

# The Living Church

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VOL. LXIII

MILWAUKEE, WISCONSIN, JUNE 26, 1920

NO. 9

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appointed by the Presiding Bishop and Council to investigate our Church Colleges made their report on May 12. Among other things they said:

*"The Church Colleges are doing splendid educational work, maintaining high standards of scholarship, and are institutions worthy of support."*

*"The commission desires to call attention to the new life that is now evident at St. Stephen's College, to the fact that the institution is unique."*

As a result of this report, the Presiding Bishop and Council decided to make an amount of \$30,000 a year for St. Stephen's College a prior claim upon the educational funds raised through the Nation-wide Campaign.

The Commission consisted of *President Sills of Bowdoin College, President Thwing of Western Reserve University, Dean Jones of Yale, Professor Baldwin of Columbia University and Dean Fosbroke of the General Theological Seminary.*

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

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IN THE school of home, amid the little hardships and restraints and crosses and disappointments which every child must needs meet with, the great lesson of obedience is best learnt: as it is written of Christ Himself, "Though He were a Son, yet learned He obedience by the things which He suffered."—A. W. Hare.

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## EDITORIALS AND COMMENTS

### The Eighth Sacrament

THE outward visible sign is the propulsion of coins, banknotes, or checks from one person to another. The inward and spiritual grace is the power to receive spiritual gifts: "Give, and it shall be given unto you." The benefit conferred is the laying up of treasure in heaven (Matt. 6:20). And that it was ordained by Christ Himself is evident from several passages of the New Testament, including the two cited above.

Wherefore we convict the Council of Trent of error in limiting the number of the sacraments to seven.

MONEY has banked large in the newspapers of late. And the reaction of the public toward its various uses is remarkable. The large sums spent to secure the nomination at Chicago were actually the chief factor in producing the opposite result. Yet the cost of nation-wide publicity of the manufactured sort is substantially what was paid on behalf of the principal candidates. If the people object to such expenditures they must repeal the laws relating to presidential primaries such as make like expenditures inevitable; they must not enact such laws and then show a holy horror at the men who try to conform to them. Particularly pathetic is the instance of another who declines to permit his name to be used because he neither has the money nor is willing to permit his friends to contribute the great amount said to be necessary for a campaign.

An extravagant amount of money is being spent for luxuries. Everybody handles more money than he ever thought of owning before, whether he be actually the richer or the poorer for doing so. The wage scales take one's breath away. The cost of every commodity, from bread to Sunday school text books, is amazing. We are all confident that the other man is a shameless profiteer, and the other man knows that his employees and the manufacturers from whom he buys are nothing else. And while we argue, prices go up still further, and nobody knows what is coming next.

A fabulous amount goes into taxes. Billions are mere bagatelles nowadays, and all of us receive tax bills such as we never dreamed of before. How the genuine profiteers manage to have anything left after they have paid the various super taxes and excess profit taxes passes the comprehension of the mere innocent by-stander; but the papers all assure us that these are rolling in ill-gotten gains, and by-standing furnishes a poor perspective from which to deny it. One observes that the few rich men of his own acquaintance seem to feel poor, as well they may, but no doubt—so we all reason—there are plenty of Newriches around the corner who have successfully defied the tax gatherer and have laid up great stores of wealth where moth and rust and other factors undoubtedly tend to corrupt, and where other thieves are trying hard to break through and steal.

And so we have this peculiar article, money, producing two opposite effects before our very eyes. We perceive clearly that "the love of money is the root of all evil"; and we discover also that money may be so used as to insure the laying up of treasure in heaven.

Herein is the sacramental quality of the act of giving made plain. For not in this sacrament alone is there danger that sacramental grace be reversed and be made a source of danger, whereby one may receive damnation to himself.

OUR GIVING, the sacramental use of our money, has been attended with some of the evils—observe, we call them nothing worse—that have attached to the more sordid use of money in the world. We shall not be among those who cast obloquy upon the Interchurch World Movement for reaching less than its goal nor yet for the vast sum spent in its expenses. The movement was none of ours, and at every stage the wisdom of the Church not being mixed up in it has forcibly impressed itself upon us. But a movement that raised \$175,000,000 for religious purposes in a few months is far from being a failure, and the cost of nation-wide publicity sufficient to reach the whole mass of people with the story of the movement is analogous to the cost of reaching them with the story of the virtues of a presidential candidate. Not only was it necessary to appeal to the imagination of each individual Christian from whom an offering was anticipated, but it was necessary to show him something of the careful survey of world conditions and world needs that had been laboriously prepared; and printing and advertising cost much money. We could wax eloquent over the amazing belief that a "friendly public" not connected with the "Churches" would guilelessly contribute the millions that were to pay the expense account; but we make blunders enough of our own within the Church to rob us of any delight in pointing out these curious little fallacies on the part of other people. We could point a moral from the obvious fact that in so far as the movement appealed to a vague, spineless undenominationalism it failed, and that only by an eleventh hour remodeling of the movement so as to bolster up the work of particular denominations was the failure kept from being a disaster. Rob religion of anything to be definitely held and you take away the motive for supporting it. The utter failure of the forty million dollar "friendly public" undenominational fund is the demonstration of the utter failure of the principle of undenominationalism. Protestantism tried to resolve itself into its least common denominator, and the world laughed at it and passed by its appeal in contempt; but particular denominations told of their particular needs for particular purposes, and the enormous response was given to their appeals.

The same condition confronted us in the Nation-wide

Campaign. We had to reach the whole body of our constituents. We had to employ—or we thought we had to—publicity experts who knew how to tell a story and bring the story told to the people, and they cost us much money. This was the most vulnerable side of our movement, and we are all relieved that, at least, the expensive experts did not make a complete mess of the appeal for sacramental giving. The Church has now organized her own Publicity department, with men of God at the head of it who know the difference between a sacrament and a breakfast food, and we shall be able in future to enlist their consecrated common sense in the inevitable necessity of reaching our people. Publicity will cost money, and it is worth its cost; but we should have organized our own department years ago and not been obliged to depend upon secular agencies when our need was great in connection with the Nation-wide Campaign.

MONEY banks too largely in the popular imagination of the day to be treated by the Church as a negligible quantity. Next fall the Nation-wide Campaign must be thoroughly worked in those parishes and those dioceses that were not able to work it thoroughly last year. We say *must*, advisedly. The Church has committed all of us to the movement, and her entire fiscal system is now based upon its success. We have outgrown parochialism and diocesanism, and move, at length, as a national unit. The time for discussion is past; the time for *doing* has been reached.

No better preparation for the fall could be made than by instructing the people upon the relationship between spirituality and the giving of money. These are not antagonistic themes. They can be, and they ought to be, woven together. A campaign avowedly for either one without the other would be a blunder. Spirituality is the cause, which it is our business to promote; the giving of money is a part of the effect that naturally flows from that cause, if we make the relation between cause and effect clear.

A sadder and a wiser Protestantism will never again seek millions from a "friendly public". In the Church, we wish every part of our campaign raised to the highest pitch of spirituality. We would bring people primarily to the great central sacrament of the altar. We would make them more frequent and better prepared communicants. We would teach them to express their increased spirituality in increased giving; the giving of their time, the giving of their thought, the giving of their prayer, the giving of their wealth, the giving of themselves.

We would lay before them simply the picture of what the Church can do if Churchmen will use their spirituality on a scale sufficient to enable her to do it.

Between that love of money, which is the root of all evil, and that giving of money, which is a spiritual investment for eternity, a great gulf is fixed. We see the first rampart in the world; we offer the second as the fruit of the religion of the Church.

Let no one despise the Eighth Sacrament as a means of grace.

**T**ELL it not in New England; but a huge error was perpetrated in a part of last week's edition of THE LIVING CHURCH in that the illustration of the Hunnewell Memorial Altar in St. Andrew's Church, Wellesley, was labelled St. Paul's Cathedral, Boston.

The error was discovered and corrected before many thousand copies had been printed, and the mailing department kindly undertook to circulate the copies containing the error outside of New England; though indeed the dignified Cathedral of Boston might well be proud to have this memorial altar associated with it even through an error.

The editor hereby expresses his regret; and the indefatigable correspondent of THE LIVING CHURCH for Massachusetts is wholly exonerated from complicity in the error.

And simply to illustrate how difficult it is to prevent such errors, the editor begs to state that the guileless operator of the linotype set up the first line of this very item, "Hell is not in New England", and the proof reader passed over the allegation without correcting it.

Just suppose the editor had been on vacation!

**T**HERE is printed in the *Atlantic* for June a story that must immediately take rank beside *A Man Without a Country* as a classic in American stories with patriotic purpose. It is "Uncle Sam of Freedom Ridge", and the author is Margaret Prescott Montague. The pathetic withdrawal of the American government from the task that it had once set out to do could not be more forcibly set forth than it is in this remarkable story.

The publishers owe it to the American people to see that the story is made available, as was Dr. Hale's, in book and pamphlet form for permanent use. In giving it to the public the *Atlantic* has performed one more of its long series of services, while the author becomes immediately a public benefactor of the first rank.

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:

145. Anonymous, Philadelphia, Pa.....	\$ 9.50
200. H. H. and M. M. W. Lafayette, Ind.....	36.50
209. New England Women of Washington, D. C.....	36.50
Total for the week.....	\$ 82.50
Previously acknowledged.....	62,557.72
	<b>\$62,640.22</b>

NEAR EAST RELIEF FUND

Church of the Good Shepherd, Quincy, Ill.....	\$ 40.00
Inasmuch Mission, Rossville, Ga.....	2.00
Rev. J. E. Ingle, Raleigh, N. C.....	100.00
J. R. H., Falls City, Nebr.....	5.00
J. H. P., Morrison, Ill.....	2.50
Cathedral Offerings, Garden City, L. I., N. Y.....	174.64
	<b>\$ 324.14</b>
Church of the Good Shepherd, Quincy, Ill.—Liberty Bond..	50.00
	<b>\$ 374.14</b>

FUND FOR HOLY TRINITY CHURCH, PARIS

A communicant of the Church of the Redeemer, Chicago, Ill.....	\$ 1.00
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SERBIAN RELIEF FUND

A Churchwoman.....	\$ 1.00
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FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

C. K. B.....	\$ 3.00
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ANSWERS TO CORRESPONDENTS

READER.—We doubt whether any real difference on the subject of Confirmation has developed although there has been some rather careless writing. (a) It is Catholic doctrine that Baptism (alone) creates that character which makes it possible for an individual to receive any of the other sacraments. This will be denied by no Catholic scholar at least of the West, though the Eastern Church treats Baptism and Confirmation so closely together as to make it difficult to say whether Easterns assent to the same teaching. (b) It is also Catholic doctrine that all baptized persons, having come to the age of discretion (which really means the age at which one can distinguish between right and wrong) should be confirmed. (c) The Anglican Churches (alone) have, since about the twelfth century, held, as a matter of discipline, that an unconfirmed person should not receive Holy Communion except he be "ready and desirous." This requirement has not led Anglican scholars to elevate Confirmation to an equality with Baptism as though it were "generally necessary to salvation". These three propositions seem to have been confused by some recent writers in the heat of controversy in such wise as to seem to take from Baptism its unique position as described in (a). One or two writers directly avowed the Eastern attitude toward the subject: one or two others argued for the position marked (b) and seemed to suppose that there were Churchmen somewhere who denied it; but apart from the hasty writing of controversialists, in which one seldom finds absolute precision, we have detected no serious difference on the subject. The question raised by the Bishop of London and (if we understood them aright) by the proponents of the Concordat was whether the Anglican discipline must be absolutely required of Protestants as a condition of unity. On this question the published correspondence seemed to us somewhat confused and most of the writers seem to have failed even to understand the precise issue involved. We shall hope that the question may remain an academic one, since the obligation of Confirmation is not dependent upon the answer to that question.

C. D. C.—The hymn, "On the Resurrection Morning" is not contained in the *New Hymnal*. We do not know the reason.

LOOK AT HOME as it is transfigured by the light of the glory of God. Shrink from the sacrilege of desecrating this consecrated spot. Seek to rise up through self-sacrifice to its great and holy joys. Then will you know how home life has a sacramental character for us in love. You will sacrifice yourself to God in ministering to those who dwell with you within its walls. God will make every duty a means of grace, every sorrow to become a joy, and every anxiety will He turn into peace.—George Body.

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning the Fifth Sunday after Trinity)

**THE GENESIS OF CONFIDENCE***The Object of Religious Confidence*

Sunday: Psalm 65

"Thou that art the hope of all the ends of the earth"

**R**ELIGIOUS confidence is not stoicism. A man may face death without a tremor and also without confidence. It was the deep feeling of confidence which enabled the Psalmist long years ago to center all his hope for the hereafter in Jehovah; which enabled St. Peter to declare: "We cannot but speak the things which we saw and heard"; and St. Paul: "I am ready to be offered"; and the Master: "Into Thy hands I commend my Spirit." We need such confidence to "support us all the day long". It is rational, rests upon personal experience, and can be acquired by every one.

*The Basis of Religious Confidence*

Monday: 1 Samuel 17:38-50

"I cannot go, for I have not proved them"

It was the shepherd youth who volunteered to accept the challenge of the Philistine giant to single combat. But he refused to go arrayed in King Saul's armor. Equipped only with the shepherd's sling and the five smooth stones from the bed of the brook, he became the conqueror. Seeking the basis of his confidence we find it in the words: "I have not proved them," implying something he had proved. "Oh, taste and see that the Lord is good," and use your own experience to give you confidence.

*The Witness of Experience*

Tuesday: St. John 1:35-51

"Come and see"

I know of but one way in which to acquire that abiding sense of religious confidence which has been the support of those who have left the deepest impress on the world. "Come and see." As I stood beside a saintly character while the two worlds met, with her face touched by the glow of St. Stephen she said: "I know whom I have believed, and that He is able to keep against that day that which I have committed unto Him." Is not our confidence in Him in proportion to that which we commit unto Him out of the store of life's experiences?

*The Result of Conviction*

Wednesday: St. John 13:12-38

"I will lay down my life for Thee"

That was not an idle saying, for it was literally fulfilled. How did St. Peter reach that decision? Only in one way: he had "been with Jesus" Each individual to-day may have the same experience, and in so far is responsible for his decision whether Jesus and His cause are worthy of the utmost trust or not. Once that conviction is formed it is the stuff out of which martyrs are still made. Out of Armenia comes the story of a beautiful young woman whose parents were put to death before her eyes. Offered her life if she would become the concubine of the Turkish officer, she refused to pay the price, and he plunged his sword into her body, leaving her apparently dead. Rescued by missionaries, and nursed back to life, her first words were: "I didn't deny my Lord, did I?" Are we ready to pay the price?

*The Consciousness of God's Presence*

Thursday: Acts 16:19-34

"Paul and Silas were praying and singing hymns unto God"

Where? In prison. Under what condition? Their bodies bruised and bleeding with the cruel beating of many stripes. It is difficult for us to visualize that scene. But the consciousness that they were in God's keeping made the stocks a pulpit, the prison a place of conversion, and its record the inspiration of many a faithful soul whose feet have been held "in the stocks" of bodily suffering. God is as near to us as He was to Paul and Silas, and our confidence may be as deep and abiding.

*The Spirit of Fearlessness*

Friday: 2 St. Timothy 1

"God gave us not a spirit of fearfulness"

God is the great Giver of all good, from the ordinary blessing to the priceless gift of His dear Son. From His character fear is excluded and He cannot give what He does

not have. Fear is not from Him. It may blight our joys, dull our vision, paralyze our energy, and terrify our days. But it is not from God. When Adam heard God walking in the garden in the cool of the day he replied to God's question why he had hid himself. "I was afraid." Something had happened, and that was the primitive sin. Of frequent occurrence in both Old and New Testament is God's injunction: "Fear not." And as we abide in Him He gives to us the spirit of fearlessness.

*The Way into the Unseen*

Saturday: Ephesians 3

"Access in confidence through our faith in Him"

It is faith, which like an anchor lays hold upon the unseen, creating in us the confidence which brings peace. That peace may be ours, and with our feet upon the earth, where they belong, our heads and our hearts may be in the clouds, until we "thither ascend and with Him continually dwell". Possessing this confidence we may be calm under all circumstances, resting in the conviction that God makes no mistakes, and that in His good time He will accomplish His purposes of infinite love for us all.

**NOTES ON THE NEW HYMNAL—XXVI**

BY THE REV. WINFRED DOUGLAS

**H**YMN 226. "Love divine, all loves excelling".

In this perennial favorite, we have again desirable restorations of the author's own text. The meaning is clarified and intensified by the use of the plural "loves" in the first line; and the scriptural allusion in the second stanza is made far more graphic and effective by "suddenly return". The hymn is especially useful in connection with the Holy Eucharist, to be sung before the consecration; in this connection, the fulness of its meaning is felt by every heart.

The first tune, by the late George LeJeune, is an excellent example of a simple melody really built along plainsong lines. It is often sung too slowly and stiffly. The pace should be settled by a simple, flexible reading of the words to the melody alone. To this pace the purely auxiliary harmonic parts must conform. The singers will be helped by considering the rhythm as of two beats to the measure.

**H**YMN 227. "Thou hidden love of God".

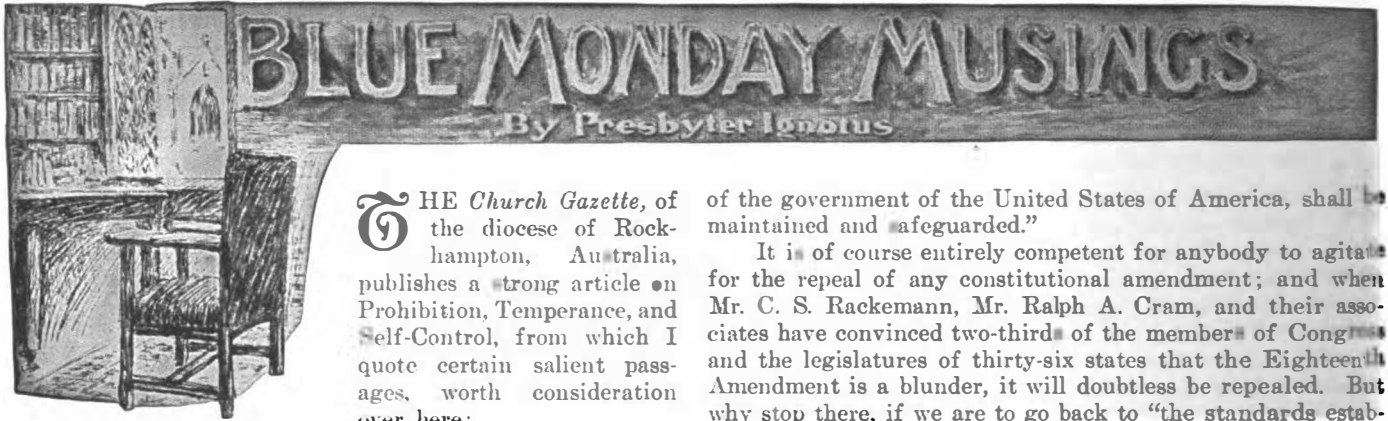
Gerhard Tersteegen, mystic and quietist, published the original poem in the first edition of his *Geistliches Blumen-gärtlein* in 1729, under the heading, "The longing of the soul quietly to maintain the secret drawings of the love of God". In the previous year he had given up his handicraft of ribbon weaving in order to give his whole time to devotional writing and translation, and to the direction of souls, chiefly in the Pilgrim's House of Retreat which he had established at Otterbeck in 1727. "Inner union of the soul with God and Christ, the childlike simplicity and trust which this brings, renunciation of the world and of self, and the daily endeavor to live as in the presence of God and in preparation for the vision of God, are the keynotes of his hymns."

The translation was made in 1736 at Savannah, Georgia, by John Wesley; but immediately after his great spiritual awakening on May 24, 1738, he altered the second stanza to its present incomparable form. The whole hymn is an expansion of St. Augustine's prayer, "Lord, Thou hast made me for Thyself; and my heart cannot find rest until it repose in Thee."

**H**YMN 228. "Jesus, my Lord, my God, my all".

Written the year of his graduation from Oxford by Henry Collins, who later became a priest of the Church of England, and then a Cistercian monk, this piece is based upon a sacramental hymn of similar form and refrain by Father Faber, with which it is sometimes confused. Organists should make the slower pace of the refrain very definite, likewise the return to the quicker movement at the beginning of the following stanza.

IN NO PLACE is this obedience, which we have all such great need to learn somewhere, to be learnt so easily and with so little suffering, as in our father's house, in childhood. For then we have no habits to unlearn.—Augustus W. Hare.



THE *Church Gazette*, of the diocese of Rockhampton, Australia, publishes a strong article on Prohibition, Temperance, and Self-Control, from which I quote certain salient passages, worth consideration over here:

"We never can repeat too often that the seat of sin is the human will: sinfulness is a disease of persons, not a quality of things. The Christian Church has often had to make a stand, and to incur the suspicion of being worldly and lax, in order to vindicate the principle of liberty, and the truth that there is a right use for things which many people abuse. As Christians we cannot teach that wine and all fermented liquors are wholly forbidden to the faithful, as Moslems teach. Only because of the vast abuse of a good gift of God, only because liberty has been turned into hideous license, do we desire prohibition as the lesser of two evils. In the case of excessive drinking it is not possible to isolate the uncontrolled. Prohibition orders relative to particular persons have been tried and proved a failure. We have come to a time when it is necessary that all should suffer a loss of liberty for the restraint of those who cannot safely be left free. There is nothing un-Christian in that; St. Paul was willing to go without meat all his days if it were shown that by eating it he led a weaker brother into sin.

"A Christian, then, who desires national prohibition, looks upon it as a confession of national vice and an act of penitence, in submitting to discipline with a view to amendment. He is under no delusion as regards the effect of legal prohibition. It will not mean a sudden end to crime and poverty. But it will remove a stumbling block from the path of weak-willed people. If we lose liberty in one direction we shall gain it in another. It is intolerable that vice should be made easy and temptations multiplied, in order that certain persons may keep and increase their wealth.

"One word more in favor of prohibition at this particular time. We live in a turmoil of social excitement. Economic and political conditions to-day are such as provoke violent words and actions: nerves are on edge and passions readily raised. If it is right and wise to close hotels on election days, it can hardly be wrong to prohibit the public sale of exciting liquors for the next four or five years in Australia."

So far the Bishop of Rockhampton himself. Another writer adds:

"It is very likely that labor will vote pretty solidly for prohibition, because that party is becoming aware of the immense menace of America in the commercial world. A 'dry' America will far outdistance any 'wet' countries in the commercial sphere; and the sooner we recognize it the better. That well-known expert on economic matters, Masterman, has written works that all should read on the certainty of America's rapid and complete commercial supremacy, unless we are prepared to become a more abstemious nation."

I cannot do better than add to this antipodean tribute the following words uttered before the New York Economic Club by Frank A. Vanderlip, one of America's three or four leading economists:

"With a clear insight and common sense we have amended our Constitution and have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment. I believe that the economic value of prohibition will eventually be an influence for the prosperity of society, the like of which will amaze ourselves and the world."

