrs. Guerry on the S. S. *Finland*, sailing from New York on the 19th.

**SOUTHERN OHIO**  
BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

**Diocesan Strategy**

**THE BOARD OF STRATEGY** of the diocese met at Christ Church, Cincinnati, and after an all day session and the presentation of many claims for help allowed \$17,520 toward various purposes, including aid in developing student houses at Oxford and Columbus; in purchasing a lot for a Parish House Community Center at Martin's Ferry; in paying balance due for remodeling All Saint's Mission, Pleasant Ridge. Also, \$500 was allowed to assist the Church of the Nativity, Price Hill, in parish house work, and to increase missionaries' stipends not heretofore considered.

**SOUTHERN VIRGINIA**  
BEVERLEY D. TUCKER, D.D., Bishop  
ARTHUR C. THOMSON, D.D., Bp. Coadj.

**New Rectory at Norfolk—Memorial Day Reunion**

**CHRIST CHURCH PARISH,** Norfolk (Rev. F. C. Steinmetz, D.D., rector), has just purchased a house adjoining the church, giving it a frontage on Stockley Gardens of 250 feet, with an equal depth, at a cost of \$50,000.

**FOR THE** first time in Norfolk the Blue and the Gray came together in observance of Memorial Day when, on the afternoon of Trinity Sunday, a great service was held in Christ Church, preliminary to the parade. The service, held under the auspices of the American Legion, was participated in by five army organizations, the Grand Army of the Republic, the United Confederate Veterans, the Spanish-American War Veterans,

The American Legion, and the Foreign War Veterans' Association. Never before had a church service initiated the veterans' parade on Memorial Day.

**SOUTHWESTERN VIRGINIA**  
ROBERT CARTER JETT, D.D., Bp.

**Organization of Standing Committee**

**THE STANDING COMMITTEE** of the diocese, recently elected, met in Lynchburg on June 1st and organized, with the Rev. Claudius F. Smith as president and the Rev. T. Carter Page as secretary. Communications intended for this committee should be addressed to the secretary at Altavista, Va.

**TENNESSEE**

THOMAS F. GAILOR, D.D., Bishop  
TROY BEATTY, D.D., Bp. Coadj.

**Convocation Meets in Sections—Commemorative Service at Ashwood—Daughters of the King—Death of John H. Polk**

**THE SPRING MEETING** of the convocation of Nashville will be on June 22nd and 23rd. The clergy will meet at four different places, Fayetteville, Cumberland Furnace, Shelbyville, and Pulaski. These places have no permanent priest in charge, the last three being under the care of the general missionary the Rev. Howard Cady.

**ON WHITSUNDAY,** St. John's Church, Ashwood, held a commemoration service. Bishop Otey started the parish and Bishop Leonidas Polk gave six acres for a church and grave yard, the church being completed in 1840. Bishop Otey lies buried here. The Bishop Coadjutor made the principal address and the choir of St. Peter's Church, Columbia, furnished the music.

**NINE PRIESTS** and one hundred lay people attended the local diocesan assembly of the Daughters of the King at St. Paul's Church, Franklin (the Rev. Samuel Evans, rector). The quiet hour was conducted by the Rev. W. L. Forsyth.

**THE CHURCH** of the Advent, Nashville, has lost an old and faithful communicant in

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the death of John H. Polk, who was ordered perpetual deacon at Bolivar, under Dr. Gray (later Bishop Gray). He had sung in church choirs for fifty-one years, eight years at Bolivar and forty-three years at the Church of the Advent.

**VERMONT**

ARTHUR C. A. HALL, D.D., Bishop  
GEORGE Y. BLISS, D.D., Bp. Coadj.

Woman's Auxiliary—College Services at Burlington

A MEETING of the diocesan Woman's Auxiliary was held at Trinity Church, Rutland, May 18th and 19th, at which both bishops were present. Addresses were made by the Rev. Arthur C. Peabody, rector of St. Paul's, Windsor, and the Rev. John White of the mission of Our Saviour, Sherburne, where there is an opening for social service work in a rural district. Miss Margaret Nelson, from the Church Missions House, explained the new organization of the Woman's Auxiliary, and the Church Service League. A committee was appointed to recommend desirable changes in the constitution to the next annual meeting and Miss Constance R. Wheeler, president for ten years, was succeeded by Mrs. George Y. Bliss. Miss Wheeler will serve as vice-president of the Burlington district, Miss Elizabeth Clement of Rutland as corresponding secretary, and Mrs. W. F. Perley, of Bellows Falls, treasurer.

ON THE SUNDAY evening after the Ascension Bishop Hall preached at St. Paul's Church, Burlington, at the last of the three college services in the year, his subject being the Worship of the Ascended Lord as a Living, Personal Master. Many from the university attended.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

Guild of St. Barnabas for Nurses

A RICHMOND BRANCH of the Guild of St. Barnabas for Nurses was organized on June 1st, the service held in Grace Church being conducted by the rector, the Rev. W. H. Burkhardt, who has been appointed chaplain of the Richmond branch. The secretary is Miss H. N. Dillon; the treasurer, Miss Alberta Reed. Nurses living in the country, or in towns where there are no guilds, will be welcomed as members of this Branch.

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