THE "CONSTITUTIONAL LIBERTY LEAGUE" has lately been launched in New England by a group of well-known and reputable citizens, among whom one recognizes several distinguished laymen of this Church. Its declared object is "to secure the annulment or repeal of the Eighteenth Amendment", and "in all proper and lawful ways to influence public opinion to the end that the standards of personal liberty of thought and conduct, which were established by the founders

of the government of the United States of America, shall be maintained and safeguarded."

It is of course entirely competent for anybody to agitate for the repeal of any constitutional amendment; and when Mr. C. S. Rackemann, Mr. Ralph A. Cram, and their associates have convinced two-thirds of the members of Congress and the legislatures of thirty-six states that the Eighteenth Amendment is a blunder, it will doubtless be repealed. But why stop there, if we are to go back to "the standards established by the founders"? There is another amendment prohibiting human slavery; that directly traverses the practice of many of the founders of our nation. Why not establish a League for repealing that? In my judgment it would be quite as wise, and as likely of success.

FROM AN APRIL ISSUE of the *Irish Times*, I quote these two items as typical:

"SHOOTING OUTRAGE IN TIPPERARY

"When going into his home on Monday night last a young man named Patrick Leahy, Borrisokane, was fired at, but he, fortunately, escaped injury. The only reason for the outrage is that his mother works in the local police barracks."

"SOUTHERN UNIONISTS' PERIL

"In a political note on yesterday's meeting of Unionist members to consider the state of Ireland, the *Morning Post* says: Further evidence was forthcoming of the appalling conditions under which everybody who does not belong to the revolutionary organizations lives in the South and West of the country. One communication had reference to a county which it is not wise to specify, where (as elsewhere) attempts are being made to drive out every Loyalist. One method is to force them to sell their property to the revolutionaries at a Sinn Fein valuation. How the terrorism is worked is illustrated by the specific case of an owner, who refused thus to dispose of his land. The Sinn Feiners arrived at his house in force, and informed him that they would place him in a 'wooden jacket'. They then produced a coffin, placed him inside, and proceeded to screw down the lid. As the last screw was being driven home he consented to sell, from the recesses of the coffin. The meeting resolved to bring these and other matters to the personal notice of the Leader of the House, and to support any steps that may be taken outside Parliament to assist the Southern Unionists in their present parlous condition."

I QUOTE THIS from the press despatches:

"CARDINAL HONORS BENSON

*Invests Him with Decoration of a Knight of the Cross of St. Gregory*

"Baltimore, Md., April 12—"The highest honor that can be bestowed upon any military or naval commander," to quote Cardinal Gibbons, is that conferred yesterday upon Admiral William Benson, chief of operations of the United States Navy during the war, and now chairman of the United States Shipping Board. He was invested with the decoration of Knight of the Great Cross of St. Gregory, standing in his naval uniform, before the cardinal in the sanctuary of the Cathedral."

This is that Admiral Benson who told Admiral Sims "not to let the English pull the wool over his eyes; we had just as soon fight the English as the Germans." I wonder if there is any connection between that utterance and his new honor.

Has the Pope "created" any more American counts and marquises lately? And what is the present tariff for such titles?

I CANNOT ALLOW the generosity of this worthy preacher to be forgotten: but how unhappily vague he is as to "justification"!

(From a daily newspaper)

"THIS PARSON HAS A HEART

"BRIDGETON, N. J., May 7.—A Methodist clergyman made public to-day the following notice: 'Owing to the high cost of living, I desire to give notice that a liberal discount of 20 per cent. will be given to all parties seeking to be joined in the bonds of matrimony, providing the fee justifies the giving of such a liberal discount.'"

## St. Andrew's at the Crossroads

By the Rev. Wm. Walter Smith, M.D.

**F**EW visitors to the metropolis and not all New Yorkers even have journeyed up to Harlem and visited this historic edifice, that is now facing the Crossroads. Yet it is the eleventh largest parish in the entire diocese of New York, numbering in last convention report 1,400 communicants and many more souls and attendants, being the only Church home of about 650 families.

For beauty of architecture or of Churchly pure Gothic style, it stands among the very foremost of all the many wonderful fanes in the island of Manhattan. In size and seating capacity, it is one of the largest among the churches of New York.

The parish was established 91 years ago, when Harlem was a country village. Its present beautiful building will be thirty years old in the autumn, its first service being celebrated three decades ago on St. Andrew's day. During this latter period alone, more than 3,000 persons have been confirmed within its walls; more than 2,200 buried; and over 1,000 marriages celebrated, a truly noble ministrations to the community.

But when, at the urgent instigation of Bishop Potter, the building was moved, stone by stone, in 1890, to its present site from a location farther east, a mortgage indebtedness was incurred of \$226,500. At various intervals since then, generous drives in the congregation have reduced this appalling burden to but \$85,000, even this sum, however, making a drain of more than \$4,000 a year in its income.

### *The Present Crisis*

Less than ten years ago, conditions in Harlem began to change rapidly, mainly due to the influx of the colored and Finnish races. While this has caused many of the wealthier pewholders and contributors to move away, some to a distance, it has not materially lessened either our duty to the community or the numbers to whom we minister. In 1912, there were approximately 2,000 communicants; in 1920, there were over 1,400. In fact, the tide has been changing for the better recently. The congregations attending have been much larger than during the five years previous; the last Easter collection was the largest in ten years; the envelopes and their contents during the Nation-wide Campaign more than doubled; the pew rents total more than formerly; the income for the biennial fair in the autumn of 1919 was the largest in its history of many years.

Yet the parish seemed to be drifting, in the early fall of 1919, at least to a vestry that was facing no reduction of the debt and an apparent certain yearly deficit of possible \$3,000. The congregation had not been awakened from lethargy nor was an opportunity given it to bestir itself and clear off the debt or increase the income. A proposition was accepted by the vestry to sell the church and combine with another parish, more than forty blocks away, too far and too small to accommodate St. Andrew's congregation. Fortunately, the Bishop and Standing Committee, recognizing that St. Andrew's is one of the most important and most strategic points in all Manhattan, unanimously refused the application of the vestry (a move undertaken over the heads of more than 600 devoted St. Andrewites who had signed a petition to keep their church) to sell. The outcome was that the rector resigned and accepted the rectorship of the downtown parish, most of the vestry and about thirty wealthier families (already moved near the other church) withdrew from St. Andrew's, and the congregation, then numbering far over thirteen hundred loyal adherents, started in to hold the fort.

### *The Present Activity*

It takes adversity to bring forth courage and show grit. To-day, the congregations run from three hundred to five hundred. Nearly one thousand received at Holy Communion last Easter Day. There is a Bible class of sixty-five young men, who recently gathered two successive evening audiences of almost one thousand each night for an entertainment. The Brotherhood of St. Andrew stands nearly foremost in the United States in its high grade and amount of work, according to Brotherhood office reports. St. Andrew's led all non-Roman churches in Manhattan in Red Cross enrollments. It has advanced the totals of its envelopes and its pew rents to far more than was lost by removal of its richer members.

It has organized its forces for a huge financial drive, aiming to clear off the entire mortgage of \$85,000 and add an endowment sufficient to ensure its permanency. It aims to accomplish this feat of securing at least \$150,000 before November, and have the church consecrated on next St. Andrew's day. Since Ash Wednesday, this congregation of but extremely moderate means has given over \$30,000 (not counting an Easter collection of \$7,750), as the outcome of heroic instances of deep sacrifice of means and unselfish and unstinted time and effort.

### *The Crying Need*

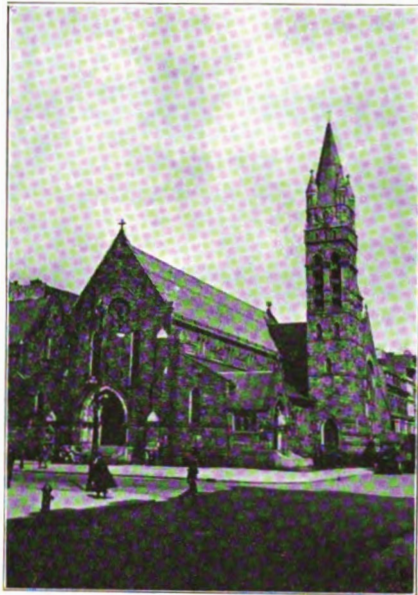
But it is doubtful if the congregation itself can ever raise more than \$50,000 within its own membership. The problem is a broad one, wider than Harlem; wider than the New York diocese, as wide indeed as the national Church; for St. Andrew's is the key to a crisis that will affect the Church in general. It stands at the rampart of the flood sweeping in on Harlem. Two huge Methodist churches, one equally big Baptist, one splendid Presbyterian, and an enormous Roman Church, depend frankly upon St. Andrew's standing firm. If one goes, all go; they stand or fall together.

The Harlem board of trade held a special meeting to urge help for St. Andrew's as the vital point. Two of these churches have just welcomed new and noted pastors, who recognize the crisis and the opportunity, and have given up big churches to come to hold Harlem.

More and more, too, St. Andrew's is ministering to the community. Its music, of the very highest type; its frequent services and sacraments; its noted Bible classes; its many clubs and organizations, all serve to make it an important community centre, like the Bronx Church House or St. Bartholomew's parish house, or St. Agnes'.

The Church at large has an obligation to uphold it. Since the resignation of the former rector, February 15th, many preachers of national note have spoken to congregations that surprised and enthused them. To a man they have recognized it to be one of the most important centres for opportunity in the diocese. The new vestry is diligently seeking the right man to call as rector: a preacher, an organizer, and a leader in community endeavor. The deep spirituality, the unusual faith, the indefatigable zeal and energy of the congregation are significant, for few parishes of the entire American Church are more alive and devoted. It is the best tribute to the former rector, who led so gloriously for more than a quarter-century, that such an unusually solid type of people should have been developed.

It is a parish that emphatically deserves support and liberal help from generous Churchmen; for in its way it is as fundamental to the well-being of the Church at large as a college or educational institution. It has not shirked its



ST. ANDREW'S CHURCH, HARLEM

share. Its people have not proved niggardly. It has met the Master's Call with a genuinely sacrificing response. But it cannot accomplish the impossible. It cannot dig out \$150,000 from a mine in which not that much exists. Will not those of wealth in the Church, members of other parishes who do not face an inherited burden of debt with depleted pocketbooks, come forward at once and share in removing the load, enabling a parish that has well proved itself worthy and willing to continue and enlarge its labors, so important for the life of old New York?

One man has offered a gift outright of \$5,000, if nine others will come forward with a like amount each! Surely there are nine Churchmen liberal enough to take up that offer. There ought to be many who can spare \$1,000 each in these flourishing times. Young stenographers and school-teachers are giving \$100 each. The youngest Sunday school pupils are giving a minimum of \$15 per capita. St. Andrew's aim has been *an individual gift from every baptized soul in the parish*. Will not Churchmen of other parishes stand by such a spirit as is manifested here?

#### DR. COOK ACCEPTS DELAWARE EPISCOPATE

THE Rev. Philip Cook, D.D., rector of St. Michael and All Angels' Church, Baltimore, Md., has accepted election as Bishop of Delaware. It is hoped that the necessary preliminaries as regards consents of bishops, standing committees, etc., may be fulfilled so that Dr. Cook may be consecrated and enter upon charge of his diocese about the first of October.

#### ACCEPTS EASTON'S ELECTION

THE Rev. George W. Davenport has announced his acceptance of the episcopate in the diocese of Easton, to which he was elected by the diocesan council meeting in Sudlersville, Md., on May 5th. It is hoped that he also may receive consecration early in the fall.

By the courtesy of a leading layman, the Rev. Mr. Davenport has recently completed a tour of the diocese, meeting the people of the larger parishes.

#### OUR CONCEPTION OF CHRIST

THE TROUBLE of mankind to-day is no mere ethical trouble; it is a biological trouble. We haven't the energies of life within us and we never can draw out of our tepid wills and our moral feebleness the great energies that alone can remake the world. We must tap the new fountain of life, the great fountain of God's own life, unsealed in the cross and the open grave of Christ. We must take Him not only as the light of the world and as the life of man, but last of all we must take Him in as our head, and, because our head, the head of all humanity.

Our problem is not about Christ; our problem is about ourselves. Do we conceive Him in truth? Have we emptied Christ of His greatness? Have we been satisfied with some small, partial figure, when the infinite and inexhaustible Lord was calling us? Are we so little and so content in our littleness that we dare not pass out of it at His call, who laughs at all this littleness and would bid us walk with Him in the great free ranges of the unmeasured power of His Father? Are we too timid to make this known to men, to go out and tell where the remedy of human sickness is to be found? We live in an unevangelized land; and a Christ adequate for every man is asking us to-day not, Do we think He is sufficient? but, How far have we fallen from being the kind of men that He had a right to expect us to be? Will we begin to be that kind of men; will we begin to believe in the Christ of the Gospels and the New Testament, the Christ who when He laid hold upon us in our weakness and our loneliness became our Strength and our Friend?—*Robert E. Speer*.

#### SALARIES AND EFFICIENCY

GENERALLY speaking, the minister, immediately on his ordination, steps out into comparative affluence. He has an assured salary, and does not have to struggle and plan to build a "practice" and an income, as does the young doctor, or lawyer, or engineer. His salary, for perhaps four or five years, quite surpasses what is usually earned by the beginner in other professions. This probably is a misfortune in disguise. It is good for any man to bear the yoke in his youth; good for the beginner to realize that he is only a beginner and worth only a beginner's wage; the lesson, even if sharply put, sobers and strengthens him. But with the minister the tide soon turns. In some cases of exceptional merit, and in some also of exceptional good fortune, his career leads him from cure to cure, with a regularly and properly growing income—as his competence and his personal obligations increase. With the *average* clergyman, however, indeed with the large majority of clergymen, nothing of the sort occurs. He promptly reaches a dead level. No effort of his own lifts him above it, and no system of promotion, devised and carried out by the Church he serves, comes to his rescue. The result is, and is bound to be, tragic and disastrous—not to the individual minister alone, but to the Church. For the dead level of salary, for ministers, is so low as to curtail efficiency. A man starved in body and in mind, with no hope of betterment before him, cannot by any heroism or devotion keep himself virile and vital for such work as the true minister must do. The whole Church, the whole cause of Christ, suffers as a result.

The world is complaining to-day that it has too little of real leadership from the Church and the ministry; and it promptly brings the wholesale charge that the ministry is manned by weaklings. Probably there is some truth in the charge. But there is more truth in the counter explanation that the Church's treatment of the majority of its ministers is that of one who thrusts an extinguisher over the candle flame: the light flickers if it does not go out. Herein lies the utter criminal wastefulness of inadequate clerical salaries: they de-

feat the very purpose and function of the ministry.

A moment's thought should make this clear. The clergyman, to do his duty, must be possessed of a genuine spirit of independence. He must be able to face life four-square. He must be morally capable of speaking not smooth things only but true things. He must have the vigorous power of spiritual leadership. Are these qualities likely to grow, or even to survive, in a man harassed by debt, unable to pay his way as other honest folk do—a man who has no practicable hope of betterment before him, and who sees, day after day, that the conditions of his life and his employment are bearing hardest of all upon the family for which he is responsible? Trials and anxieties come to all men: it is only when they are chronic and hopeless, only when they cling closer than the breath he draws, that they break the strong man's spirit. And to the clergyman they are irremediable: nothing that he can do for himself, no added industry or effort, will increase his remuneration and so lift the burden. That this should be, means more than suffering—it means slow, sure paralysis of those personal qualities upon which the man's efficiency as a minister depends.—*The Church's Ministry*.

SELF-INDULGENCE is the soul's languor, which numbs it, and deprives it of all energy for doing good.—*Fenelon*.



REV. PHILIP COOK, D.D.  
Bishop-elect of Delaware



## International Peace and Arbitration

By Clinton Rogers Woodruff

**D**URING the past few years there has been no happening of importance in the realm of international arbitration. During 1919 the public mind was wholly taken up by the Treaty of Versailles and the embodied League of Nations. In the words of a long time supporter of international arbitration:

"Arbitration, 1919? I thought the word had been forgotten. Has there been any arbitration of anything, outside the Paris Peace Conference, where it is very dubious if anything was really arbitrated? Seriously, has there been any case of real arbitration of international differences during the past year in South America or elsewhere? I have lost all track of it, I have been so interested in the League of Nations controversy."

There has been a wide-spread discussion of various phases of internationalism, especially in connection with economic, industrial, and political questions; but of the judicial arbitrament of international difficulties there has been none. Perhaps this has been due to the conviction that the League of Nations was an effective substitute. On the other hand, of the discussion of peace in all its various aspects there has been no end, not only in connection with the Treaty and League, but in connection with military training, compulsory or arbitrary.

The peace movement during the year 1919 underwent changes which will undoubtedly result in programmes consonant with a new order at home and abroad. The International Peace Bureau at Berne held a general assembly in the spring. A definite world movement among women has developed during the year with headquarters there and with numerous national organizations, including one in the United States. League of Nations societies have been organized throughout European and other countries, which are rapidly conforming their programmes to the conditions laid down by the Covenant of the League of Nations. The older societies have discovered that in large measure their former ones have been realized in the Covenant, and show a disposition to continue to exist with programmes for improving and making better understood the present League of Nations. Several of such European societies held meetings at Paris in January 1919, at London in March 1919, and sixteen of them participated in a Congress at Brussels, December 1-3, 1919, under the auspices of the Belgian Government. There was organized at that time the Union of League of Nations Societies, in which America was not represented. The next Congress will be at Rome in April or May 1920. The Dutch peace worker, B. de Jong van Beek en Donk, started a weekly periodical, *The League of Nations*, at Berne in April and is continuing it as a publication in which are printed official and other pronouncements respecting the League of Nations from all countries. The English League of Nations Union publishes a monthly service organ called *The League* since November 1919, and a quarterly journal called *The Covenant*.

The official League of Nations started immediately after the signing of the Treaty of Peace with Germany on June 28, 1919. It has maintained its headquarters in London at Sunderland House and has collected not only a considerable library but much official data for its prospective duties. The Economic and Finance Section of the provisional organization invited members of the International Institute of Agriculture and of the International Statistical Institute, together with leading statisticians, to a conference in London on August 14th and 15th of last year. Seven suggestions were adopted relative to the organization and development of the work. The first International Labor Conference under the League of Nations and in virtue of Part XIII of the Treaty of Peace was held at Washington from October 29th to November 29, 1919.

One of the older societies in the general field of international relations is the Inter-Parliamentary Union, which has held no formal meeting since 1913. There was a meeting of its Council on October 7th and 8th in Geneva, which the Hon. James L. Slayden of Texas attended as a delegate from

the American Congress, its business being of an executive and confidential nature. It arranged to have a meeting of the Union itself some time during 1920 at Stockholm. There were two members of the Council present from Germany, Prof. Eickhoff and Herr Schucking, who was one of the signers of the Treaty of Peace. Both were courteously received, and being earnest pacifists were heartily in sympathy with the work in hand.

The Mid-European Union (of which Thomas G. Masaryk, president of Czecho-Slovakia, is the head and Professor H. A. Miller, of Oberlin College, was the first secretary) was associated for the following purposes:

(1) Of establishing a continuous barrier of free, co-operating, democratic nations against imperialistic aggression from the Baltic to the Mediterranean as a bulwark of freedom for the world. (2) Of helping toward the dismemberment of Austria-Hungary. (3) Of assisting in the organization and protection of the new states.

Some of the accomplishments of the Union are: Presentation of resolutions to President Wilson urging dismemberment of Austria-Hungary and pledging united support to the common cause; the awakening of the American people through insistent publicity to the solemn aspiration for freedom of the oppressed peoples of Mid-Europe and Asia Minor; assistance in the preparation and publication of the Czecho-Slovak Declaration of Independence. The Union as a preliminary league of nations, in a four-days' conference in Independence Hall, Philadelphia, adopted principles of constructive international coöperation; of self-determination; of the rights of national minorities; of duty-free transportation for landlocked nations; and assumed the responsibility of seeing that the just claims of the nationalities concerned should be presented at the Peace Conference. Twelve nationalities signed a Declaration of Common Aims and proclaimed it with the ringing of the Mid-European replica of the Liberty Bell. A branch organization in Paris has been organized.

Conditions in Europe, however, have changed and do not now seem as promising as they were a year since. Prof. Miller has resigned, and has been succeeded by Orlando Ducker.

The Poles, Jugo-Slavs, Czecho-Slovaks, Russians, Armenians, Roumanians, and Zionists withdrew also, but the Lithuanians, Albanians, Greeks, and Italians wanted to keep going for a while and they still have the name and office. President Masaryk is working in the direction of actually perpetuating the idea in Europe, and has made some progress. The Mid-European Liberty Bell has been taken to Prague with the condition that any of the countries concerned may have it for limited periods.

The World Peace Foundation (40 Mt. Vernon street, Boston) during 1919 supported so far as it was able the official effort at Paris to provide an adequate League of Nations and to secure ratification of the Paris Covenant by the Senate of the United States. The Foundation made available to the public both the first draft of the Covenant of February 14th and the final draft of April 28th. The arrangements for the famous Lodge-Lowell Debate on March 19, 1919, were handled by the Foundation. Throughout the period close collaboration was maintained with the League to Enforce Peace; and, by an arrangement with the Massachusetts branches of the League to Enforce Peace and the League of Free Nations Association, the organization had an intimate connection with the popular propagandist work.

The Foundation took over from the War Department, General Staff, Committee on Education and Special Training, the remaining stock of the publications of the Committee on Public Information when that committee ceased its activities. A million and a half of these pamphlets were distributed. The Foundation publishes a periodical entitled *League of Nations*, the numbers of which consist of monographs on subjects in current affairs of an international character.

These are fully documented and are being extensively used in colleges and elsewhere.

In January 1919, the officers of the World Court League voted to form an alliance with the officers of the New York Peace Society, so that the two organizations might conduct their propaganda in common, under the name League of Nations Union. The chief executive officers of the World Court League and of the League of Nations Union are the same, ex-Senator Theodore E. Burton having been chosen president and Dr. Charles H. Levermore secretary. The magazine up to that time conducted by the World Court League, under the name *The World Court*, became the chief vehicle of propaganda for the Union, and its title was changed to *League of Nations Magazine*.

The Union became virtually a publication agency maintained by the two societies for the support of this magazine, which devoted itself especially to the advocacy of a permanent court of international justice and to the idea of international coöperation as expressed in the League of Nations.

The project finally brought out of the Paris Conference, as a part of the Treaty, was approved and supported by the Union merely as the beginning of a new world organization out of which something much better was expected to grow.

The magazine was distributed widely throughout the country until mid-summer. The conditions which at that time befell the publishing business obliged the Union to suspend the publication. Moreover the World Court League and the New York Peace Society had previously been materially assisted in their propaganda work by the Carnegie Endowment for International Peace. The decision of the Endowment not to give any direct aid to the plan for a League of Nations then under discussion increased very materially the burdens under which the Union was laboring. The result was that at the present time the World Court League may be said to have disappeared in the League of Nations Union, and the Union, having spent all its available funds in active propaganda for the idea of a League of Nations, is now marking time, and hoping that, after the Treaty and the Covenant have finally been ratified by the Senate, the Union will once more be able to engage in its educational work.

What has been said here about the World Court League is, of course, largely applicable to its partner, the New York Peace Society. The society is at present the active constituent member of the Union. It has devoted all of its resources this year to support of the principle of a League of Nations by means of the magazine and a considerable amount of pamphlet literature.

The League to Enforce Peace (130 West 42nd street, New York) devoted its energies during 1919 first to the adoption at Versailles of a League of Nations Covenant and later to securing ratification of the Treaty and its League provisions by the United States Senate. It was unremitting in its endeavors in this behalf and utilized every available means—speeches, telegrams, the printed page, personal influence—to secure its end.

By vote of the Church Peace Union, the World Alliance for Promoting International Friendship through the Churches was merged in December 1918, with the same officers and a common office. Following the plans of 1918, the Church Peace Union has continued its fight for the League of Nations. Early in the year the programme of education inaugurated by the vote of the trustees in November 1919 was continued. The National Committee on the Church and the Moral Aims of the War has met from time to time as one of the sub-committees and bore a large share of responsibility for the propaganda in behalf of the League of Nations. After the Treaty of Versailles was signed, the Union began an active campaign throughout the country in its behalf, and sought by every possible effort to bring pressure upon the Senate to secure its ratification.

The Union took poll of 80,000 ministers in the United States on the question of the Covenant. In response to this poll 16,125 men answered favorably and 805 unfavorably. Of the 805, most were not opposed to the League of Nations, but were not quite sure as to the present Covenant. The favorable replies were grouped into a monster petition and pre-

ented by Vice-President Marshall to the Senate. The petition was read into the *Congressional Record*.

The Church Peace Union coöperated with a Commission established during the war known as the Commission on the Interchange of Preachers and Speakers between Great Britain and America. Under the auspices of this commission the Union sent to England: Dr. Percival Huget, the Rev. Lyman Hough, Prof. William Adams Brown, the Rev. Harry Foster Burns, the Rev. George A. Gordon, the Rev. Thurston Chase, the Rev. Beveridge Lee, and Dr. Nehemiah Boynton.

The World Alliance for Promoting International Friendship through the Churches is the functioning branch of the Church Peace Union, and as such called a meeting of the International Committee at The Hague, Holland, from September 30th to October 2nd. The meeting was marked by the spirit of good sense, and all action taken showed a great deal of sound judgment. This was the first meeting since the signing of the Armistice in which German Protestants affiliated with delegates from the Protestant Churches of the Allies and America. During the last five months of 1919, Dr. George Nasmyth worked in Europe as international organizer of the World Alliance, strengthening the national councils already established, and organizing new ones. In the words of the secretary: "The year has been one of activity and at the same time of great perplexity, but we believe we have made a slight contribution to the cause of International Peace and Goodwill."

The Women's Peace Party, at a meeting of the board of officers November 3rd and 4th, adopted a formal statement to the following effect:

"This group of women came together to protest in the name of womanhood against the cruelty and waste of war, and to give united help toward translating the mother-instinct of lifesaving into social terms of the common good. Its programme of principles then enunciated has been affirmed in substance by all the leading statesmen of the world, as they have come to see that civilization demands that this last war shall end war, and that the organization of the world in an effective League of Nations shall do away with the causes of war.

"Thus reinforced in our purposes, we pledge ourselves to renewed effort toward a better social order of peace and goodwill. The entrance of our government into the world war deprived our organization of its advantage as representing a neutral country and divided our membership in individual approach to present duty. The inner bond of a common devotion to securing permanent peace, and to make good woman's share in that devotion, has held firm all the while; and now the end of the war allows us to become wholly reunited, not only in ultimate convictions, but in every-day service."

Recognizing these facts the board urged the following considerations upon the incoming board, and upon the membership at large the necessity for changes in name, in organization of official board, in form of group membership, and in organic affiliation with the Woman's International League for Peace and Freedom, of which this is the American Section, and certain other changes in the interest of a more effective mechanism. The board urgently called attention to a crisis situation in the life of the countries devastated or crippled by the world war, and to our special duty as regards that situation, saying:

"We organized for long-range educational propaganda toward a better common life. We are confronted at this hour with a common life so depleted by famine, disease, weakness, and discouragement, that we perceive that all the forces of conservation must be freely used, and at once, if the fabric of that common life is to bear the weight of human progress. We, therefore, urge upon our constituency an immediate Fight-the-Famine propaganda and an heroic effort to help save suffering humanity.

"We have a special preparation for this task; for no human being in any land has ever been to our heart an enemy alien, and every child, everywhere, has had an equal claim in our sympathy upon the fatherhood and motherhood of the world. We are also most fortunate in this, that we know for what we wish to save and cherish the physical life: it is to give a chance for truly human personality to all the mass of mankind. And that faith in human progress, that sense of the value of common human experience, that unlimited sympathy, which are the possessions of all true internationalists, should enable us to feed the souls of despairing peoples with hope and courage, while we work, with others, to give them bodily sustenance."

The International Congress of Women held at Zurich, from May 12th to 17th, submitted to the membership of the

Women's International League for Peace and Freedom, Section for the U. S. A., as a basis for study and work, an educational programme, saying:

"The Women's International League for Peace and Freedom seeks to establish a basis for a new human civilization. Properly to accomplish this, we must begin with the education of the peoples. Respect for human life, the sacred charter of the individual personality, must become fundamental in our thinking. Only men and women of high moral and intellectual standing can be trusted with so sacred a task.

"Believing that the basis for peace between nations and within nations is a fuller and wider education of the peoples, this Congress resolves that a *Permanent International Council for Education* be instituted for the purpose of promoting the idea of world organization and international ethics and citizenship. The Congress asks its officers to appoint an International Committee, which shall create the preparatory machinery of the Council, procure the financial support, and draw up a programme indicating the general principles upon which the work of the Council should be based.

"Everything which tends to hinder international understanding, to injure national pride, or to arouse hate and scorn for foreign peoples, should be excluded from textbooks. The history of civilization should be fundamental to all instruction; the young should be made familiar with the evolution of peoples, and with the lives of great men of all times. Instruction in civics should develop a world consciousness and give an introduction to the duties of world-citizenship.

"The International Congress of Women affirms that it should be the aim of all governments to replace coercion by consent and coöperation, and with this object in view to educate and strengthen the free will of the people by democratic institutions, and the safeguarding of the rights of minorities. . . .

"The world is facing widespread revolutionary changes at a time when the habit of violence has been fostered by a world-war. This International Congress of Women . . . declares its sympathy with the purpose of the workers who are rising up everywhere to make an end of exploitation. . . . Nevertheless the women of the Congress reassert their faith in methods of peace and believe it is their special part in this revolutionary age to counsel against violence from any side.

"Holding that no human being on account of his nationality, race, or color should be deprived of education, or of civil and political rights, prevented from earning a living, debarred from any legitimate pursuit he may wish to follow, or subjected to humiliation, this International Congress of Women resolves to work for the abrogation of laws and change of customs which lead to such discrimination.

"This International Congress of Women deplors as of not merely national but international importance the fact that since 1914:

"a) Several freedom-loving nations, for centuries distinguished as places of asylum for exiles and refugees, have reversed their age-long and enlightened policy, and

"b) Mass deportations of thousands of people from the countries of their adoption have inflicted suffering and death in many forms upon innocent persons. It, therefore, recommends its national sections to urge upon their respective governments the establishment or reestablishment, as the case may be, of the right of asylum and the repeal of all laws by which it is endangered or abolished."

The Woman's Peace Party will hereafter be called the "Women's International League for Peace and Freedom, Section for the U. S. A." At the annual meeting held in Philadelphia, December 3 and 4, 1919, it was decided that voting membership should be conditioned upon subscription to the object of the League and individual payment of one dollar a year. National membership secures voting privileges at annual and special meetings, receipt of referendum letters and other publications issued by the national office. All state and local organizations of similar purpose are invited to coöperate through the use of the national office and the interchange of mailing lists. The platform was adopted in 1915 and contains provision for the limitation of armaments and the nationalization of their manufacture, organized opposition to militarism in our own country; education of youth in the ideals of peace; democratic control of foreign policies; further extension of suffrage to women; League of Nations to supersede balance of power, and organization of the world to substitute law for war; removal of the economic causes of war.

At the meeting of the executive board held in New York it was decided to send Mrs. Florence Kelley and Miss Jeannette Rankin to Washington in coöperation with the

Legislative Committee, to present to the State Department "our protest against the blockades, our protest against the seizure for deportation and exile of those designated as 'reds', our protest against universal compulsory military training as a feature of plans for the reorganization of the U. S. Army, our appeal for the release of political offenders and 'conscientious objectors', our appeal for the release and return to their homes of all prisoners of war in all countries."

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

### "CHURCH TIMES" ON BISHOP KINSMAN

REVIEWING the former Bishop Kinsman's book, *Salve Mater*, the (London) *Church Times* traces the author's somewhat emotional career as portrayed in that volume and then says:

"We are bound to say that Dr. Kinsman seems sometimes inclined to blame the Church for what were, after all, his own deficiencies. This is what we meant when we said that, when he was Bishop of Delaware, his power of work seemed to be paralyzed. Thus he contrasts himself, as Bishop, with the Roman Catholic Bishop of Wilmington, saying, 'I knew that in his work he was more of a Bishop than I was.' His own work he describes as follows:

"I knew most of our people, in their homes as well as in church, and I could do much to bring people together. But this was not as a Bishop but as Personal-Friend-at-Large. My characteristic function was not as celebrant of the Bishop's Mass, of which Delaware Episcopalians had no conception, in a cathedral, which as more than a name would have been an impossibility, but as host at an evening reception at Bishopstead! My position of vantage was social, not ecclesiastical."

"But whose fault was this? One cannot imagine anything more different from this acquiescence in a situation than the work of the men in England and America who are really carrying out the work of the Catholic revival. Again, speaking of the excellent moral teaching given to American Roman Catholics, he says: 'How I wished all Delaware boys and girls could have the benefit of such instruction in morals as I found provided for young Catholics!' Well, Dr. Kinsman was Bishop of Delaware for ten years. What was there to prevent him giving this teaching or arranging for it to be given? If the Delaware boys and girls were not instructed, surely he ought to take the blame of it upon himself and not complacently saddle it upon the Church. Indeed, it is very difficult to understand Dr. Kinsman's attitude and position. Most Catholics, we imagine, know perfectly well that the Church of England is honeycombed with Protestantism. It would be difficult to know anything whatever of the history of the eighteenth or early nineteenth centuries without being fully aware of it. They were aware, from the very beginning of the Catholic revival, that a great battle and an almost superhuman task lay before them. But, convinced as they were that the Church had not forfeited her place in the Catholic ranks, they readily and eagerly girded on their weapons. They did not, to begin with, form an ideal to be followed by inevitable disappointment; they faced the worst at the start and set themselves to improve it. No one would have any right to be surprised should a young man, commencing his investigation, decide the Church to be too Protestant for him to remain in, but it is far from easy to understand anyone coming to such a conclusion in middle life after the facts had been known to him for years.

"Still it should be a lesson to us not to take too rosy a view of things. The Church is very different, it is true, from what it was a hundred years ago, but the Counter-Reformation in England, of which the Catholic Revival is one chapter, is not yet finished. Nor has that revival, as Dr. Kinsman, the Dean of St. Paul's, and other Modernists, or Roman Catholics think, spent its force."

### ENTRUSTED WITH A DIVINE WORK

[FROM THE SYNOD ADDRESS OF THE BISHOP OF BRITISH HONDURAS]

WE IMPERFECT and unworthy men are actually entrusted with a divine work—the building of God's Kingdom among men and the salvation of souls. Our action or our want of action might be fraught with eternal consequences to immortal souls for which some day we shall be called to account. This is an awful responsibility, and nothing but an abiding sense of God's presence can save us from making the most appalling mistakes.

We must continually remember that the foundation upon which we are to build God's Kingdom is Jesus Christ Himself. We are so to plan that His divine Life shall permeate the whole body, uniting all its members with Himself and one another in holy fellowship, and planting in them the health and power which shall make them willing and able to give themselves with utmost sacrifice and self-denial to His service.

# The Society for Upholding the Sanctity of Marriage

By the Rev. Walker Gwynne, D.D.

**T**HERE can be no doubt that there is now, and has been for many years, great need that Christian people, regardless of ecclesiastical affiliations, should make an organized effort to enlighten both ministers and laymen as to our Lord's real and most explicit teaching in regard to marriage. Mr. Francis A. Lewis of the Philadelphia Bar in an address some years ago told this incident: "The Chief Justice of one of our states recently said to me that he had been on a committee of the Bar Association which has been endeavoring to secure better divorce laws and uniformity of procedure in the various States. When he appeared before legislative committees, he had been told more than once: "Sir, your remedy is with the clergy; they remarry these divorced people'."

The purpose of "The National League for the Protection of the Family", founded by the late Dr. Dike, a Congregational minister in Massachusetts, was excellent as far as it went, but it did not go to the root of the matter. Its aim was primarily sociological. It dealt largely with statistics, and its efforts were chiefly directed towards the bettering of legislation. This latter aim was utterly hopeless from the beginning, inasmuch as the law-making in every state but one (South Carolina) is done on a purely pagan basis, rarely above that of the old Roman Empire, and without any reference to the law of God. It follows that any possible reform can only be brought about in the manner of the first five centuries of the Christian Church; namely, by the clear and constant inculcation of our Lord's teaching, and its enforcement among Christian people by corresponding discipline. To accomplish this there has been hitherto no organized attempt that we are aware of. On the contrary, the fact is notorious that in every denomination of Christians, with the exception of the Episcopal Church and the Roman, persons divorced for any cause can always secure the services of some Protestant minister to bless the new union.

In January last I called attention to this urgent need. I am now glad to announce that the proposed association has been formed under the title of "The Society for Upholding the Sanctity of Marriage", with the following well-known bishops, priests, and laymen as its officers and managers:

President, the Rev. Milo H. Gates, D.D.; Vice-President, the Rev. C. F. J. Wrigley, D.D., Secretary of the late Joint Commission of General Convention on Holy Matrimony; General Secretary, the Rev. Walker Gwynne, D.D. (Summit, N. J.); Treasurer, the Rev. E. A. White, D.C.L., chairman of the Commission on Canons of the House of Deputies (Bloomfield, N. J.).

Publication Committee: The Rt. Rev. A. C. A. Hall, D.D., the Rt. Rev. P. M. Rhineland, D.D., the Rt. Rev. Irving P. Johnson, D.D., the Rev. F. B. Reazor, D.D., and the General Secretary.

Executive Committee: The Rt. Rev. Paul Matthews, D.D., the Rt. Rev. Frederick Burgess, D.D., the Rev. W. T. Manning, D.D., the Rev. Floyd W. Tomkins, D.D., Judge Vernon M. Davis (Supreme Court, New York); T. W. Bacot (Charlestown, S. C. bar), and the four officers.

Diocesan Secretaries: To be appointed later.

Following are the principles of the Society, by subscribing to which, and contributing at least one dollar a year, all persons, regardless of their religious affiliations, can be admitted as members:

1. Complete loyalty to the teaching of our Lord, as witnessed by Holy Scripture and the universal voice of the Primitive Church, testifying to the indissoluble character of the marriage bond, "till death".
2. Allowance of legal separation for sufficient and weighty cause, but with no right of remarriage for either innocent or guilty party.
3. Allowance for annulment for cause preceding marriage, as in the case of sexual impotence, imbecility, fraud, etc.
4. The duty of studying these principles, and making

them and their reasons known in private and in public, and by the use of the press so far as opportunity admits.

5. For members of the Episcopal Church a promise to aid as far as possible in the amendment of Canon 42 on "The Solemnization of Matrimony", so as to bring it into harmony with the fundamental law of Holy Scripture and the Prayer Book, by making it end with the opening sentence of Section III as follows: "No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced."

The purpose of this proposed amendment is to make no exception for "the innocent party in a divorce for adultery", as provided for in the present canon; an exception which did not exist in the English or the American Church until it was introduced by a hasty resolution of the General Convention of 1808, under a total misinterpretation of our Lord's words in St. Matthew 5:32 and 19:9; a convention, moreover, which consisted of only two bishops, fourteen clerical and thirteen lay deputies.

### *What such a Society can do.*

With a constituency of a thousand members paying one dollar or more a year, much might be accomplished, not only in our own Church, but beyond its borders, to stem the fearful and filthy torrent which is surely undermining family life here in America. In the year 1916 alone there were no less than 112,036 divorces granted, and the rate of increase every five years is 30 per cent. (U. S. Census Report on Marriage and Divorce, 1918, pp. 11-13.)

The following methods for a campaign of education are suggested, in addition to such private and oral instruction as might be given by individual members:

- I. Letters, addresses, sermons, and articles in Church and secular papers.
- II. The Printing for free distribution of brief papers on such subjects as the following:
  1. "The Mind of Christ" concerning Marriage, and His supposed exception;
  2. History of Marriage in the Church, East and West;
  3. The Cruelty of Divorce Legislation versus the "Cruelty" of no Re-marriage;
  4. The Statistics of Divorce in America as compared with Other Lands;
  5. The Effect of Divorce in the Roman Empire and in Modern Pagan Nations;
  6. Marriage from the Standpoint of Sociology and Physiology;
  7. Action of the Lambeth Conference;
  8. Matrimony means Motherhood, and not merely Wifehood;
  9. The Influence of Woman in Society.

III. The republication of Mr. Gladstone's article on *The Profound and Matchless Oneness of Christian Marriage*; the reprinting of the Address on Re-marriage after Divorce, by Francis A. Lewis, Esq., of the Philadelphia Bar before the National Conference of Mothers; and (by permission) extracts from a remarkable book by Professor Felix Adler of Columbia University, and founder of the Ethical Culture Society, called *Marriage and Divorce*, in which, basing his argument on sociology and physiology alone, he contends that marriage is not a contract, but a state or condition, "one flesh", and therefore as indissoluble as the relation of a father to a child, or a brother to a sister. And all this from one who recognizes no divine authority in Him in whom we Christians declare our belief as God!

The writer will be glad to receive applications for membership accompanied by subscription.

SELF-CONTROL is the correlative of freedom, as freedom expresses the absolute fulfilment of individual duty. The first great enemy of self-control is self-indulgence.—*Bishop Westcott.*



## 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.*

### MASSACHUSETTS AND THE CAMPAIGN

*To the Editor of The Living Church:*

**A**LTHOUGH the effect upon the National Church of the action of the diocese of Massachusetts in matters connected with the Nation-wide Campaign is probably over-estimated in your two recent editorials, the possible chance that harm may have been done by such action, as well as the unhappiness, resulting from the editorials, of many who put their best effort into the Campaign, require that a brief statement should be made. The first editorial caused much pain and indignation in the diocese; pain, that disloyalty should even be hinted at concerning our Bishop or ourselves; and indignation at the injustice of the hint. The editorial created the impression quite generally in the diocese that Massachusetts Churchmen and their Bishop were considered disloyal in the mind of the writer of the editorial. I need not refer to this feeling further, for your graceful apology in the second publication makes such reference unnecessary.

We are concerned with the charge that our seeming lack of coöperation and team work and alleged repudiation of our obligations have worked harm to the National Church and the Nation-wide Campaign. A frank statement may help to restore some confidence, if at any point confidence has been lessened by the action we have taken.

This diocese for many years has responded in full to the demands made upon it, meeting all its apportionments and fulfilling its obligations. These apportionments have been large and lesser "nation-wide campaigns" have been frequently made here in the past to raise money. We have always been successful in our efforts.

When the General Convention approved the present Campaign and its methods, steps were taken in this diocese to conform to the resolutions, and The Church's Call was launched. We had our periods of education and inspiration, our call to deeper personal religious life and greater service, and the result has been a great stirring of the diocese and a renewal of religious activities. Our literature has been used in many other places, and was not a waste of effort and money by any means, as your valued correspondent from this diocese has stated. Then came the money campaign. Bishop Lawrence, as he always does in matters of this kind, requested the advice of laymen—in this instance, a committee of business men. This committee made a report to the Committee on the Church's Call, which report had my approval. The Committee on the Church's Call decided what amount should be raised and the percentage of it to be used in the diocese. Two points are criticised. First, that we did not accept our quota. To this let it be said that it never occurred to any one that a direct acceptance was called for or that its lack would have any effect. For eleven years we have more than paid our missionary apportionment and for eleven years every parish and mission in the diocese has each year contributed something towards the apportionment. We regarded the quota not as an assessment, but as something calling for voluntary action. We are accustomed in this diocese to accomplish what we set out to do. It is almost a principle of action not to attempt the impossible. The General Convention did not anywhere approve of the principle of failure. We therefore, imbued with the success of having met our apportionments in the past, stated what we could do now—and we will do it even if it cost great effort to reach the desired end. The amount (\$400,000) was named as a minimum and for this year only. With the prestige of success we hope for greater things next year and the year after.

Second, we are criticized for keeping an equal amount for the diocese. In all the past twenty years no money has ever come into the diocese from outside sources for any purpose whatsoever. The Board of Missions has never been called on for a penny. We have no needs outlined in the survey and are to receive no Nation-wide funds; but conditions exist here which are exactly the same as those for the cure of which Nation-wide money will be spent elsewhere. What is the difference between an inadequate salary here and in the South or West, or an Americanization problem in Boston and in a city in another diocese or missionary district? The money we are raising to be used in the diocese will be used to increase salaries—an obligation laid on us by one of the resolutions in the adopted report of the Convention—to help missions and religious education, to stimulate social service. It is essential

that we cure our own weaknesses so that we can help others. We are going to be called on for large amounts in the future. For this call we are laying the foundation by making ourselves stronger. In naming the minimum amount to be raised and the proportion to be used here, the committee used its best judgment and is alone responsible. If we have failed, blame us—not the great numbers of Massachusetts Churchmen who love and work for the Church all the time. They have the All-American consciousness in large measure, and even the members of the committee and its chairman have never been influenced by any other motive than a desire to help the Church at large in its great undertaking.

The determination of Massachusetts Churchmen to stand by the Church and their allegiance must not be questioned, even if you and others are disturbed by the action of a committee which, with the best intentions and with a desire to give the strongest possible support to the Campaign, chose methods which seemed to them the wisest. In view of the loyalty, spirit, and devotion of the Churchmen and Churchwomen of the diocese, we feel that your statement created an impression among those not knowing all the facts which was altogether too vivid and extreme.

Brookline, Mass., June 10th.

PHILIP S. PABKEE,

*Chairman of Diocesan Committee of The Church's Call.*

### THE PROBLEM OF AMERICA

*To the Editor of The Living Church:*

**Y**OUR editorial of June 5th is a plain, truthful statement of facts as existing to-day, and is the best I have seen in any paper, or voiced by any individual. This country is confronted with a problem, and the people have been blinded as to its true nature. The Allies (not Mr. Wilson alone) presented us with a form for a League of Nations, which was the beginning or the nucleus for the creation of a world congress for the preservation of peace; our senators were adverse to acceptance of anything coming from a democratic president, therefore attempted to change it, on the plea of "Americanizing" it. What a childish assertion! As though the whole world would accept a form in which selfish U. S. practically made it read so that we could either defend its policies or not. I am willing to subscribe toward the expense of having your editorial printed and circulated throughout the country, so that it might be read on every platform from which senators are seeking reelection.

For the cause of humanity, that the truth may be known, for the restoration of confidence, for the peace of the world, for the fulfilment of the cause we had unanimously taken up, for the Fatherhood of God, for the brotherhood of man, for the spread of Christ's Kingdom here on earth, let us *do something* to obliterate the shame and disgrace that have overshadowed this country, to the disgust of hundreds of thousands of Christian republicans.

Yours faithfully,

GEO. W. B. EVANS.

Wilderness, Orange Co., Va., June 15th.

### "DAILY BIBLE READINGS"

*To the Editor of The Living Church:*

**W**HILE congratulating Mr. Ferris on his election to the episcopate, and the diocese of Western New York on its discrimination in so choosing, may I express the feeling of myself and others to whom I have spoken that it will be nothing short of a calamity if the Daily Bible Readings should be discontinued through their compiler's promotion?

Mr. Ferris' course in your paper has been practically the only thing which I have been able to suggest to inquirers anxious to make a systematic effort at Bible reading. The Nation-wide Campaign issued a temporary booklet of prayers and readings, and the Woman's Auxiliary has done likewise; but neither had the permanence of the weekly scheme following the Church year which you have been publishing.

This matter of helping devout Churchmen to read the Holy Scriptures is one which should be taken up by one or other of our new departments. I believe that the Nation-wide Campaign revived interest in the Bible in many quarters, in fact, I know from my own parish experience that this is so. I am also personally acquainted with more than one individual whose first

drawings towards Eddyism came from the daily scheme of Bible reading recommended in that body. The Church lectionary does not fill the bill. When I have mentioned it to inquirers the invariable answer has been that it has been tried and rejected. What is needed is precisely what Mr. Ferris has been giving—a short, a very short passage for daily reading, with three or four lines of brief explanatory matter, the whole being in harmony with the Church's weekly message as set forth in the gospel for the Sunday.

Some such scheme as this should be compiled by some recognized authority, and compressed into monthly leaflets to be put in pews or handed to worshippers or distributed with parish papers; and the whole Church should be flooded with them. I need this in my own parish, but have neither the time nor the ability for the compilation. And there must be hundreds of the clergy in my position.

Very truly yours,  
E. J. M. NUTTER.

Detroit, Mich., June 11th.

### THE MULTIPLICITY OF ORGANIZATIONS

*To the Editor of The Living Church:*

**W**HAT is the matter with the Church? Almost every month there comes to my desk a letter requesting me to commend some new organization and to subscribe for some new publication, the "official organ of said society", published for the promulgation of the principles for which the society is started. We are told that the new organization is absolutely essential to meet the vital needs of the hour, and we rather guess that the promoter needs the money. In many cases the objects of the society are very commendable and one does not feel like turning down what really seems to be a good thing. But, if we joined all that we are asked to join and said the daily prayer of all the organizations we would have absolutely no time for anything else, not even to read the various "official organs".

We wonder why all these various and separate societies are absolutely necessary. Is not the Church herself sufficient, since she teaches most if not all the very things these new organizations are started to emphasize. Why keep dividing up? If more emphasis was laid upon the Church and what she stands for on these subjects for which there is growing up such a multiplicity of organizations would we not do more good and accomplish the same object? Do not all these separate societies and organizations detract from the Church herself? We do not find in the Roman Church all these separate societies or the need of them, and by the way they are growing by leaps and bounds while in all Protestantism, the P. E. C. U. S. A. included, there was a gain last year of only 56,000 members, a drop of about 700,000 between 1917 and ten years previous, according to the report of Dr. Carroll of the bureau of Religious Statistics of the U. S. census. The Romans magnify *the Church*. The Protestants magnify themselves.

JOHN C. WHITE,  
*Archdeacon of Springfield.*

### THE HEALING MISSION

[ABRIDGED]

*To the Editor of The Living Church:*

**O**NE of the best solutions of the mystery psychological concerning the religious healing missions of Mr. James Moore Hickson—should one feel sceptical in any way—would be to attend one of them.

The missionary is a plain, unassuming, modest layman, reminding one of the late Mr. Moody, himself a layman equally unpretentious and sincere and exhibiting no trace whatever of the religious "enthusiast".

Mr. Moody had remarkable and sympathizing aid in his chorister, Mr. Sankey. Mr. Hickson depends in no way on such help, which is all the more remarkable.

While reporting for a city daily one of Mr. Moody's meetings held in Brooklyn—when some 3,000 people were listening to him with deep emotion—being placed among other reporters just behind Mr. Moody, I ventured to ask him at the close:

"Mr. Moody, how do you account for it?"

The tone throughout the discourse had been conversational, very quiet and simple, and remarkably like that of Mr. Hickson.

"My dear sir," he replied, "nothing is to be ascribed to me. There have been weeks of deep spiritual preparation made for me by Christians before I came."

But we, not unaccustomed to reporting men and speech, knew full well that the so evident sincerity, tenderness, and strong faith—in all of which Mr. Hickson is fully his equal—were being employed by the Holy Spirit to move and direct the souls of these great throngs of men and women.

Now imagine Mr. Moody filled with a like conviction as is Mr. Hickson, that the great living spiritual presence of the Lord

is there in all His love and tenderness to resuscitate and heal the whole man, body as well as soul—might not similar results have followed the soul's conversion? But Mr. Moody's theology was that so widely prevalent among Protestants at the time—it was Pauline and Hebraic rather than Johannine. The ills of the saints were to be regarded as disciplinary and means to righteousness—and as such better to be kept than cured!

Mr. Hickson, on the contrary, is firmly convinced that the individual moved to present to His Redeemer the offering of a believing, trusting, grateful heart for this cure of the whole man—body and soul—is offering the greater recognition of the Saviour's grace and power! And if the Saviour has accomplished for you the assuredly immensely larger work of healing and making whole the soul it is only consistent to conclude that the lesser task of healing your body is even more facile. "Whether is easier," He said, once, "To say to this man, Thy sins be forgiven thee, or to say, Arise, take up thy bed, and walk?"

Common sense was and is a distinguishing feature in both missionaries referred to. And I have yet to learn of any one coming away from the meetings of Mr. Hickson the same as he went to them.

The quietness and peace of the occasion, the orderly reverence and simplicity of it all, never fail to impress every one sick or well, curious or sympathizing.

The impressive circumstance is related that two stalwart policemen, present to assist at a crowded meeting in a Western town—feeling that there was present a spiritual grace and power to help—knelt at the altar rail at the close for the missionary's blessing.

G. T. LEBOUTILLIER.

### SACRAMENTS

[ABRIDGED]

*To the Editor of The Living Church:*

**T**HE definition of a sacrament is that it is an outward and visible sign of an inward spiritual reality (be that what it may). This is the Catholic definition. The Anglican communion, however, is the only consistent one in adhering to this universal definition and declares (Art. XXV.) that the five not having such sign or ceremony thus ordained are hence not sacraments. The Anglican communion as plainly, nevertheless, teaches that holy order (*per se*) is divinely instituted.

A sacrament is a divinely appointed *sign*, not the thing itself; and why does it not satisfy our Greek brethren, and others as well, when we declare, and emphatically so, that holy order is divinely ordained and instituted? The Anglican communion in asserting that holy order, though thus divinely instituted, is notwithstanding not a sacrament, does not, apparently, detract from that order, but is simply consistent with and obedient to the Catholic Church in the matter of the definition of a sacrament.

MARTIN DAMEE.

### THE STRETCHED CANON AGAIN

*To the Editor of The Living Church:*

**I**NASMUCH as my letter, on pages 232-33 of your issue of June 12th, omitted St. Mary's, West Philadelphia—and without it "the four nocturnal occasions" would not be shown where, on Whitsunday, Presbyterian ministers did our pulpitering for us—I wish you would print this letter so that those sufficiently interested will re-read what is there published with these words interpolated between "Church of the Saviour" and "in West Philadelphia", i. e., "and St. Mary's", as that (formerly dubbed "old high and dry") parish also had its pulpit filled on the evening of this anniversary or birthday of "The Holy Church throughout all the world" (Whitsunday) by a Presbyterian minister.

West Philadelphia, June 12th. WM. STANTON MACOMB.

### CHURCHMEN DESCENDED FROM THE "MAYFLOWER" COMPANY

*To the Editor of The Living Church:*

**A**T this time it may be well to have a list of some of the descendants of the *Mayflower* company who have returned to the Church. I will gladly receive these names, especially those descended from Elder Brewster.

Trinity Rectory, Ambler, Pa. ARTHUR B. RUDD, *Priest.*

LET YOUR employment be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to so little purpose, that, in his labors and expense of time, he shall serve no end but of folly and vanity. There are some people who are busy, but it is, as Domitian was, in catching flies.—*Jeremy Taylor.*

# Church Calendar



June 1—Tuesday.

- " 6—First Sunday after Trinity.
- " 11—Friday. St. Barnabas.
- " 13—Second Sunday after Trinity.
- " 20—Thrd Sunday after Trinity.
- " 24—Thursday. Nativity S. John Baptist.
- " 27—Fourth Sunday after Trinity.
- " 29—Tuesday. St. Peter.
- " 30—Wednesday.

## Summer Addresses

THE Rev. F. J. BARWELL-WALKER, Ph.D., should be addressed at 504 Henry street, Utica, N. Y., during July and August.

THE address of the Rev. RICHARD COX, rector of St. Paul's Church, Manhattan, Kansas, will be The Rectory, The Church of The Evangelists, Oswego, N. Y., during July and August.

THE Rev. PERCY ROBERT DEACON sailed on the *Celtic* on June 19th for a visit with his parents in England. His address will be John street, Enderby, Leicestershire, England.

THE Rev. WILLIAM PORKESS, rector of St. Stephen's Church, Wilkingsburg, Pa., soon to sail for England, will be one of the preachers at Lincoln Cathedral.

## Personal Mention

THE Rev. GEORGE ISRAEL BROWNE has resigned as rector of St. John's Church, Lancaster, Pa., and is now rector of St. John's Church, Washington, Conn.

BECAUSE of a serious heart affection the Rev. W. W. CONNER has resigned charge of St. Paul's Church, Fort Benton, Mont., and is undergoing treatment at Palo Alto, Cal. On their departure from Fort Benton Church members and townspeople presented a purse to Mr. Conner and several gifts to Mrs. Conner, in token of esteem.

COMMUNICATIONS for the standing committee of the diocese of Quincy should be addressed to the Very Rev. W. O. CONE, 322 N. Twelfth street, Quincy, Ill., he being secretary and acting president of the committee.

THE Rev. EVERETT BRYANT ELLIS has taken charge of St. Ignatius' Church, Eagle River, Wis., which for the past three years has been under the care of the vicar of Rhinelander.

THE Rev. LOUIS H. EWALD has accepted a call to the rectorship of St. Stephen's Church, Mt. Carmel, Pa., and will shortly be in residence.

THE Rev. CAROL H. FENTON, rector of Grace Church, Canton, N. Y., has begun missionary work in Prytes, a village where there is no resident priest or minister.

THE Rev. JOSEPH P. GIBSON, since 1909 rector of Deer Creek parish, Harford county, Maryland, will on July 1st become rector of King and Queen parish, St. Mary's county, diocese of Washington.

THE Rev. C. A. G. HEILIGSTEDT may be addressed at 710 State street, Kansas City, Kansas.

THE Rev. LEWIS H. HUBER, formerly rector of St. Paul's Church, Monongahela, Pa., should be addressed at his new residence, St. Peter's Rectory, Lyndonville, Vt.

THE sermon to the graduating class of the high school at Mgristown, New York, was preached by the Rev. ROBERT CLYDE JOUDRY.

THE Rev. OLIVER E. NEWTON has accepted a call to the rectorship of St. Luke's Church, Mt. Joy, Pa., and is now in residence.

THE Rev. W. S. LLEWELLYN ROMILLY has accepted the rectorship of Slaughter parish, Culpeper county, Va. His address is Rapidan, Va.

THE Rev. WILLIAM RIDGEWAY, formerly Dean's curate in the Cathedral of St. Paul, Detroit, Michigan, has taken the same position on the staff of the Cathedral of St. Paul, Erie, Pennsylvania.

THE Rev. CHARLES L. SOMERS, who has been in charge of St. Mark's mission (colored) at Jackson, Miss., serving also the negro mission at Natchez, has returned to Virginia, his native diocese. Pending adjustment a white layman of Jackson is helping at St. Mark's.

THE Rev. JOHN GILBERT SPENCER has returned from the Berkeley Divinity School to become one of the workers in his home diocese of Montana.

THE Rev. GEORGE CRAIG STEWART, D.D., has been elected trustee of Northwestern University and a member of the executive committee of that body. His term expired this year as president of the alumni association, but he was unanimously elected to the board of directors for another four-year term.

THE Rev. M. L. TATE has resigned the rectorship of Christ Church, Waterloo, Iowa, and removes to Holland, Mich.

THE Rev. HARRY LEE VIRDEN, Archdeacon of Dallas, should be addressed at 2718 Fairmount avenue, Dallas, Texas.

## DEGREES CONFERRED

HOBART COLLEGE.—The degree of doctor in divinity upon the Rev. FREDERIC GRANDY BUDLONG; also upon the Rev. FRANCIS SAMUEL WHITE; at the annual commencement exercises, held in the Smith Opera House, Geneva, N. Y., on June 14th.

ST. JOHN'S COLLEGE (Annapolis, Md.).—The degree of doctor of divinity upon the Rev. WILLIAM L. DE VRIES, Ph.D., the Rev. SIDNEY K. EVANS, the Rev. JOHN DOMINIQUE LAMOTHE, and the Rev. BENJAMIN B. LOVETT, at commencement on June 11th.

ST. STEPHEN'S COLLEGE.—The degree of doctor of divinity, *honoris causa*, upon the Rev. Captain FRANK THOMPSON, Corps of Chaplains, U. S. N., at commencement exercises in Annandale-on-Hudson on June 15th.

UNIVERSITY OF GEORGIA.—The degree of doctor in divinity upon the Rev. Albert Glenn Richards, rector of Emmanuel Church, Athens, Ga., at its commencement exercises on June 16th.

WILLIAM AND MARY COLLEGE (Williamsburg, Virginia).—The honorary degree of LL.D. upon the Rt. Rev. BEVERLEY DANDRIDGE TUCKER, D.D., Bishop of Southern Virginia, at commencement exercises on June 9th.

## ORDINATIONS

### DEACONS

KENTUCKY.—On Sunday, June 6th, the Bishop of the diocese ordained to the diaconate Mr. JOHN B. BOYCE, in the Church of Our Merciful Saviour, Louisville. The litany was read by the Rev. D. L. Ferguson, Archdeacon for the colored work in the diocese, and the sermon was delivered by the Rev. M. E. Spatches, rector of the parish, who also presented the candidate. Mr. Boyce will take up work in the diocese of Texas.

QUINCY.—The Bishop ordered to the diaconate at the Cathedral of St. John, Quincy, on June 13th, Mr. HARRY MIDDLETON HYATT. Dean Cone presented the candidate.

VIRGINIA.—On Sunday, June 13th, at St. Philip's Church, Richmond, Mr. THOMAS D. BROWN, a student at the Bishop Payne Divinity School, Petersburg, was ordained deacon by the Bishop of Virginia. The candidate was presented by the Rev. John H. Scott, and the ordination sermon was preached by the Rev. Samuel W. Grice, warden of the Bishop Payne Divinity School. The Bishop has appointed the Rev. Mr. Brown to charge of Trinity Mission, Charlottesville, and Calvary Mission, Hanover Court House, with address at Charlottesville, Va.

### PRIESTS

ALASKA.—In the morning of Trinity Sunday, May 30th, Bishop Rowe ordained the Rev. R. C. JENKINS, of Ketchikan, to the priesthood. The Rev. Mr. Jenkins was formerly a Congregationalist, and was ordered deacon by the Bishop at Ketchikan two years ago.

MISSISSIPPI.—The Rev. VALENTINE HUNTER SESSIONS, a young clergyman who has charge of a chain of missions, with residence at Bolton, was advanced to the priesthood in St. Mary's Church, Bolton, on Trinity Sunday, Bishop Bratton officiating and Bishop Green being the preacher. The people attended in large numbers, and a lunch was served in picnic style on the lawn of the church, after the service. Later in the afternoon, Bishop Green confirmed an adult male candidate.

VERMONT.—On the Second Sunday after Trinity, June 13th, in St. Paul's Church, Burlington, the Rev. EDGAR LEWIS SANFORD II was ordained priest by the Bishop of Vermont. The candidate was presented by his father, the Rev. David L. Sanford of Concord, Pa. (for many years belonging to the diocese of Vermont), who also preached the sermon. Early in July Mr. Sanford returns to China, where he has taught for three years in St. John's University, Shanghai, and will give himself to evangelistic work in that district.

## 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.

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

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- R. W. Crothers, 122 East 19th St.
- Brentano's, Fifth Ave. and East 27th St.
- Church Literature Press, 2 Bible House.

### BUFFALO:

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

### BALTIMORE:

- Lycett, 317 N. Charles St.

### WASHINGTON, D. C.:

- Woodward & Lothrop.

### BOSTON:

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

### PROVIDENCE:

- T. J. Hayden, 82 Weybossett St.

### PHILADELPHIA:

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

### LOUISVILLE:

- Grace Church.

### 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:

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### PORTLAND, OREGON:

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

**MARRIED**

**CROSS-KLAUSER.**—At Trinity Church, Asheville, North Carolina, by the Rev. Wm. Reid Cross, rector of Trinity Church, Houghton, Mich., father of the groom, HORACE WEEKS Cross of Baltimore, Md., to MISS FRANCESCA ROSE KLAUSER, of San Francisco, Cal.

**DIED**

**APPLEGATE.**—Entered into rest at Morristown, New Jersey, on June 9, 1920, ELLEN MATILDA RAY, wife of the late Rev. Octavius APPEGATE, D.D., of St. George's Church, Newburgh, N. Y.

**HAWKINS.**—Entered into life eternal, Saturday, May 28th, ELIZABETH VAIDEN HAWKINS, widow of Rhesa Read Hawkins of Vaiden, Miss., in the 71st year of her age.

"May light perpetual shine upon her."

**PRATT.**—Entered into life eternal on Monday evening, May 24th, at his home in Bridgeport, Conn., ALEXANDER PRATT, in the 89th year of his age. For many years a devout communicant of the Church. Interment in New Britain, Conn.

**POSITIONS OFFERED**

**CLERICAL**

**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.

**BY AUTUMN, ASSISTANT** in influential parish in large Western city. Unmarried man under forty preferred. Chief duties, visiting and Church school. Salary \$1,800 to \$2,000. Address W-142, care LIVING CHURCH, Milwaukee, Wis.

**RECTOR WANTED FOR COUNTRY PARISH** in the East. Salary small, but good opportunity for missionary to build up larger congregation. Address VESTRY, 137, care LIVING CHURCH, Milwaukee, Wis.

**RETIRED CLERGYMAN FOR A SMALL** congregation in Pennsylvania, a nice church building, rectory, and \$500. A very desirable home. Address X-147, LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC PRIEST AS LOCUM TENENS** for August and two weeks in September. Address, giving stipend expected, HOLY COMFORTER RECTORY, Poughkeepsie, New York.

**MISCELLANEOUS**

**S. T. KATHARINE'S SCHOOL, A CHURCH** school for girls at Bolivar, Tenn., is without a principal for the coming session, 1920-1921. This school is under the tutelage of the diocese of Tennessee, which has promised to assist in financing the school for the said term; and I desire to notify the readers of THE LIVING CHURCH that those wishing such employment of their friends or acquaintances may communicate at once with me. A woman preferred. C. A. MILLER, secretary Board of Trustees, ST. KATHARINE'S SCHOOL, Bolivar, Tenn.

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

**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.

**FLORIDA RECTOR OFFERS HOME.** IF necessary also board, to Church worker initiating Kindergarten, clinic, etc. Address POSTULO-134, care LIVING CHURCH, Milwaukee, Wis.

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**POSITIONS WANTED**

**CLERICAL**

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**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.

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

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

**PRIEST, CAPABLE, EXPERIENCED,** thorough Churchman. Available September 1st. Address LOYAL-148, care LIVING CHURCH, Milwaukee, Wis.

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

**MISCELLANEOUS**

**MY RECORD:** 15 years organist and choir-master; specialty, boy choir. 1908 to 1911, director of music, Racine College, Racine, Wisconsin; 1911 to 1913, organist and choir-master, St. Luke's Church, Racine; 1913 to 1918, organist and choir-master, Grace Church, Madison; 1918, director of community music, summer session, University of California. September 1918 to September 1919, in France, entertainment director for Y. M. C. Y. Now organist at St. Andrew's Church, Madison. *Equipment.* Excellent foundation in choir work and organ playing from good instructors in New York, Washington, and Chicago. Four years study at the University of Wisconsin in public school music, community music, and letters and science. Extensive travel for the University of Wisconsin Extension Division in the interests of community music. Much experience as a teacher in piano, organ, and voice. *What I Want:* (a) Position as Community Music Director in a small city, working through the public schools where I would have complete charge of the music; at the same time act as organist and choir-master at the local church. Here is a fine chance for some wide-awake parish that is interested in civic affairs. (b)

Position as director of Community Music in the extension division of a university, or director of music in a boys' school, normal school, or college, or any combination that will permit me to exercise my ability as a choir director as well as a community music leader. MILFORD WITTS, 437 North Few street, Madison, Wis.

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MISCELLANEOUS

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**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.

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MEMORIAL

FRANCIS S. DUNHAM

At a meeting of the clergy who were present on the occasion of the burial of the late Rev. FRANCIS S. DUNHAM, Ph.D., rector emeritus of Christ Church, Albion, diocese of Western New York, the following statement of their appreciation of his life, and their sense of loss in his decease, was drawn up, viz:

We esteemed him as a rare scholar, and an able teacher; a parish priest possessing the gift of wise administration; a kind and impartial leader; and, both to those of his flock and to those without, he was a friend whose society was a joy to the young and old alike.

The representative attendance at the service was a tribute to his many qualities, and an evidence that the laity, as well as the clergy, held him in high esteem.

God vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise. May his life unfold itself in God's sight

and find a sweet employment in the spacious fields of eternity.

DAVID L. FERRIS,  
CEDRIC G. BENTLEY,  
FRANCIS A. RANSOM,  
GEORGE J. BOUSFIELD,  
B. TALBOT ROGERS, D.D.,  
GILBERT A. SHAW.

RESOLUTION

PROFESSOR EDWARD SARGENT

At a special meeting of the vestry of Christ Church, Meadville, Pennsylvania, the following resolution was drawn and passed by an unanimous rising vote:

Whereas, a call to larger service in the Church's work, as secretary in the Department of Religious Education, has come to our rector's warden, PROF. EDWARD SARGENT, and he has felt it his duty to accept the same, and therefore has tendered his resignation as warden and vestryman:

Therefore, be it resolved:

That we, with keen regret, but animated by the same high sense of duty that prompts him to go forth from us, do accept Prof. Sargent's resignation, and tender to him, and to Mrs. Sargent, our "God-speed" in that larger field of service, for which, we realize, he is so splendidly equipped.

Christ Church owes Prof. Sargent a debt of gratitude which words can feebly express: as lay reader, holding the services through a difficult period of our history; as financial secretary, organizer, lecturer, educator, vestryman, warden, and wise counsellor.

Not we alone, but Meadville and the diocese of Erie as well, will miss his keen counsel, sound judgment, and readiness to serve.

(signed) ARTHUR I. JENKINS,  
June 5th. Secretary of the Vestry.

The Magazine

THE PRINCIPAL ARTICLE in the *American Church Monthly* for June is a careful review of Bishop Kinsman's *Salve Mater* by Professor Francis J. Hall, in which the deficient reasoning shown throughout that volume is revealed by the scholarly professor who was at one time a colleague of the former bishop. A distinction between things prescribed and things tolerated is an especially happy comment. "Toleration applies only to deviations from what is prescribed." The structure of the liturgy "is both implicitly and explicitly sacrificial"; this is the standard of the Church, and is therefore not "tolerated". "Erroneous preaching is tolerated. But when they use sacrificial language in celebrating, they use prescribed language, and this is not tolerated, but as being prescribed is the living voice of the Church." The Rev. William M. Gamble contributes the first of a series of papers on Partyism and the Church in which he states, with some exaggeration, in our judgment, the condition that he seems to find among Churchmen. Other constructive articles include Americanization and European Culture by the Rev. John H. Yates, and Russia and Antichrist by Clarence Augustus Manning.

THE OUTSTANDING feature in the June issue of the *Constructive Quarterly* is the multiplicity of calls for union in organization for Christian work which come from many lands and tongues, from most varied points of approach, yet with a like intensity and the same fundamental impulse. In the fore-front stands Bishop Lloyd, who, writing of *The Church the Living Witness of the Incarnation of the Word of God*, recalls that in the earlier days of the Reformation in England, "while the unity of the Church was still regarded there as a matter of course, individuals who had not been regularly ordained were authorized to minister at the Church's altars". This worked, he says, no harm or confusion then, for the mind of the Church had not become confused, and possibly the precedent might be

(Continued on page 323)

## EDUCATIONAL

### THE MID-WEST CONFERENCE

REGISTRATION for the gathering of Church Workers at Racine, July 6th to 16th, is now fifty per cent. over that at the corresponding date in 1919.

The Bishop of Chicago, who has found it impossible to go to Europe this summer, will present the coming Conference on Faith and Order. Discussions on Religious Instruction on week-days will be in charge of Edward Sargent, lately appointed assistant to Dr. Gardner in the department of Religious Education. Mr. Sargent is a brother of the rector of Grace Church, Grand Rapids, Mich. Continuance of the present rate of registration would tax accomodation at Racine to the utmost. Hence it is advisable that early intimation of intention to attend be made to Miss Winkler, the registrar, at 131 Eleventh street Milwaukee, Wisconsin. Checks for the registration fee of \$5 should be made payable to the treasurer, Geo. K. Gibson.

### SEWANEE'S SUMMER TRAINING SCHOOL FOR WORKERS

THE ATTRACTIVE PROGRAMME formed for the Summer Training School for Workers at Sewanee, Tenn., includes instruction in Christian Education, Missions, Social Service, and other subjects, with instructors well known for their expert knowledge and efficiency. In the mornings there will be instruction in *The Teacher*, *The Pupil*, and in each course of the Christian Nurture Series. Scientific management of the Sunday school will have a separate period. The Church School Service League will be explained in detail, as will also the reorganization of the Woman's Auxiliary. Special attention will be paid to a normal class for Auxiliary leaders, and two periods a day will be devoted to Social Service. There will be a period for Conference of Mission Preachers, and also one for Life's Work, specially designed for young people. At the open forum at night, such subjects as Nation-wide Campaign, Follow-up Work, Race Problem, Americanization, Mill Work, Mountain Work, and Rural Work will be discussed. On the first night there will be a stereopticon lecture on a Trip to Armenia. The open forum will be preceded by mystery plays.

Board and lodging for the entire period may be had for \$20.00, including supper on the 2nd of August, and breakfast on the 13th; for a less time at the rate of \$2.00 per day. Those who expect to attend the school will notify Dr. George M. Baker, Acting Dean, Sewanee, Tenn., ten days before the opening.

The railroads have granted a special rate of one fare and one third on the certificate plan. Tickets will be on sale on July 30th and 31st and August 2nd, 6th, and 7th, good to return until September 3rd. Attention of the agents should be called to Note C in connection with Montegale Assembly, as the tariff was revised to include Sewanee.

Expenses of the school are met by a registration fee of \$3.00 and voluntary contributions. Programmes with lecture scheme will be sent on application. The Rev. Mercer P. Logan, Director, will give further information. His address until July 25th

will be Charleston, South Carolina, after that date, Sewanee, Tenn.

### AKELEY HALL

GRADUATION exercises in the school chapel of Akeley Hall, Grand Haven, Michigan, on June 5th, marked the ending of the most successful year with the largest attendance in the history of the Hall. Four graduates received diplomas for college preparation and general courses of study. The address to the graduates was given by the Rt. Rev. J. N. McCormick, D.D., Bishop of the diocese, whose absence in France has deprived the school of his presence for the last two commencements. In spite of the influenza epidemic which closed the school for three weeks in February and March, the year's work was completed to the satisfaction of all and conditions were never so promising. For the first time Akeley has had a waiting list.

### HOWE SCHOOL

HOWE SCHOOL, Howe, Indiana, held its annual commencement exercises on Saturday, Sunday, and Monday, June 5th, 6th, and 7th. The weather was perfect, and every event, from the track meet and military manoeuvres to the final ball, was successful. The Rev. Edward J. Haughton preached the closing sermon Sunday. The graduating exercises were held in Blake Hall, Monday afternoon. The Rev. George Craig Stewart, D.D., delivered an unusually brilliant address, and the Rt. Rev. John Hazen White, president of the board of trustees, presented the diplomas to the graduating class, numbering thirty-three members.

### PRIZE DAY AT HOOSAC SCHOOL

PRIZE DAY at Hoosac School, Hoosick, N. Y., June 10th, began as usual with choral evensong in the chapel, the rector, the Rev. E. D. Tibbits, D.D., intoning the office, the Rev. A. J. Holley, a late head master, reading the lesson; and the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, who delivered the special address, giving the benediction.

After a collation in the dining hall the Prize Day exercises took place in the gymnasium, with the usual contests in declamation. During these exercises Bishop Fiske delivered a powerful address, emphasizing the obligation upon all young men who receive the advantages of a good education in any well appointed school or college. They left their school with a debt which they were bound to pay.

During the past year Hoosac School has nearly doubled its numbers and has already the promise of a greater increase for the next year. Two of the alumni who have made a marked success, one in school work and the other in war work, are returning as masters.

### HOBART COLLEGE

SIX GRADUATES of the class of twenty at Hobart College this spring expect to enter the General Theological Seminary in the

fall, President Bartlett reports. At commencement exercises on June 14th, the honorary degree of doctor in divinity was conferred upon the Very Rev. Francis S. White, Dean of the Cathedral in Cleveland, and the Rev. Frederic Grandy Budlong, rector of St. Peter's Church, Chicago. After commencement exercises in the theatre, the French high commissioner to the United States, M. Casenave, on behalf of his government, presented to the college a captured German cannon which, mounted on the green between Trinity and Geneva halls, is the only one to be presented by the French government to an American college. Dr. Bartlett, president of the college, welcomed the audience, the Rev. John B. Hubbs, D.D., chaplain, made the invocation, and the Phi Beta Kappa address was delivered by Dr. William Miller Collier, president of George Washington University.

### BISHOP OF GEORGIA BECOMES SEWANEE'S CHANCELLOR

DURING BISHOP GAILOR'S absence from the country at Lambeth and elsewhere the Bishop of Georgia, the Rt. Rev. F. F. Reese, D.D., will be chancellor *pro tem.* of the University of the South at Sewanee, Tenn.

Bishop Reese made the opening address at the meeting of the board of regents, which continued from June 9th to 15th, and was presiding officer after his election as chancellor *pro tem.* He has been a member of the board for twenty-five years, and more.

The Bishop will continue to reside at Savannah, directing the affairs of the University from that point.

### ST. STEPHEN'S COLLEGE

COMMENCEMENT at St. Stephen's College, from the 13th to the 16th of June, was marked by a number of unusual occurrences.

First was the laying of the cornerstone of a new \$75,000 gymnasium, being built as a memorial to one hundred and sixteen St. Stephen's College men who were in the great war, and especially to seven who gave their lives. The cornerstone was laid with due ceremony by Bishop Burch. The building, which will be completed by the first of October, has a gymnasium floor 80 x 50 feet, locker rooms for 250 men, 12 showers, a barber shop, a college store, a billiard room, two bowling alleys, three classrooms, and a proper stage for theatrical performances, with a moving picture and stereopticon machine of the best type. The building will thus combine with its gymnasium features the advantages of a club house and will also serve to relieve the pressure due to lack of classroom facilities.

There were over three hundred guests on commencement day. The alumni association elected as its new president a member of the class of 1893, the Rev. Robert S. W. Wood.

For the first time in over fifteen years it was possible for the president to announce that gifts to the college exceeded the deficit for the year. Gifts during the year have amounted to some \$50,000, most of which is for the new gymnasium.

The exercises opened on Sunday, with a baccalaureate service in the chapel. The celebrant was the former president, the Rev. Dr. William C. Rodgers. The sermon, at the

# SOLEMN ENTHRONEMENT OF THE FIRST ARCHBISHOP OF WALES

*Archbishop of Canterbury Officiates  
—Mr. Lloyd-George Speaks at  
Following Luncheon — American  
Visitors — Church of Eng-  
land Men's Society*

The Living Church News Bureau }  
London, June 4, 1920 }

THE great ecclesiastical event of this week has been the enthronement of the first Archbishop of Wales, which took place with much solemnity but simple ceremonial on Tuesday, June 1st, in the Cathedral of St. Asaph. The smallest of the Welsh cathedrals was packed to its utmost capacity. The King was represented by Prince Arthur of Connaught, and there were present the Prime Minister and members of both Houses of Parliament, the Archbishops of Canterbury, York, and Dublin, and the Bishop of London. Members of the governing bodies of the Church in Wales, high officials of diocesan societies, and representatives of national, county, and municipal life of the Principality all gathered to greet and do homage to the new Archbishop.

The enthronement was performed by the Archbishop of Canterbury, who after the ceremony escorted the new Primate to the archiepiscopal throne (a replica in oak of St. Augustine's chair in Canterbury Cathedral), at the same time placing in his hand the archiepiscopal cross. In his sermon, Dr. Davidson said they believed that the Church in Wales, the oldest group in our islands of Christ's society among men, would as a body at this great juncture in its life claim and use to the very uttermost its rightful place, its full God-given inheritance, among all that were sanctified. They would work on under the new conditions, and, having set their hands to the task, they would meet the difficulties, and make good the loss, which they all deplored, of their ancient endowments—given expressly for the worship of God, the offerings of pious men in the far-off years. This loss must needs restrict and hamper their power of rendering to the people the varied service to the sick and whole which they were keen to give. Against those who had wrought those things they made no recriminations. They desired to ascribe no motive whatever but what was straightforward and good; but to ignore the increase of difficulty and the crippling of willing hands and brains which those modern changes brought about would be worse than useless.

The presentation to the people took place subsequently on the lawn in the grounds of the Archbishop's palace, when the new Primate said that no section of the political life of the Principality had been absent from the ceremony. He knew of no epoch in the past where Wales had been so conscious of a thrill of national unity.

At the luncheon which followed, Mr. Lloyd George proposed the health of the new Archbishop in a speech of singular interest. Paying tribute to Dr. Edwards as a redoubtable foe and a true friend, the Prime Minister said the gathering witnessed the end of an old feud—a controversy which had embittered Welsh life for generations, and absorbed some of the best energies of its mind and soul for fifty years. Pleading for unity of effort in the future, Mr. Lloyd George said:

"There never was a time when we stood more in need of the united action and endeavor of all men in the land who believe we are suffering, like every other nation, from a wave of materialism, which is a reaction from the idealism of the great sacrifice, or in the alternative a wave of indifference which is the result of exhaustion. Nothing can rouse the people under these conditions except an appeal to religion. Our energies, instead of being devoted to conflict with each other, should be concentrated upon this great purpose. In this endeavor the Welsh Church will be better equipped than ever to take its share, for it will be right on the current of that deep and fervent patriotism that characterizes the race that dwells in these hills."

The new Archbishop, as I have before remarked, was prominent among those who stoutly resisted the disestablishment of the Welsh Church. His sincere and able championship of the Church in those days of struggle, ending in a defeat that was not a discomfiture, made an addition to the qualities which commended him for his present high office; but if he was a leader of the resistance, he is as conspicuously a leader of the preparations to meet the new order and establish the Church still more firmly and deeply in the hearts and affections of the Welsh people. His gifts of personality and advocacy, and his wise leadership, have brought him, at an age which might have pleaded the right to ease, to the chief office of a Church entering with high resolve upon difficult tasks.

### AMERICAN VISITORS

A notable feature of the exceptional number of American visitors to this country during the present summer will be the large representation of leaders of religious thought. The United States has about one hundred and thirty bishops, and nearly eighty of these will take part in the Lambeth Conference. While here, they will speak and preach by invitation in various parts of the country. Arrangements are being made, in connection with the British Council, for the interchange of preachers and speakers between the Churches of Great Britain, America, and France, and many appointments have already been made with public schools as well as with churches.

### ENGLISH CHURCH UNION

Mr. Athelstan Riley having been nominated by a number of members for the presidency of the English Church Union, in addition to the Council's nominee, Sir Robert Newman, a poll became necessary. The result was that 1,947 members cast their votes for Sir Robert Newman, and 379 for Mr. Riley. The membership of the E. C. U. is about 4,000, and the fact that little more than fifty per cent. voted may be partly accounted for by the fact that Mr. Riley, at the eleventh hour, announced his retirement, requesting that no more votes be recorded in his favor, as it would be impossible for him to accept the office.

### SOCIETY SCANS ITS MEMBERSHIP LISTS

The Church of England Men's Society commemorated its "coming-of-age" at its annual conference in London this week. The Archbishop of York, who founded the society in 1899, preached on its behalf on Wednesday evening in Westminster Abbey. The corporate Communion was held yesterday morning in St. Paul's Cathedral, when the Archbishop of Canterbury was the cele-

request of the senior class, was preached by the president, the Rev. Bernard Iddings Bell, who dealt with the present world situation and said that the whole purpose of the college was to make men know and understand a little of what the world was thinking and doing, to know and understand a little of what the friendship of Jesus Christ means, and to know and understand a little plain, unadorned humility of a man in his attitude toward himself.

Class day was on Monday, the 14th, when at 7:30 in the evening the burning of the algebra took place. Each freshman class at St. Stephen's buries a copy of the algebra secretly at the end of the freshman year. At the end of the senior year it is disinterred, carried in state, and burned with much ceremony.

A graduation hop closed the day's festivities.

Commencement day started with a corporate Communion of faculty, students, and alumni, the celebrant being the Ven. J. Chauncey Linsley, of the class of 1883.

Commencement exercises proper followed, on account of rain could not be held as usual on the campus and they were conducted in Bard Memorial Chapel.

The salutatory address was made by Mr. Cassius H. Hunt, and the valedictory address, which was also the McVickar Prize oration, was delivered by Mr. Arthur Pfaffko.

After the conferring of degrees in course, the degree of Doctor of Divinity, *honoris causa*, was conferred upon Captain Frank Thompson, Corps of Chaplains, U. S. N., "who for three decades has faithfully devoted his life to the service of Jesus Christ and his fellow men as a chaplain in the United States Navy".

A poem was read by John Mills Gilbert of the class of 1890, in commemoration of the thirtieth anniversary of his class.

The college dormitories are now filled to overflowing for next year and auxiliary houses in the village are required to accommodate the men who wish to attend.

### NOTES

A SUMMER SCHOOL and Church service conference will be held at Montrose, Susquehanna county, Pa., from July 5th to 10th, under the auspices of the Board of Religious Education, the Social Service Commission, and the Woman's Auxiliary of the diocese of Bethlehem. There will be courses on religious education, missions, and social service. All registrations may be made through the secretary, Mrs. L. M. Thompson, of Montrose. Among the instructors will be the Rev. Rolfe P. Crum, the Rev. George H. Heyn, the Rev. Royden K. Yerkes, and the Rev. Samuel Tyler.

COMMENCEMENT EXERCISES of the Cathedral School of St. Mary were held in Garden City, L. I., from June 6th to 8th, beginning with an impressive early service on Sunday at which Bishop Burgess officiated. The baccalaureate sermon was preached by Dean Treder. Bishop Burgess addressing the graduates counselled them in these days of unrest to make sacrifices in order that the home life might be preserved. Speaking of the home as the true centre of Christian life he urged them to show generosity without lavishness, consideration for others, and sympathy, which was the keynote of all hospitality.

ALL SAINTS' COLLEGE, the diocesan school for girls, at Vicksburg, Miss., has closed a remarkably prosperous session. The Rev. Walter B. Capers, D.D., delivered the commencement sermon on May 30th. The Vicksburg Industrial School for negroes has also had a good year.

brant, and some eight hundred delegates from all parts of the world were present.

The society is determined on taking a forward step, and a much stricter rule of life will be required of those who make a renewal of their membership. Members literally in thousands have been written off. It has been a standing reproach that the C. E. M. S. was lacking in "definiteness", and it remains to be seen whether there is sufficient vitality in the organization to survive the severe test now proposed. That there is abundance of good material is undoubted, and the Archbishop of York is optimistic as to its future. The authorities have given themselves until next spring to ascertain results.

#### A NEW CHAPLAIN TO THE KING

An appointment that will give rise to general satisfaction is that of the Rev. G. A. Studdert-Kennedy, M.C. (better known by his *nom-de-guerre* of "Woodbine Willie"), who has been made a chaplain to the King in the room of the Rev. J. C. McCormick, the new Dean of Manchester. Mr. Studdert-Kennedy's "Rough Rhymes of a Padre" have been read and enjoyed by thousands, and no military chaplain stands higher in esteem and popularity among ex-soldiers. He is a member of the Council of the Industrial Christian Fellowship, and an ardent sympathizer with the "bottom-dog" in industry.

## EDMONTON MISSION WILL BE TRANSFERRED TO THE DIOCESE

*By the Archbishops' Western Canada Fund Committee — Endowment Funds Accompany the Transfer*

The Living Church News Bureau }  
June 14, 1920 }

**T**HIS week the first summer school ever held in the Northwestern diocese of Edmonton is taking place at the headquarters of the Edmonton Mission, which was established by the English Archbishops' Western Canada Fund. The diocese of Edmonton, though small in number of clergy, is great in extent of territory, and the contributions made to its development by the Edmonton Mission has been valuable.

The Edmonton Mission property consists of the Mission House—in which the members have lived as a brotherhood and from which they have gone forth to minister to scattered missions of English settlers, some on horse, some by rail, and latterly some by the ubiquitous Ford—the residence of the head of the mission, and a beautifully appointed chapel, the furniture of which was the gift of Sir Henry Pellett, of Toronto.

At one time the mission numbered twenty-six members, clerical and lay. Now it is reduced to three or four, but it is hoped that as a result of the close of the war it will witness a marked increase in its depleted forces. Its members have been graduates of the English Universities, who volunteered for service on the prairies and the bush of northern Alberta. Visitors, clerical and lay, have always been welcomed. At the chapel, above the altar of which is a beautiful painting of the Eucharist at Emmaus, the Sacrament of the Altar is regularly celebrated, and matins, evensong, and compline said.

On June 24th, the Mission is to be for-

#### NOTES

The Rev. Reginald Wynter, the deprived Vicar of St. John's, Taunton, stated in the course of a recent interview that he had been offered a living in a large parish in Birmingham, but, owing to the onerous nature of the work and the strain of the past two months, he has, acting upon the advice of his friends, been obliged to decline it. He is now in London, in consultation with the Federation of Catholic Laity with a view to effective propaganda work, and also to organize a protest with regard to recent events.

Gratifying features of the Trinity Ordinations are the welcome increase in the numbers of those ordained, and the large proportion of ex-soldiers admitted to the office of deacon. In almost every diocese the list of candidates showed a remarkable improvement on the previous six years. The good work of Knutsford and other training colleges is thus made manifest.

In connection with the Faith and Order Movement, a preliminary conference is to be held at Geneva in August. The Bishop of Winchester, Bishop Gore, and the Rev. Tissington Tatlow have been appointed to represent the Archbishops of Canterbury and York's Committee in relation to the Faith and Order Conference. The Church in Scotland will be represented by the Bishop of St. Andrews.

GEORGE PARSONS.

£50,000 is to be invested, and the interest used to maintain the existing missions, together with twenty-five clergy for pioneer work. The bishops interested have promised that the distinctive features of the missions as centres for pioneer clergy in new districts, meeting together, at least quarterly, for bodily and spiritual refreshment, will be retained.

Eventually, when the need for pioneer clergy is ended, the money will be used for endowment of canon missionaries, or archdeacons without parochial charge, whose special functions will be to minister to and deepen the spiritual life of the lonely and isolated clergy on the prairies. It will also be used to endow chairs or professorships in Anglican colleges, or the foundation of hostels connected with the provincial universities. The fund is to be given by the Home Church as (1) a lasting witness to the Archbishops' Appeal for Western Canada and (2) a memorial and thanksgiving for the gallant Canadian Churchmen from Western Canada who made the great sacrifice in the war.

In this last connection it is interesting to note that the roll of honor at the Edmonton Mission contains the names of nine who made the great sacrifice, eleven other priests connected at one time with the Mission who served as chaplains, and fourteen other brethren, clerical or lay, who served in the ranks of the combatants.

Of members of the Mission who gave their lives in the war the foremost was that faithful priest, Oswin Creighton, youngest son of the late Bishop of London, one of the first clergy in England to respond to the appeal of the Archbishops for volunteers for work in Western Canada. He acted as travelling missionary while the Edmonton Mission was being organized. He served as a chaplain to the Expeditionary Force at the Dardanelles, and was killed instantly on the Western Front in 1918. By a will made just before he left Canada, he left all his earthly possessions to the Archbishop's Western Canada Fund.

The Bishop of Edmonton hopes while in England to secure some workers for the Mission, including young laymen who may be looking forward to holy orders.

## BISHOP BURCH ENLISTS MEN FOR NATION-WIDE CAMPAIGN

*Naming Thirty-five Committeemen — He then Departs for Lambeth Conference — Death of Rev. T. G. Losee*

New York Office of The Living Church }  
11 West 45th Street  
New York, June 21, 1920 }

**B**EFORE sailing to attend the Lambeth Conference, Bishop Burch appointed the members of the diocesan committee on the Nation-wide Campaign, and wrote the members a letter in which he said:

"I am sure that I do not need to impress upon you the vital importance of the continuance of our effort here in New York for making effective the Nation-wide Campaign endeavor. The entire American Church must be awakened to the necessity of carrying through this most important effort, put forth with the full authority of the Church; and to-day the Church is looking to New York diocese to become a unit in furthering this effort before it can be carried successfully through the whole Church."

The members of this committee are to counsel with the executive officers of the Campaign at desirable intervals. The entire active work, however, is taken over by Canon Prichard, acting as representative of the Bishop and executive secretary of the diocesan committee, in cooperation with the Rev. Dr. Milton representing the Presiding Bishop and Council.

The committee has a membership of thirty-five, with Bishop Burch as head. Bishop Lloyd is also a member, with Archdeacon Pott, Dean Robbins of the Cathedral, and thirty-one of the more widely known clergy and distinguished laymen.

Bishop Burch embarked on the steamer *Celtic* this morning. On the same boat were Bishop Lines and Bishop Stearly of Newark. Bishop Lloyd will make episcopal visitations in the diocese during the rest of June.

#### DEATH OF REV. T. G. LOSEE

The Rev. Thomas Gilbert Losee, rector of St. Bartholomew's Church, White Plains, died at the Presbyterian Hospital, New York City, on Thursday, June 17th, in his sixtieth year. Funeral services were held in

his parish church on Sunday afternoon, Bishop Lloyd and other clergy officiating. On the following day services were held in the church at Walden, N. Y., Archdeacon Pott officiating and other clergy assisting.

Mr. Losee was made deacon by Bishop Littlejohn in 1893, and was ordained to the priesthood in 1900 by Bishop Worthington. Portions of his ministry were spent at St. Thomas' Church, Brooklyn; St. John's, Parkville, L. I.; St. Michael's, Brooklyn; Church of the Holy Apostles, Brooklyn; St. John's, Albion, Nebraska; St. Alban's, Brooklyn, and St. Andrew's, Walden, N. Y., before he went to the newly erected parish in White Plains.

**NEW CLUB HOUSE FOR STUDENTS**

The Churchwomen's League for Patriotic Service is rejoicing over the "Club House" which it expects to open next September in twenty-eighth street. This House is one of the "adventures for God" made by the Modern Methods Committee, and the great need for it was brought home through the Saturday afternoon teas held all last winter.

"I studied here several months in 1918," said a young girl from South Carolina, "and I thought New York the hateful place on

earth. I did not know anybody at all but my teachers, and they were too busy to know me. This winter would have been just the same if it had not been for those teas! Now I know some lovely people."

Boys and girls of this sort the Modern Methods Committee is trying to reach through its "teas", and "student subscription dances", and it is hoped that the new club may give hundreds of students who come from all parts of the country a rendezvous where they may feel at home both socially and in the Church. The new House will "room" some sixty girls, and the ground floor will be kept open for club purposes, and as a reading room.

The rooms will be reserved for Church girls, "introduced by bishop, rector, or Church worker". The League headquarters are being kept open all summer, the programme including occasional evening parties, talks, and classes; and it is hoped that many summer visitors may enjoy the headquarters, and find there a pleasant reading room, where they can (on all week-days but Saturday) find a cool cup of iced tea or lemonade. The League extends a cordial invitation to all lonely girls and boys, and it invites all earnest Churchwomen to help.

illustrations of the welding together of church, city, and nation. Can we ever forget the place which this Cathedral won in the hearts of the people during the war?

"You remember the scene—the deep, gray, cold granite of the walls, the warmer color of the sandstone pillars, the strong lines of the porch and pediment; across on the Common the trappings of war, the huts, guns, speaking stands, and recruiting booths; soldiers and sailors moving up and down the mall; masses of people waiting for the news; the empty street reflecting the evening lamps. It was as if Puritan Massachusetts with her cold dark background of history were facing the ordeal of a great war, her munitions of war before her, but without the religious fervor with which the history of Massachusetts is saturated. When out from the church come trumpeters and singers, white and purple vestments, the flags of the allies; the words of patriots' songs are flung upon the porch, and with the support of trumpets the whole people, men and women, soldiers and sailors, New Englander, Italian, Greek, and Pole, break forth into glorious praise to God and prayer for our country. One can never forget the farewell service to Base Hospital Number 5, the first of those to leave; and other farewells and greetings; Amnesty Day, Victory Sunday; these, and Christmas and New Year's. Surely, a Cathedral wins the hearts of the people not by architecture alone, but by the spirit which fills and dominates it—of love to God and to men. Here and always will ascend the prayer for the people."

## BISHOP LAWRENCE SPEAKS AT BOSTON CATHEDRAL CENTENARY

### Telling What the Cathedral Has Done—Dr. van Allen Dedicates Memorials to Former Rector of Church of the Advent

The Living Church News Bureau }  
Boston, June 21, 1920 }

THREE bishops, many parochial clergy, and members of the Standing Committee of the diocese participated in the services at St. Paul's Cathedral in honor of the centennial of the consecration of the edifice. The service was that of Holy Communion. Bishop Lawrence officiated, assisted by Suffragan Bishop Babcock and Bishop Bury of Northern and Central Europe.

In his address Bishop Lawrence traced the history of St. Paul's, and reviewed the ecclesiastical life of Boston, showing the part that St. Paul's has played in the religious life of Boston.

Closing his address, the Bishop said:

"The New England temper, which in its religious aspect ran to individualism and cleavage into sects, and from which the founders of St. Paul's parish reacted, is now discovering the worth of an organic Christianity; and in the Cathedral of a diocese they are realizing that a church organized under constitutional restrictions into a compact body may make a contribution to religion which congeries of parishes cannot. They have gotten a fresh, and, we believe, helpful aspect of the Episcopal Church; and, so far from shrinking from a centralized religious organization, have by the modesty of the Cathedral Church and its sincere spiritual work and worship been drawn towards it.

"From the day in which the pew doors were torn off and the Cathedral doors wide opened seven days in the week, St. Paul's has become the people's church. Thousands of men and women who ten years ago would never have dared to mount its rather awesome steps now claim the church as their

own, and go in and out for private prayer, public worship, or silent rest and thought. Within a month of its consecration the police officer at the street crossing noted the change, and the variety of people who passed him to enter the church.

"As an official diocesan organization its development has been slow, for we have wanted to test each step in such a far-reaching movement, and we have been working under limited physical and financial conditions. That it is, however, a spiritual force in the diocese, there can be no question. Its influence is felt at every point. Its motive, not to absorb parishes or dominate the diocese but to stimulate life in the parishes and to serve the diocese, has gained the confidence of clergy and laity.

"Under the wise administration of the Dean, the Cathedral has been an object lesson of the elasticity of the Episcopal Church in its forms and order of worship, in its spiritual sympathy with all sorts and conditions of people, and its ever fresh approach to the individual soul. Here are daily celebrations of the Holy Communion, and morning and evening prayer. Here are informal services, extemporaneous prayer, and a continual stream of forms of devotion, modern but with the touch of earlier days. Here congregational singing is brought to a high pitch of enthusiasm; here also silence reigns while the people practise the presence of God. Here women have spoken with rare helpfulness; and Christians of other names have told of Christ in missions and many forms of social service. Its leading work has been to minister to the transient and the spiritually homeless, and to send members of parishes back to their home churches stimulated and loyal to their local service.

"Of one feature of the Cathedral's service I speak with special gratitude. We have, I believe, made a real contribution in binding church and community together. The services of a summer evening, when the crowded congregation within sings in harmony with the great congregation outside upon the steps, the street, and the Common, are

**IN MEMORY OF DR. FRISBY**

On June 6th the rector of the Church of the Advent, the Rev. William Harman van Allen, D.D., formally blessed two great standard lights in memory of the fifth rector of the Advent, the late Rev. Dr. William Barroll Frisby.

In his sermon Dr. van Allen said:

"Rev. William Barroll Frisby was elected rector of this parish on October 4, 1888, and began his rectorate on Advent Sunday of that year. He died on June 6, 1902.

"Father Frisby, as we liked to call him, was an ideal and heroic parish priest. For some years before his death he was never free from headache, owing to the tumor in his brain, which was the cause of his death, but he fulfilled all his duties without complaint. His face was rather stern in repose, but frequently lighted up with a winning smile; and he was loved by all who knew him because of his gentle, sympathetic disposition. He was especially tender toward the poor and afflicted. He was also very genial and delightful in dispensing and receiving hospitality. His sermons clearly and forcefully set forth the Faith and the Christian virtues.

"His rectorship was a source of great joy to him. He delighted in a stately service, and many improvements were made during this period. He stood unflinchingly for the entire Catholic Faith both in his own pulpit and in the diocese; and more than once received criticism for maintaining the laws of the Church.

"In those days Catholic Churchmanship was unpopular in Massachusetts. Yet Father Frisby acquired increasing influence in the diocese because of his lovable character, and on April 30, 1902, was elected a member of the Standing Committee—a convincing proof of his personal popularity. Moreover, in one diocesan convention, when a committee had reported by a large majority against the division of the diocese as it was then, Father Frisby headed the contest for division, and won the convention to his view. To him more than to any other

person the creation of the diocese of Western Massachusetts is due.

"In spite of ill health and constant pain, he bravely persevered in the discharge of his priestly functions almost to the end."

#### CHANGES AT THE CATHEDRAL

Dean Rousmaniere made the following announcement last week relative to renovation of the Cathedral:

"At the last meeting of the Chapter it was voted to clean, renovate, and re-decorate the Cathedral during this summer. A committee has been studying plans and expects to begin the work very soon. From year to year the process of renovation has been postponed because of the possible rebuilding of the Cathedral. As it is clear that we cannot hope to rebuild for three or four years, we shall put the present building into the best possible condition.

"The committee expects to arrange also for a new office to be built above the Dean's

present room, thus relieving the congestion which interferes with all our office work. It is greatly to the credit of the members of the staff that they have been able to carry on their duties so steadily in rooms which are little more than passage ways.

"If possible we want to utilize a part of the crypt of the Cathedral for the use of the choir, giving the choir master the opportunity which he needs for uninterrupted rehearsals. We ought also to make definite provision for our organization of boys and young men. They are a very important feature of our Cathedral life for which we have been unable to provide even the accommodation which is provided in small parishes.

"These changes and repairs will probably compel us to omit the week-day services for a portion of the summer, but there will be no change in the Sunday services."

RALPH M. HARPER.

## HISTORICAL SOCIETY OBSERVES VALLEY FORGE ANNIVERSARY

*With Service and Sermon—Chapel of the Mediator, Philadelphia—Women of the Auxiliary Work for Indian Missions—Sadhu Sundar Singh*

The Living Church News Bureau }  
Philadelphia, June 21, 1920 }

THE anniversary of the evacuation of Valley Forge was celebrated at the Washington Memorial Chapel Saturday, June 19th, under the auspices of the Valley Forge Historical Society. The address was made by the Rev. W. Herbert Burk. After referring to the historic event the day commemorated Mr. Burk dwelt upon the purpose of the Historical Society to erect at Valley Forge eight Halls of History to memorialize the eight periods of American history. This series of buildings will culminate in Victory Hall.

"This," said Mr. Burk, "will represent not only the last period to date, but will be the greatest of the eight buildings. It will represent man's last and supreme battle for freedom for the larger life of man. It will be a great national memorial to the men and women whose devotion and sacrifice won the victory of humanity for mankind. It will honor all the allies, but it will be pre-eminently America's tribute to her heroic sons and daughters."

The *Public Ledger* makes the following editorial comment upon the proposed nationwide memorial to be erected at Valley Forge:

*"At Valley Forge*

*"The work of the Valley Forge Historical Society has come to have nation-wide significance. It might have been a village society with a few nonresident or honorary members content in collaboration with the state to work and keep the graves of heroes or hold an occasional banquet or other ceremonial observance. Instead it is laboring to complete the singularly impressive and beautiful Washington Memorial with its chapel and cloisters, the Museum of American History, the Library and the culminant edifice of Victory Hall which shall mark the sacrificial dedication of their lives by the youth of our country in the world war, to the identical aspiration for freedom which inspired their forefathers under Washington in Revolutionary days.*

"The group of eight buildings now in process of creation will be the expression of the American spirit in a lasting form—the spirit that has persisted through all mutations of time and chance. The war museum in Victory Hall with its collection of implements of battle will serve as a reminder of what those acres of white crosses mean beyond the seas in France. It will renew in each beholder the devout determination that war shall no longer choose the fairest and the dearest to be slain. It will be a tribute to those who fell; it will be the legacy of their duty and their fidelity to us who remain on earth to finish their work and protect and preserve the country that was theirs."

#### CHAPEL OF THE MEDIATOR OPENS COMMENCEMENT WEEK WITH PAGEANT

Religious Education is a prominent feature of the Chapel of the Mediator, of which the Rev. Phillips E. Osgood is vicar. Last week was observed as Commencement Week. The programme opened with a pageant, *City Walls and Open Plains*, which took the place of the sermon at the morning service on Sunday, June 13th.

Monday a parish mass meeting was held in the interest of the Church school.

Tuesday there was a parish party and Boy Scout exhibition.

Thursday the Chapel of the Mediator entertained the spring meeting of the West Philadelphia Sunday School Association.

Saturday was devoted to the annual picnic.

Throughout the week the exhibit of the Church school work for the past year was open to the public. It was indeed a remarkable demonstration of the excellent work being done in this truly progressive parish. It is evident even to a casual observer that the Chapel of the Mediator takes its Church school seriously.

The pageant was written by the vicar. It is based upon the story in Genesis telling how Abram went forth from Ur of the Chaldees "not knowing whither he went." In the allegory Abram represents the man with the courage of intuition who responds to the challenge of God. Lot represents the man who is discontented unless he gets rich possessions. Lot's wife is the reluctant spirit who does not want to follow out into the open.

As the allegory unfolds it depicts the contest waged in the soul of every thinking

Christian who is driven into the open, out of things as they have been. "In what mood do we face the Open? Have we the spirit of the true Pioneer? Do we go forth with calm faith that God will meet us there?" Such are the searching questions suggested by the pageant.

It was beautifully and reverently presented by the young people of the parish and made a deep impression upon all present.

#### WEST PHILADELPHIA S. S. ASSOCIATION

The spring meeting of the Sunday School Association of West Philadelphia was characterized by a progressive spirit.

Mr. Samuel B. Fares, secretary of the Philadelphia County Sunday School Association, spoke on Religious Illiteracy in Philadelphia. He maintained that the old fashioned Sunday school methods had not succeeded in producing a Christian citizenship. He made a plea for coordination in religious education, advocating the parish council.

The Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy, spoke on An Experiment in Week-day Religious Education. He told of the year's work under the new plan of reserving Sunday for worship and giving the class instruction on week-days.

Mr. Samuel W. Patterson, Ph.D., of New York City, spoke on Public School Coöperation. He is serving on a committee which is soon to report on a plan providing for an hour of religious instruction to the public school children weekly. This plan is in some ways similar to the Gary plan.

#### INDIAN HOPE

Few people realize the volume of missionary work accomplished by the faithful women of the various committees of the Woman's Auxiliary of the diocese. Here is an instance. One day last autumn a missionary priest from far away California paid a visit to Philadelphia. It was the Rev. Charles W. Baker of Orleans. He told the good women of the Indian Hope committee of his work among the Carock Indians in the remote mountains. They knew about it before he came. They had practically mothered it. Mr. Baker told them he had no real home and was forced to live in poor quarters which could not shelter him through the winter. He said a rectory would cost \$4,000. They pledged him half that amount then and there, thinking he could raise the balance elsewhere.

But when the "Indian Hope" met on Memorial Day they learned that Mr. Baker had not found others so interested as the Philadelphia women.

There were only ten women present at the meeting that day but before they adjourned something over \$1,200 had been promised from their various parishes.

So when they met again a few days ago Mrs. Charles Biddle, presiding, told them Mr. Baker lacked some \$775 to complete his rectory fund. In a short time the full amount was subscribed and the women joined in the General Thanksgiving with special reference to this enterprise in behalf of their Carock Indian friends on the other coast.

#### SADHU SUNDAR SINGH

"The St. Paul of India", as he has been called, Sadhu Sundar Singh addressed a great gathering in Holy Trinity Church, Philadelphia, on June 17th.

Recently in England he has been speaking to large audiences in such centers as Dr. Jowett's Church, and the Metropolitan Tabernacle. The Bishop of London presided at one of these meetings. Of Sundar Singh the *British Weekly* says: "No more remarkable figure has ever appeared on the missionary platform than this Sikh stranger in the sun-hued dress."

Sundar Singh tells a thrilling story of his experiences in preaching the gospel in India.

**BISHOPS SAIL FOR ENGLAND**

The Bishop of Pennsylvania and Mrs. Rhinelanders sailed from New York Wednesday on the *Imperator*. The Suffragan Bishop and Mrs. Garland sailed on Saturday. The Bishops will attend the Lambeth Conference.

Bishop Rhinelanders will preach in St. Paul's Cathedral on the Fourth of July.

THOMAS S. CLINE.

# INTERCHURCH WORLD MOVEMENT INVESTIGATES RACE PROBLEMS

## Showing a Growing Evil — Girl's Friendly Society — In Memory of Rev. H. H. Hooper

The Living Church News Bureau  
Chicago, June 21, 1920

THE Interchurch World Movement in its survey of Chicago is giving marked attention to inter-racial questions. In this study it has had the cooperation of Prof. George E. Haynes, recently with the Negro Economics Division of the Department of Labor in Washington, and Mr. Howard R. Gold, Survey Division of the Industrial Relations Department of the Interchurch World Movement.

Mr. Gold, in cooperation with the Chicago Survey office, has for the past two months made a special investigation of the negro question in the city.

The Movement is deeply interested in making its contribution to avert the race clashes of last summer. At a recent meeting steps were taken to have committees visit the mayor of the city and the state prosecuting attorney. It now proposes to issue from time to time bulletins touching changing conditions among the colored people. The first of these declares that the gravity of the racial situation in Chicago at the present moment is acknowledged by partisans of all viewpoints. That events are riding toward another crisis is a comment to be heard currently in a number of organizations of widely varied interests.

[That this statement was truly prophetic is demonstrated by the riots already breaking out in Chicago before this letter can be published.]

Three groups of organizations seem to be most actively interested in present and future conditions pertaining to the racial situation. First of these, perhaps, should be mentioned the associations of real estate owners in Hyde Park and Kenwood; second, the leagues and circles of the colored people in the so-called "Black Belt"; third, and significantly, women's clubs of both white and colored races who have formed an inter-racial committee for the advancement of better relationships. A committee including well-known responsible citizens is being formed to get facts and light possible on how the machinery of law and order is operating to prevent occurrences such as those of the summer of 1919.

Out of a total of 122 bombings in the city of Chicago between January 1, 1918, and March 11, 1920, the records of the police show that 28 were directly the outgrowth of race feeling. Inquiry of the police and of victims reveals that real estate as related to colored people as tenants or owners is the issue which has brought overt acts.

Of the 28 cases of bombing, 19 bombs were directed against negroes; in seven instances bombs were directed against white persons who had sold or rented property to negroes; the other two cases are listed as unclassified. The secretary of the Urban League, the chief organization in Chicago

seeing to the welfare of newly arrived colored people reports a steady influx of negroes, averaging more than 200 weekly.

A significant incident on the bright side of the picture is the admission this month of the first negro woman to the bar, and the furnishing her with credentials as a practising attorney.

**GIRLS' FRIENDLY SOCIETY**

The diocesan branches of the Girls' Friendly Society held their yearly union service and meeting at Grace Church, Oak Park, on Sunday afternoon, June 13th. About two hundred members and associates marched in procession into the church. The services were read and the sermon preached by the rector, the Rev. F. R. Godolphin. At the meeting and social hour held afterwards Mrs. Robert B. Gregory spoke on the prospective work of the branches, and the great need of increased interest in the maintenance of lodges throughout the land, especially now when housing conditions are a problem. Miss Hutchinson made an appeal for the senior members' club, and Miss Maud Kersey spoke on the Holiday House at Glenn, Michigan, which is now open. A letter of thanks was read from the recipients of the generous missionary boxes sent by the branches last May.

A branch has been organized recently at the Church of the Holy Apostles, Chicago (Rev. J. H. Dennis, priest in charge), with twenty members. Mrs. Charles B. Startor is the branch secretary. The new branch was addressed by Mrs. Robert B. Gregory on June 15th.

**RECENT MEMORIALS TO THE REV. H. H. COOPER**

St. Christopher's Church, Oak Park, on Whitsunday held its memorial service for the Rev. Hedley Heber Cooper, who was killed in action on May 26, 1918.

A processional cross, given by many friends, was presented by George Lefly to be blessed, and two alms basins were given by the children of the Church school and presented by Eleanor Wells and Estine Olsen to be blessed; after which the choir formed in procession, followed by the children of the school.

Holy Communion followed and in the sermon the Rev. A. E. Johnstone paid glowing tribute to the memory of Mr. Cooper, drawing a beautiful analogy between his service to God and his fellowmen.

The church was decorated with floral tributes which, after the service, were sent to Mr. Cooper's parents at St. Paul's rectory, Riverside.

On Trinity Sunday morning, at the close of the early celebration in St. Paul's Church, Riverside, the Rev. S. R. Gray blessed and dedicated a bronze tablet, presented by friends in memory of the Rev. Mr. Cooper. At an appropriate time the tablet was unveiled by the Rev. R. O. Cooper in the presence of members of the family and others who had assembled for Holy Communion. The ceremony of dedication was most impressive in its simplicity and solemn rever-

ence. The inscription on the memorial is as follows:

"To the Glory of God and in Loving Memory of  
REV. HEDLEY HEBER COOPER  
son of Rev. R. O. Cooper, rector of this church and of Harriet Hartwell Cooper  
Chaplain of Seventy First Infantry  
National Guard N. Y.  
Field Secretary Y. M. C. A.  
Born January 25, 1886  
Killed on the battle front near Baccarat, France, while ministering to the physical and spiritual needs of his fellow men  
May 26, 1918  
"Greater Love hath no man than this.""

**NOTES**

Continued progress is marked in the flourishing mission of the Church of the Holy Apostles, on the Northwest side, of which the Rev. J. H. Dennis has been in charge since March 14th. At a notable meeting of the men's club on June 14th, officers were elected for the coming year. Mr. Albert Sholaund was chosen president. When it was proposed that a church building fund be started the response was immediate and enthusiastic, and within ten minutes \$1,000 was subscribed or pledged. Since then \$325 more has been given, which with other sums in hand or pledged makes a total of over \$2,000. It is proposed to push building of the new church on September 1st.

St. Alban's Church, Norwood Park, has been closed for a considerable time past, on account of local conditions. Recently, Brotherhood men of Holy Apostles petitioned the Bishop, through the priest in charge, for permission to reopen services there. The permission was granted, St. Alban's was placed under the care of the priest in charge of Holy Apostles, lay readers licenses were issued, and regular Sunday-evening services will be begun within a week or two.

At a recent meeting of the vestry of Calvary Church, Batavia (Rev. F. D. Hoag, rector), the offer of a Chicago architect was accepted to do the preliminary work on the parish house. He is now working on the plans.

Bishop Anderson visited St. Mark's, Evanston, for confirmation on Sunday, May 2nd. He confirmed 48 persons, 41 from St. Mark's, and 7 from St. Elizabeth's, Glencoe. Five others, properly belonging to the class, have been confirmed at special services. This, says the rector, the Rev. Arthur Rogers, D.D., is the largest class the parish register has recorded.  
H. B. GWYN.

**MISSIONARY ADVANCE**

THAT THE "unprecedented opportunity" for the Church to equip a suitable plant in Ancon, Canal Zone, set forth by Bishop Morris in the June number of the *Spirit of Missions*, has met with a ready response, was shown at the regular monthly meeting of the Department of Missions held at the Church Missions house on June 8th, when the \$10,000 gift of the Church Building Fund Commission was accepted with thanks and several other gifts were announced.

When Bishop Morris was told that the Church could not permanently retain St. Luke's Chapel, which is on government land, because the ground was needed in various canal building projects, he went quickly to work with the result that through a committee of devoted Churchmen, all save one of them canal officials, a promise was secured from the governor that the Church could have not only the present St. Luke's lot but also one adjoining it, if the Church would agree to put up a group of concrete buildings in keeping with surrounding government buildings. It was estimated that

at least \$100,000 was needed, and with this announcement at the Department meeting the fund has obtained a flying start.

Another matter of general interest passed upon at the meeting was provision for a fund to enable Bishop Tucker, of Kyoto, to visit China. This was the result of requests by both Bishop Roots and Bishop Graves that Bishop Tucker visit the Church's mission in China with the special purpose of looking into conditions in the Japanese settlements in Shanghai and Hankow, performing such episcopal acts as might be necessary on behalf of the Japanese Church people. It is hoped that Bishop Tucker will be able to make the trip this coming winter. Bishop McKim, who was present at the meeting, heartily added his approval to the plan.

### THE CHURCH LEAGUE

THE ANNUAL MEETING of the Church League was held in Holy Trinity parish house, Philadelphia, on June 1st.

The Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, in his opening address pointed out the need of the League's best efforts to protect the Church against the openly declared purposes of Prayer Book Revision as expressed in recent editorials of *THE LIVING CHURCH*. This same need was emphasized in the addresses that followed.

The election of officers followed: President, the Rt. Rev. W. L. Gravatt, D.D., Vice-president, the Rev. Floyd W. Tomkins, D.D., Secretary, the Rev. Richard W. Trapnell, Treasurer, Mr. Albin K. Parris of Crane, Parris & Co., Washington, D. C.

The League holds its next meeting in St. Andrew's parish house, Wilmington, Del., on October 22nd, due notice to be given to all members and others known to be interested. Though the exact programme cannot now be stated, a dinner will be given for all in attendance.

### JAPANESE LAYMEN ASSUME TASKS

BISHOP TUCKER reports the holding on a Saturday in April of a significant laymen's mass meeting in Kyoto.

"Representatives were present," says Bishop Tucker, "from nearly all the churches in the eastern half of the district of Kyoto. The purpose of the meeting was to stir up more interest in evangelistic work and in self-support, and to discuss ways of bringing back into active work members who have become more or less indifferent. The meeting was entirely in the hands of the lay people. The addresses were good and practical. A deep sense of the responsibility resting upon the Church in the present state of things in Japan was manifested, and a determination that the present favorable opportunity for evangelistic work should be utilized was expressed. Also the lay people recognized fully their responsibility for self-support, and the fact that until self-support is attained the influence of the Church in society will be greatly limited.

"After a long discussion it was decided to undertake two definite tasks. First, during the next three years to concentrate efforts upon those churches in the district which are situated in important centers and which have already made some progress, with the idea of bringing them up to the point of self support. Secondly, to try to get each congregation in the district to undertake a campaign for the purpose of doubling everything in their statistics. This may seem a little artificial to us, but it is a favorite way with the Japanese of putting a definite aim before people. For the purpose of carrying out these plans a

committee was chosen, also subscriptions were taken from among the delegates; and over 300 yen raised on the spot."

### CHALICE AND PATEN FOR BISHOP LEONARD

IN CONNECTION with the celebration on May 4th of the thirtieth anniversary of Bishop Leonard's consecration, "many loving friends" presented to him through the Rev. Louis E. Daniels a chalice and paten for his private use.

The paten is of gold and marked with the arms of the diocese, and with the Trinity symbol, in allusion to the dedication of the Cathedral. The rim is set with six topazes, suggesting the color of the wheat sheaf, which is not only a part of the diocesan arms but is also found in the bearings of the state, and of course symbolic of the element the paten is to bear.

The bond of the chalice is pure gold, its only ornament the hammer marks which evidence hand work. Stem and base are of silver, in dull gray finish; the stem orna-



CHALICE AND PATEN PRESENTED TO BISHOP LEONARD

mented with the fish scale tracery, in veiled allusion to the ancient ichtlus symbol. The knob, of massive gold, is engraved with grape leaves and enriched with six black opals, brilliant with green fire. A richly chased garland of grapes and leaves ornaments the base, and six fine amethysts above suggest the color of the grape and dedication to a bishop's use. Surrounding the base in quaint lettering, is the old antiphon, "O Saviour of the world, who by Thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord."

The lines of the vessels are notably delicate and graceful and the color effect of gold, dull silver, and jewels is exquisitely harmonious. The mahogany case enclosing them bears a brass plate with the inscription. "Presented to William Andrew Leonard, D.D., Bishop of Ohio, in commemoration of the thirtieth anniversary of his consecration to the episcopate, by many loving friends." The vessels were designed by Herbert Wheaton Congdon of New York, and executed under his direction. A leather carrying case contains all. As an accompanying gift the embroidery guild of Trinity Cathedral presented a set of linens, of suitable size.

Closing his address of presentation, the Rev. Mr. Daniels said:

"To all of us of your flock you have from time to time handed the chalice—to many of us of the clergy in token of priesthood conferred, to countless others in conveyance of the Wine of Life. Just this once we, your children, venture to reverse the custom and to hand to you a chalice; and our act, in

its turn, is full of hidden meanings, is charged with invisible potencies.

"Receive then, beloved Pastor, this chalice from our united hands. It goes filled to overflowing with our love. It is, even at this moment, a very real cup of blessing, because along with it we would bless you as you have so often blessed us. We would, if it be possible, assuage your griefs and comfort your soul as you, by your ministrations and your sympathy, have assuaged and comforted ours. We give it with the fervent prayer that God will spread a table before you and that your cup may be full."

### CONGRESS OF CHINESE MISSIONS

A GREAT CONGRESS of all Protestant missions in China is being planned for next spring. It is expected that one thousand delegates will attend, four hundred foreign missionaries elected by the various groups working in China, four hundred Chinese chosen by the different native Churches, and two hundred coöpted members.

Arrangements are being made for this great gathering by the C. C. C. (China Continuation Committee), a body of leading missionaries assembled in Shanghai and appointed by Dr. John W. Mott shortly after the Edinburgh Conference. Since that time the C. C. C. has gone on its self-perpetuating way, doing a large amount of excellent investigation, etc. Of course it had to treat the Church just as it treated the denominations and the participation in it of some of our bishops, both English and American, and other clergy tended to create or strengthen the idea that we were just one of the Protestant bodies. Now, however, the C. C. C. feels that it has outlived its mandate and a new convention will discuss many matters of common interest and elect a new Continuation Committee, perhaps with greater powers. To many of our people there seems to be danger that the Sheng Kung Hui (Holy Catholic Church) may be swallowed up in this Pan-Protestant movement, when we should be outnumbered ten to one. But the Church is filled with the life of God the Holy Spirit, who is able to turn dangers into triumphs, and under God the direction of ecclesiastical affairs is in the hands of tried and able leaders.

On Whitsunday Miss Katherine Putnam was set apart as a deaconess in St. John's Pro-Cathedral, Shanghai. The Rev. John W. Nichols presented her and Bishop Graves preached the sermon on Romans 16: 12. This is the first time a deaconess has ever been set apart in this diocese.

### DEATH OF REV. ALLEN JUDD

THE REV. ALLEN JUDD, one of the most widely known and best beloved priests of the Church in Iowa, died on June 1st in Quincy, Florida. Brief services were held in St. Paul's rectory by the Bishop of Florida, and the body was brought to Brooklyn, Iowa, for burial. Funeral services were held in St. Mark's Church, Brooklyn, on June 7th. The Bishop of Iowa read the burial office and in an address expressed the deep appreciation of the clergy and people of the diocese of the life and work of the Rev. Mr. Judd, who had spent practically all of his forty years in the ministry in Iowa. Following the Bishop's address, the Holy Communion was celebrated with the Bishop Coadjutor as celebrant, the Rev. Edward H. Rudd, D.D., gospeller, and the Rev. Felix H. Pickworth, epistoler. Interment was made in the Brooklyn cemetery, Bishop Morrison reading the committal. Six of the clergy acted as honorary pallbearers.

The Rev. Mr. Judd was born in Garden Grove, Iowa, in 1855, was graduated from



the University of Iowa in 1878, was ordained deacon in 1880 and priest in 1883 by Bishop Perry. As missionary and as archdeacon Mr. Judd served many missions and made an unusually large circle of friends throughout the state. He was rector of St. James' Church, Oskaloosa; the Church of the Good Shepherd, now St. Mark's Church, Des Moines; St. John's Church, Clinton, and for short periods in charge of St. Paul's Church, Des Moines, and Trinity Church, Iowa City. He was for about two years rector of St. Paul's Church, Evanston, Wyoming. The last year and a half he spent in Florida, in charge of St. Mary's Church, Green Cove Springs, and St. Paul's, Quincy.

In 1878 Mr. Judd married Miss Ada T. Judd of Iowa City, who has been a most self-sacrificing and devoted helper. Beside the widow, Mr. Judd is survived by two sons, Frank B. and Donald, a daughter, Myra, and one brother, Oscar Judd of Davis City.

**DEATH OF REV. F. S. DUNHAM, PH.D.**

THE DEATH of the Rev. Francis S. Dunham, Ph.D., occurred in Albion, N. Y., on June 13th.

Dr. Dunham was born in Lockport, N. Y., in 1937, was educated at Hobart College and the General Theological Seminary, and spent some time in study abroad. He was ordained deacon by Bishop Coxe in 1865 and priested in 1868 by Bishop Potter. He first served as curate at Grace Church, N. Y., and then went to Terre Haute, Ind., until 1883, when he became rector of Christ Church, Albion; in 1910 he retired as rector emeritus.

Funeral services were held in Albion and the interment was in Lockport.

**BEQUESTS**

THE WILL of Mrs. Elizabeth S. Manning, wife of its former senior warden, Col. Frederick L. Manning, leaves to St. Paul's Church, Waterloo, N. Y. (Rev. John B. Arthur, rector), \$6,000, the income to be used for the maintenance and furnishing of Manning Hall in St. Paul's House. She also bequeathed \$500 to the Woman's Auxiliary, the income to be used for the United Offering, and \$200 to the mite society, the oldest woman's organization in the parish.

**MEMORIALS AND GIFTS**

THE TRUSTEES of funds and properties of the diocese of Quincy have received from the estate of Henry A. Williamson, who died in 1916, the sum of \$2,500, to be invested for the Cathedral. This is the first provision made for such an endowment.

THE CHURCH OF THE GOOD SHEPHERD, Pawtucket, R. I., has been enriched by a beautifully designed new font of white Parian marble on an oak platform with a cover of oak and brass given in memory of Rebecca Blease by her husband and children. It was dedicated by the rector, the Rev. Asaph S. Wicks, on Trinity Sunday.

AT THE Church of St. Simeon-by-the-Sea, Wildwood, N. J. (Rev. James H. Clarke, D.D., rector), a silver chalice and paten of special design, made by Benziger Brothers, New York, given by Mrs. John Robinson in memory of her husband, was blessed and dedicated by the rector on the First Sunday after Trinity.

AT THE LOW celebration of the Eucharist on Whitsunday, at Christ Church, Temple, Texas, the rector, the Rev. D. Howard Dow, dedicated a pair of brass seven-branch candlesticks in memory of Henry Tyler and

Eleanor Burr Paton, given by their children. A few days later a tablet was unveiled, containing the names of twenty men of the parish who served in the recent war.

ST. JOHN'S CHURCH, Rockville, Conn. (Rev. Edward T. Mathison, rector), has received a gift of \$5,000 from Mrs. Elsie Sykes Phelps, in memory of her mother, Mrs. Sarah A. Sykes. The trustees of donations and bequests of the diocese will have charge of the principal, paying over the income to the vestry to expend for the benefit of St. John's as they deem most useful.

IN MEMORY of his wife, Susie Parker Stringfellow, Mr. W. W. Stringfellow is having the tower cross gilded and prepared for electrical lighting in the Church of St. Michael and All Angels, Anniston, Ala. He has also provided for its continuous lighting. In case lighting is discontinued, the fund will be added to the endowment of the hospital he will also build in memory of his wife, who died not long since.

ON WHITSUNDAY morning just before the early celebration in the Church of St. Michael and All Angels, Anniston, Alabama, the rector blessed two brass single candlesticks and placed them upon the super altar. They were presented by the altar guild as a memorial to Mrs. Alivira Huger Roberts. Her husband, a vestryman, acted as acolyte and lighted these and all the candles preparatory to the Holy Eucharist.

ALL SAINTS' CHURCH, Providence, R. I., which already has many beautiful memorial windows, is to have another in memory of Rebecca Pitman Henshaw, wife of the late Dr. Henshaw, long rector of All Saints'. Picturing Christ appearing after the Resurrection to Mary Magdalene, it will be placed next to the Resurrection window in memory of Dr. Henshaw, as the gift of Mrs. Henshaw's children.

AT THE SERVICE of consecration at St. Paul's Church, Columbus, Ohio, on June 6th, a cast bronze tablet was dedicated to the memory of the Rev. John Hewitt. It was inscribed as follows:

"To the glory of God and in grateful remembrance of the  
Rev. JOHN HEWITT  
1844-1918  
Rector of this parish twelve years,  
1896 to 1908  
During which time this Church was bullded."

DR. DWIGHT W. TRACY has presented to Christ Church Cathedral, Hartford, Conn., a Dean's stall in memory of his mother. In common with the other additions to the Cathedral it was designed by Dr. Ralph Adams Cram and is an exquisite piece of wood carving fitting into th chapel screen immediately behind it. It bears the inscription:

"To the Glory of God and in Loving memory of  
SARAH C. BURNHAM TRACY  
1850-1919."

ON MAY 9th, in St. Andrew's Church, Lawton, Okla. (Rev. H. Leach Hoover, rector), a processional cross was presented and dedicated in memory of the late Major William Harrison Saunders, who fell in an aeroplane just outside of Lawton last October and died a few days later as the result of burns received. The cross is the gift of the Major's sister, Mrs. W. C. White, of Cleveland, Ohio, and bears the inscription:

"MAJOR WILLIAM HARRISON SAUNDERS,  
J. M. A., U. S. A.  
1892-1919.  
"Without fear and without reproach'."

ST. JOHN'S CHURCH, Ogdensburg, N. Y. (Rev. D. Charles White, rector), has re-

ceived \$500 from William D. Ingram, the income to be used for Church music until such time as chimes are placed in the church tower, when the principal is to be added to the fund for chimes. The sum of \$700 has been given by the altar society and by one of the members as an altar endowment fund. The vestry has set apart a free pew in honor of the men and women of the parish who served in the great war. John N. Brown, organist of St. John's Church, has composed a setting of the *Benedictus es Domine* for congregational singing.

ON WHITSUNDAY last Mrs. Evelina W. Strong placed on the alms basin in St. Paul's Church, Ossining, N. Y., a check for \$2,400 to cancel the debt of the church, in memory of her husband, Edward N. Strong, a vestryman for many years. Two years ago there was a floating debt of almost \$5,000. Believing that there was no future for the parish, certain members endeavored to have St. Paul's merged into Trinity parish. But the debt has been paid, current expenses are promptly met, and contributions for work outside the parish have trebled.

ON TRINITY SUNDAY in St. John's Church, Hartford, Conn. (Rev. William T. Hooper, rector), a memorial tablet was dedicated. It is of bronze, in simple Gothic design, and is placed on the west wall near the entrance. The inscription is as follows:

"To the Glory of God,  
and in loving memory of  
"EDWIN TAYLOR  
1807-1888  
a founder of St. John's Church,  
and sometime Junior and senior warden  
and of his wife  
NANCY KINNE TAYLOR  
1810-1877

"Blessed are the pure in heart, for they shall see God."

The tablet is the gift of the senior warden, in memory of his father and mother.

IN THE Church of the Advent, Boston (Rev. W. H. van Allen, D.D., rector), on the First Sunday after Trinity, two great standard lights were blessed in memory of the fifth rector, the Rev. William Barroll Frisby, D.D., and a tribute was read, prepared by William King Richardson of the parish corporation. The lights were designed by Charles Coveney, also of the parish corporation, and were executed under his direction by Lualdi. The Latin inscription is translated:

"In tender memory of  
"WILLIAM BARROLL FRISBY.  
"Doctor of Sacred Theology.  
A man greatly beloved.  
Fifth Rector of this Parish.  
Born May 30, 1854, died June 6, 1902.  
May he rest in peace.  
"He was a burning and shining light."

**ALABAMA**

CHARLES M. BECKWITH, D.D., Bishop  
Convocation of Birmingham

THE CONVOCATION of Birmingham met at St. John's Church, Ensley (Rev. Edmonds Bennett, rector), on June 2nd and 3rd. The opening sermon was preached by the Dean, the Rev. E. A. Penick, who also was the preacher at night, delivering sermons of unusual power. After the opening celebration, the convocation coming to order, elected the rector of St. John's secretary and treasurer. The Rev. Oscar Dewolf Randolph opened the active session on the assigned topic: The Best System and Method for our Sunday Schools. He and the Rev. Wm. Ware stood for the Christian Nurture Series; others thought that series too taxing for the teachers of the average small town and country school, and advocated instruction on the lines of Bishop Beckwith's Trinity course; these latter including the

Dean and the rector of St. John's. The problem of how to train the teachers to teach and adequately equip themselves was debated. The rector of St. John's then presented the report of educational authorities stating that 64% of the children attending the day schools of the Birmingham district were without any religious affiliations. "What to do about it?" Each parish must adopt its own method of aggressive endeavor.

A delegation from the Brotherhood of St. Andrew's parish, Birmingham, received consent to present the case for the Brotherhood, and made a good impression. The rector, Mr. Ware, said this Brotherhood was a great asset, and urged the creation of new chapters. Associated topics, including methods of financing operations occupied the rest of the session. On Thursday the Rev. Carl Henckel, with a map prepared under the hand of the Bishop, canvassed the convocation field, showing what was done and undone. A plan was then proposed by the rector of St. John's for working the occupied areas more effectively. It involved increasing the corps of lay readers to give one each Sunday to stations that cannot be served by the clergy. A schedule of these places would cover a period of three months, dating appointments against the names of readers, showing where each in turn is due, and varying the supply as numbers and distances permit. With the Bishop's license these men could give addresses of their own. The manuscript sermon is not adapted to mission stations in villages and country places even in the hands of a clergyman, and is likely to be less so in the hands of the untrained layman. We send a man muzzled, handcuffed, and half accredited, to a congregation specially calling for spontaneity and personality. Why not institute an order of lay readers who shall also be an order of lay preachers loosed from bonds? Why refuse to adopt a use because others have found it successful? Methodism in England would not have survived its founder but on the basis of this practice: it was and is yet, Methodism's distinctive method, without which rural populations could not have been evangelized or held together or inspired. The suggestion was received with hearty approval with but one mildly dissenting voice, and the secretary was directed to communicate with every clergyman in the convocation, asking information, making the plan effective if approved by the Bishop. Also, the secretary was ordered to prorate certain expenses, asking each parish and mission to consent to its quota. Next, it was proposed that not less frequently than twice a year the clergy, two and two—associating clergymen if possible—conduct a week's mission at points outside their own parishes and stations, which suggestion was cordially received. At an evening service in the church, two virile and well conceived talks were given by the Rev. DeWolf Randolph and Mr. C. P. Webb, of St. John's vestry, on the assigned topic: What Laymen Can Do.

#### ALBANY

RICHARD H. NELSON, D.D., Bishop

At St. Luke's Church, Catskill—Clericus—Archdeaconry

THE REV. G. H. P. GROUT, rector of St. Luke's Church, Catskill, and Mrs. Grout, observed June 5th, the twenty-fifth anniversary of their marriage very quietly at the rectory, thinking nobody knew about it. They were pleasantly surprised, therefore, when, during the day, a messenger left a

huge basket of beautiful flowers, with a silk bag containing gold coins to the amount of \$135, from their friends in parish and village. Mr. Grout has been in Catskill for several years, during which the Church has prospered. The indebtedness of the parish house has been reduced and in all likelihood the mortgage will soon be liquidated.

THE CLERICUS of Troy and Albany met in Grace Church rectory, Albany, on June 7th, the Rev. E. W. Babcock presiding. After routine business the Rev. George A. Holbrook read an interesting paper on E-temporaneous Preaching. After Mr. Babcock had opened the subject for discussion, nearly all of the clergy participated. It seemed to be the general opinion that extemporaneous preaching is more favored by the laity, but that the preacher is more accurate and careful, if he not only prepares his discourse but delivers it directly from the written page. The clericus meets early in the autumn with the Rev. George B. Leekony at Watervliet.

IN CONNECTION with the Nation-wide Campaign in Christ Church, Troy (Rev. George Carleton Wadsworth, rector), nearly \$2,000 was pledged toward a new organ. The instrument now in use was installed in 1867, and in spite of costly repairs is no longer rendering good service. As soon as a sufficiently large sum has been subscribed a contract will be let and a suitable organ placed in the church.

THE ARCHDEACONRY of Troy met in St. Mark's parish, Hoosick Falls (Rev. Harry Eugene Pike, rector), on June 7th and 8th. The opening service was held on Monday evening, the rector taking the service and the Rev. John A. Howell reading the lessons. The address was delivered by the Rev. W. H. Milton, D.D. The Ven. Guy Harts Purdy celebrated the Holy Communion on Tuesday morning, assisted by the rector of St. Mark's. At 10 o'clock in the assembly hall of the parish house, after certain preliminary measures, the Rev. Dr. Milton gave a conference on The Follow-Up of the Nation-wide Campaign. Waiting automobiles carried the members of the archdeaconry to St. John's Chapel, Walloomsac, where dinner was served in the chapel hall. The archdeaconry then reassembled on the lawn in front of the chapel, where the missionaries read their reports and final business was transacted. The archdeaconry meets early in the fall in Bethesda parish, Saratoga Springs.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Archdeaconry of Reading

DURING the spring session of the archdeaconry of Reading, held at St. Michael's Church, Birdsboro (Rev. Harry Howe Bogert, rector), the twenty-fifth anniversary of the ordination of the rector to the priesthood was appropriately observed. After the service on Monday evening, which included addresses by the Bishop, the Archdeacon, and the rector, there was a reception in the parish house for the Bishop and clergy. On Tuesday there were three early celebrations of the Holy Communion and a business session followed by a solemn Eucharist at 11:00 A. M. with the rector as celebrant, the Rev. A. Q. Plank deacon, and the Rev. Geo. La Pla Smith sub-deacon. The Rev. J. P. Briggs was master of ceremonies and the Rev. Robert MacKellar, preached. The rector was presented with \$210 by the parish, and also a purse of gold from the Brotherhood boys of Yeates School.

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**CENTRAL NEW YORK**

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

Convocations—Union Chapel—Christian Americanization

A SPECIAL CONVOCATION of the fourth district in St. Paul's parish house, Syracuse, elected as lay representative to the diocesan Council Mr. Wm. Post Miller of Christ Church, Oswego. There was an informal discussion of ways of improving the meetings of convocation and clericus. By invitation of the Rev. Dr. R. H. Gesner the autumn meeting will be held in Christ Church, Oswego.

CONVOCATION of the fifth district elected Mr. Percy Brown of Groton a member of the diocesan Council.

A CHAPEL at Sylvan Beach, a summer resort of Oneida Lake, is used by various religious bodies, each taking the responsibility for a season. This year the Church has been asked to act. The Rev. A. E. Dunham, the Rev. L. E. Ward, and the Rev. S. R. MacEwan will officiate for two Sundays each.

CHRISTIAN AMERICANIZATION was brought before the June meeting of the Woman's Auxiliary of Emmanuel Church, Elmira (Rev. L. E. Ward, rector), by Miss Louise Ward, the state representative of Americanization in the Elmira district. Miss Green said that the Church can do a great deal because there is no greater appeal to the foreign-born than that of service.

DURING THE past year, Calvary Church, Homer (Rev. John E. Wootten, rector), has been wired for electric lights. The actual work was done by the rector and a vestryman paid the expense.

GRADED LESSONS and duplex envelopes have been introduced in the Sunday school of St. Ambrose', Groton (Rev. T. J. Collar, rector). The grounds also have been graded, and adorned with shrubbery. The children are raising funds for a pipe-organ.

SEVEN FAMILIES in Ludlowville, desiring the services of the Church, have arranged to rent the Presbyterian church, and have pledged regular attendance. The Rev. E. G. White of Aurora has taken them under his care. For some time a number of children have received instruction through correspondence by the help of students at Welles College.

TRINITY CHURCH, Utica, is soon to lose its rector, the Rev. Romeo Gould, whose resignation is due to climatic conditions affecting his wife's health.

MRS. C. L. BATES, wife of the Rev. Carroll Lund Bates of Rome, has been appointed city historian by the mayor.

THE GIRLS' FRIENDLY SOCIETY of Utica adopted resolutions expressing their sense of loss in the death of Mrs. W. E. Ford, a leader of society in Utica as well as a prominent Churchwoman. She was a member of St. Luke's parish, trained some of its early choirs, was secretary of St. Luke's branch of the G. F. S., and for four years president of the society in Central New York. Bishop Olmsted assisted the rector of the parish in conducting the burial office on June 11th.

MEMBERS of prominent Church families of Utica lost their lives in the New York Central wreck at Schenectady. Two children of Mr. N. M. Crouse and their grandmother, Mrs. W. Bowne, were killed, Mr. Crouse and a daughter being injured. The Rev. J. A. Foster, rector at Westchester, Mrs. Bowne's native town, officiated at the burial.

THE JEFFERSON COUNTY MINISTERIAL ASSOCIATION, an "Interchurch" society, at a meeting at Dexter Grove, Black River, elected the Rev. F. S. Eastman vice-president, and placed the Rev. E. C. Tuthill on the programme committee. The latter won further honors, for at the close of the ball game he was scored among the "heavy hitters".

**CONNECTICUT**

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

New Parish House Proposed for New Haven—Dean Ladd Heads State Commission—St. Paul's Italian Mission, Hartford—Death of Dr. T. W. Lyon

THE CHURCH of the Ascension, New Haven, is making arrangement to erect a new parish house and funds are now being raised under direction of the Rev. Floyd S. Kenyon, the rector.

THE STATE organized six months ago a child welfare commission, the chairman of which is the Rev. William P. Ladd, Dean of Berkeley Divinity School. Authorized by the legislature and appointed by the governor, it is making a thorough study of child welfare conditions, and will recommend a code of laws to the legislature at its next session. The commission is endeavoring through the Churches to create a public sentiment, realizing that its success depends largely upon thorough understanding and sympathy on the part of the people.

ST. PAUL'S ITALIAN MISSION, Hartford (Rev. Paolo Vasquez, priest in charge), continues to do an earnest and important work, which received a new impetus by the coming on May 1st, of Miss Elsie Roberts as parish visitor, increasing the efficiency of the mission to an extent never before possible.

ST. PAUL'S CHURCH, New Haven, in the recent death of Dr. Treby W. Lyon, has lost a faithful communicant and earnest worker. Dr. Lyon, although for many years a sufferer from an incurable malady, was always most earnest in his effort to sustain

and develop the work of the Church. He was director of the Brotherhood of St. Andrew, active in work among young men and boys.

MR. LEWIS B. FRANKLIN, national treasurer of the Nation-wide Campaign, is touring the diocese in his own auto and visiting as far as possible, all the parishes, setting before Church people just what the Campaign situation is, what has been done, and the plans for the future.

BISHOP KEATOR, attending the re-union of the Class of '80 of Yale, preached on Sunday morning, the 20th, in St. John's Church, New Haven, at a service attended by members of the class, and on the following Tuesday afternoon presided at the annual meeting of the alumni.

A SPECIAL feature at the laying of the cornerstone of the new St. Michael's Church, Litchfield, on June 6th, was the open air singing in which the choir was supplemented by that of St. Paul's Church, Bantam. Interesting objects of a historical nature placed in the cornerstone included papers which had been in the cornerstone of the present third church, when that was erected in 1851. The progress of the new church has been so rapid that it is now hoped that it will be ready for use in the fall.

THE HONOR ROLL of St. John's parish, Hartford, now hangs in the east entrance of the church. The names are lettered in gilt on an oak shield with the coats of arms of state and country in the upper corners. This handsome gift represents a great deal of time and interest in securing the information necessary.

THE REV. F. E. AITKIN, rector of Trinity Church, Bridgeport, in an interesting supplement to his parish paper recently, treats the matter of the Concordat under the heading, Is the Concordat a Symptom? Speaking of world problems he says we have discovered nothing new in them—we have simply unearthed an invincible finality attaching itself to that which is old. Terms of more or less casual value before the

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great world war have suddenly assumed a significance grave and universal. The three words "Autocracy" "Democracy" and "Bolshevism", epitomize the whole situation. After writing at some length on the first two, he sees in the third a serious danger because it is neither localized nor attached, and in "Christian bolshevism" he sees the menace that confronts the Church in these days. "Christianity, being a divine revelation," he says, "is not appropriate. It is definitely committed to an authorized Agency. That Agency is the one Holy Catholic and Apostolic Church—the Christian Democracy. Protestant bolshevism, ignoring all this, has endeavored, nevertheless, to appropriate it. It has failed. Realizing, after a prolonged struggle, its failure, it now seeks to ingratiate itself with the historic Church—the Christian democracy—sufficiently to elicit therefrom its lacking features; and, urging as its slogan Christ's Prayer that all may be one, has initiated a concerted effort to espouse the cause of the Reunion of Christendom. The confounding of a prayer for unity with one for union requires no comment in the sphere of intelligence. This proposition—the Concordat—is only a manifest indication of the *terminus ad quem* of the whole movement. It has, somehow, under the guise of a suggested recognition of a truth of the historic episcopate, prevailed upon men of unimpeachable integrity to champion its cause. We have been forced to recognize that we are menaced with an incipient bolshevism of which the Concordat is a most alarming symptom."

#### DELAWARE

**Dean of Sewanee Becomes President of State College—St. Thomas' Church, Newark—Anniversary—One Turn Deserves Another**

DELAWARE STATE COLLEGE has elected Dr. Walter Hullahen, son of the Rev. Walter Q. Hullahen, of Staunton, Va., to succeed the retiring president, Dr. Mitchell. Dr. Hullahen is Dean of the University of the South, a man of varied attainments and broad sympathies. The college has just marked its fiftieth anniversary by graduating the largest class in its history. The commencement orator was Thomas Nelson Page, whose father was a student in the college eighty years ago.

THE GUILD of St. Thomas' Church, Newark, recently entertained the Rehabilitation Unit, composed of men sent to the college for special training suitable for ex-soldiers whose wounds have incapacitated them for their former occupations, and in many cases are the result of experiences so extraordinary that the men have some difficulty in getting back to normal living. Addresses were made by the rector, the Rev. Walter G. Haupt, State Representative David C. Rose, and Mr. George Carter, editor of the *Wilmington Evening Journal*. St. Thomas' Church has just erected a new 1550 pound bell from the McShane foundry. It bears the inscription, copied from an old bell in Carlisle, England, "I warn ye how your time passes away. Serve God, therefore, while life doth last, and say 'Gloria in Excelsis Deo'." Representative Dean has presented 100 copies of the New Hymnal. The parish is, for the first time in its history, out of debt and has a substantial balance.

ON JUNE 30th, old St. Anne's, Middletown, celebrated its 215th anniversary. The morning sermon was preached by the Rev. Thomas J. Lacey, Ph.D., and the afternoon address was delivered by Samuel C. Mitchell, Ph.D., retiring president of the State College. The parish was founded in 1705, and the present church built in 1768.

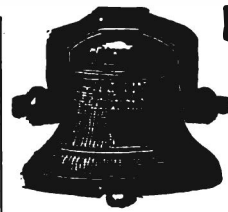
ON JUNE 6th Bishop Beecher confirmed in Immanuel Church, New Castle, the largest class in the recent history of the parish, and received three Roman Catholics. On the same day the rector, the Rev. Joseph H. Earp, preached the baccalaureate sermon to the graduating class of the high school, and on the previous Sunday delivered the sermon to the Grand Army and other patriotic orders.

#### ERIE

ROGERS ISRAEL, D.D., Bishop

#### Archdeaconry Discusses Finances and Healing

THE ARCHDEACONRY of Meadville was delightfully entertained by Christ Church, Oil City, at the spring meeting on May 24th and 25th. Bishop Israel, presiding at the opening session, called for reports of committees, and himself reported for the committee on disposal of property with the diocese of Pittsburgh. This matter seems to be approaching a settlement. The Italian work caused much discussion and finally on motion of the Archdeacon the question of financing a proper investigation of this work was referred to the missionary committee of the diocese. The finance committee reported various measures taken to bring to the parishes and missions the most modern ideas in Church finance. It was claimed that even financiers feel that it is hopeless to try to balance the present parish report to the diocesan convention. At the evening service the Rev. Mortimer S. Ashton preached, telling of his experience in different archdeaconries. In Westchester county, New York, where the work had been a real success and one person out of five was a member of the Church, the archdeacons were true executive officers with authority, while in Albany diocese, under Bishop Doane, they were merely titular officials. The sermon was an earnest effort to show the cause of lack of success in diocesan missionary work. The next morning, the Woman's Auxiliary meeting at the same time and place, joined with the clergy to listen to a discussion of the Hickson healing mission. At the second celebration, when the Bishop was celebrant, the Rev. W. T. Reynolds, preached the sermon. Following in Mr. Hickson's footsteps he has become a Christian healer, and after urging the Church to do this apostolic work he cited five instances where patients had been blessed at his healing clinic. He also stated that his own mother had been healed of rheumatism and neuritis; and one who had followed Christian Science for years had come back to make her first communion. After the service, the Bishop called the archdeaconry to order and in combined session a conference on the healing mission was held. The Dean had been asked to lead this conference and he called upon the clergy who had brought patients to Mr. Hickson to testify. Archdeacon Owen, Dr. Aigner, the Rev. E. H. Edson, the Rev. W. J. Williams, and Bishop Israel all bore witness to some improvement in those who had come under Mr. Hickson's care. The morning hour being late, the Woman's Auxiliary adjourned to attend to routine business and the archdeacon continued the discussion. The Dean read a carefully written report of the results of the healing mission in Erie, prepared by a Red Cross worker; he also read a letter from a lawyer of Connecticut who declared that in following up the Hickson cures "of diseases susceptible to diagnosis, with a mind open to evidence, the clue has not led to anything other than gossip or newspaper yarns." The Rev. W. T. Reynolds suggested that the good lawyer come and spend a couple of days with him in New Castle, Pa. The Dean closed the discussion, urging



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"It is ours," he concludes, "to do what we can in our lifetime, here in our place as English Churchmen, to bring about what no one doubts to be the known will of our Lord. And we shall do our share best by being true to the English Church, loyal to its positive orders. The member of the Church who lives up to the Prayer Book standard does most to promote the reunion of divided Christendom."

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especially that all fees and thankofferings for local support be eliminated from this work; that the "Billy" Sunday movement and Christian Science both have shown us the danger of this. If thank offerings for healing were to be made, let them go to the treasury of the Presiding Bishop and Council, far enough away from parish and diocese to save any criticism. Let the General Church provide the salaries for those called to undertake the ministry of healing, and refuse to permit personal receiving of money for healing. If the Church has the sacrament of healing, let her give it as freely as St. Peter and St. John did at the Beautiful Gate. The Rev. J. A. McDonald of Sharon was elected secretary of the archdeaconry and Mr. W. K. Achert, of Erie, treasurer.

**FOND DU LAC**

REGINALD H. WELLER, D.D., Bishop

At Rhinelander

SIXTEEN GIRLS were admitted into the Girls' Friendly Society at St. Augustine's Church, Rhinelander, on June 1st. On Whitsunday Bishop Weller confirmed his second class of the year. It consisted of eighteen members, a former class of nineteen having been confirmed in Advent.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

Mr. Hickson Visits Bangor—American Legion Attends Church at Northeast Harbor

MR. JAMES MOORE HICKSON is planning a mission at St. John's Church, Bangor, on July 1st and 2nd, and his coming is looked forward to with great interest.

THE BISHOP, accompanied by Mrs. Brewster, sailed for England via Montreal on June 12th. They had for fellow passengers, among others, the Bishop of Rhode Island and Mrs. Perry.

ON THE afternoon of Trinity Sunday a special patriotic service authorized by the Bishop was held at St. Mary's-by-the-Sea, Northeast Harbor. It was attended by the newly-formed post of the American Legion, which has been named for Lester J. Lurvey, who went from that place to the great war, and, beloved by all who knew him, fell in action in the Argonne-Meuse Campaign. The church was filled by a deeply interested congregation. An appropriate discourse was delivered by the Rev. Charles F. Lee, the rector.

**MINNESOTA**

FRANK A. McELWAIN, D.D., Bishop

A Priest Politician—Christian Healing—Bishop and Directorate

THE REV. L. R. S. FERGUSON, rector of the Church of the Messiah, St. Paul, and late senior chaplain of the A. E. F. in Germany, has recently entered local politics and on May 4th was elected one of the six councilmen of the city, being second in the running. Mr. Ferguson has since been appointed commissioner of education and has entered upon the duties of his office. It is understood that he will retain the rectorship of the Church of the Messiah, but will relinquish the greater part of his parochial work to an assistant, who will be called in the early autumn.

THE COMMITTEE appointed by the Twin City Clericus to prepare and publish booklets, pamphlets, and tracts have just completed a pamphlet entitled *Christian Healing*, which provides a form of service, special prayers, psalms, and hymns.

ALL SAINTS' CHURCH, Minneapolis (Rev. H. L. Russell, rector), is the fourth in the Twin Cities to inaugurate Christian healing services. The first service in this church was held on June 1st and was conducted by the Bishop, the rector, and the Rev. Charles C. Tukey, D.D.

THE FIRST meeting of the Bishop and Directorate was held in Minneapolis on June 4th. Bishop McElwain presided. Mr. H. S. Gregg was elected vice-president and the following were elected chairmen of departments: Finance, Mr. H. S. Gregg; Missions and Church Extension, Rev. A. E. Knickerbocker; Religious Education, Rev. Frederick D. Tyner; Social Service, Rev. W. S. Howard; Publicity, Mr. J. C. Wade.

ON THURSDAY EVENING, June 3rd, the 1920 class of St. Barnabas' Hospital, Minneapolis, was graduated. Services were held at St. Mark's Church, after which a reception took place in the parish house.

**MISSISSIPPI**

THEODORE D. BRATTON, D.D., Bishop  
WILLIAM M. GREEN, D.D., Bp. Coadj.

Episcopal Residence

CHURCH PEOPLE in Meridian are jubilant over the decision to fix the residence of the Bishop Coadjutor in that city. At the last diocesan council, a special committee was appointed to act with the Standing Committee to secure a home for the Bishop

Coadjutor and his family. While for some reasons it was thought best that the two Bishops should both live in Jackson, the railway centre of the diocese, the people in the eastern section made a strong plea, alleging that it would mean much to the growth of the Church to have the Bishop Coadjutor there. After inspecting various properties, the committees decided in favor of Meridian. A local committee has financed the purchase of an excellent house, with good grounds, in the best residence section. Bishop Green and his family will take possession in the fall, upon their return from Sewanee.

A FAREWELL RECEPTION will be tendered to Bishop and Mrs. Green at St. Andrew's rectory, Jackson, about June 23rd. Bishop Green was for eight years rector of St. Andrew's, where he has continued to reside since his consecration on Ascension Day 1919.

THE NEW "Battle Hill" (Jackson) residence of Bishop Bratton, has been opened. It will be remembered that the old home on the property was burned during Bishop Bratton's absence in France as a special worker and preacher for the Y. M. C. A. The new house is a modern structure of concrete, well planned and adapted to its purposes. Bishop and Mrs. Bratton invited Church folk and other friends to participate in a "service of blessing" upon the new home, followed by an informal reception,

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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, 496, 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, 18, 465	22nd Evening
"	29—13th Sunday after Trinity....	679, 450, 18, 458	29th Evening

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on the evening of June 4th. The service, conducted by the Bishop, was most impressive.

**MONTANA**  
WILLIAM F. FABER, D.D., Bishop

**Quarantine—Growth at Great Falls—Crops Will Not Fail—Homestead Entry—Mr. Hickson—In Memory of Mrs. Hooker**

BISHOP FABER was the appointed commencement speaker at Rowland Hall, Salt Lake City, this year. On his arrival, however, he found the institution quarantined for smallpox, so that his address was delivered not before the school but before a number of the resident alumni.

THE CHURCH of the Incarnation, Great Falls (Rev. Christoph Keller, rector), prospering splendidly, is formulating plans for a new parish house and a rectory, to complete its group of buildings. The church itself is one of the most commanding edifices in the state.

MONTANA'S recent heavy burden of crop failures seems about to be cast aside through a crop condition more promising than for the past four years, indicating an unusual production.

THE SIGNING of the Crow Reservation bill opens for homestead entry two million acres of very fine tillable soil. This land is now occupied by three hundred Indian families—1,700 souls—possessing a tribal herd of 15,000 cattle and bank deposits aggregating \$250,000. The rector at Billings, the Rev. J. Phillip Anshutz, performs occasional services for them now, recently delivered there a Memorial Day address, and also officiated in suitable services at the Custer battlefield. After the erection of our community house at Hardin, in the heart of the reservation, it is hoped that a resident missionary can develop effective work.

A VERY INTERESTING LETTER came to the diocese of late from the Rev. Francis K. Bateman, former rector of St. Peter's Church, Helena, but now of Seattle, commenting on the recent mission of Mr. James Moore Hickson. An interesting clause relates to the help given two young men who came forward admitting immoral living, and whose cases were treated by Mr. Hickson after the manner of the ancient exorcists.

A MEMORIAL SERVICE for the late Mary Russell Perkins Hooker, beloved wife of Archdeacon Hooker, was recently held in the chapel of Trinity Church, Hartford, Conn., where as a young woman she had been a faithful and devoted worker until at her marriage in 1887 she came to Montana. Dr. Miel on this occasion gave the address and paid feeling tribute to Mrs. Hooker.

MONTANA receives one of the recent graduates from our theological seminaries to be added to our staff of workers, in the return to his home diocese from Berkeley of the Rev. John Gilbert Spencer.

WE ARE distressed to learn that Archdeacon S. D. Hooker, absent from the diocese for many months, has been obliged to undergo an operation in the East for a subtle ailment from which he has suffered for several years. No definite assurance is given of the time of his return to Montana.

THE REV. H. H. H. FOX of St. John's, Detroit, and Suffragan Bishop elect for Eastern Montana, has recently spent four days in the diocese, two in Helena and two at Billings. At Billings an informal reception

was given him and Bishop Faber on St. Luke's Church lawn. As Mr. Fox in his earlier days had learned the pattern maker's trade, one of the papers in eastern Montana welcomed him as their prospective Bishop by the title "A Craftsman Bishop".

A MAJORITY of the directing officers of the Montana Federation of Women's Clubs, which recently met at Billings, are Churchwomen.

MILES CITY is raising a new rectory fund.

**NEBRASKA**  
ERNEST V. SHAYLER, D.D., Bishop  
Woman's Auxiliary

THE WOMAN'S AUXILIARY of the diocese held a successful annual meeting in the crypt of Trinity Cathedral, Omaha, on May 21st and 22nd, about 250 delegates and visitors attending. Bishop Shayler opened the meeting with an appropriate address, and Mrs. Shayler gave the address of welcome. Some important changes made will enlarge the work. Mrs. J. B. Jones was re-elected president. On the 22nd the diocesan church service league was organized, officers being appointed for the first year by the Bishop. On Saturday afternoon a progressive tea at the Omaha Athletic Club under the auspices of the Church Service League filled fifteen tables, each with a different topic and speaker. Miss Tillottson was one of the speakers, also Miss Hewitt, from St. Agnes' School, Anking, China.

**NEWARK**  
EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Coadj.  
Paterson Clericus

THE ANNUAL meeting of the Paterson clericus was held in the parish house of Christ Church, Pompton Lakes, June 14th, the Rev. George P. Armstrong presiding. About thirty-five members and ladies accompanying them were guests of the rector, the Rev. Frederick C. Price, and members of the congregation. The following officers were elected: President, the Rev. Edwin S. Carson; Secretary-Treasurer, the Rev. Randall W. Conklin.

**NEW JERSEY**  
PAUL MATTHEWS, D.D., Bishop

Clericus—The Bishop's Garden Party—A Large Confirmation Class

THE PLAINFIELD clericus met on June 7th with the Rev. W. Northey Jones, rector of St. Peter's Church, Perth Amboy. About twenty of the clergy were present. Mr. Ruel C. Tuttle, of Windsor, Conn., gave an address on The Early Renaissance in Art. Mr. Fowler, the architect of Trenton, conducted a tour of inspection of St. Peter's Church, which has been restored after damage in the Morgan disaster of October 1918.

THE BISHOP and Mrs. Matthews entertained the clergy and their wives on June 9th at a garden party at Merwick, Princeton. The Bishop's garden party is an annual affair, and affords a great deal of pleasure to the clergy and their families.

THE BISHOP made his annual visitation to St. Mary's Church, Keyport, on May 20th, when a class of fifty-five, largest in the history of the parish, was presented by the rector, the Rev. Benjamin D. Dagwell. The class consisted of twenty-seven adults and twenty-eight children. Fifty-three were confirmed and two, previously confirmed in the Roman Catholic Church, were received.

**OLYMPIA**  
FREDERIC W. KRATOR, D.D., Bishop

Brotherhood Brightens

GOOD RESULTS have followed the recent visit to Seattle of Mr. Walter Macpherson, field secretary of the Brotherhood of St. Andrew. The senior and junior chapters at Trinity are doing better work. Representative men applied for membership at St. Mark's and the work will be in good shape when the new rector arrives. Christ Church Juniors are going forward and St. Peter's Japanese Chapter is making an excellent showing. The local assembly is planning work for summer and autumn.

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**RHODE ISLAND**

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

**The Bishop Presides—New Home for Pawtucket Mission—Choir Festival**

**BISHOP PERRY**, who sailed from Montreal on the 12th, taking the Steamer *Canada*, on his way to the Lambeth Conference, was very busy on the preceding ten days, zig-zagging over the diocese to convocations, conferences, and confirmations. A new automobile, the gift of friends, was a great help. On June 7th in the morning he presided at the convocation of Newport, when the Rev. Charles W. Forster was elected convocation representative of the Executive Council. In the afternoon he presided at the Narragansett convocation, when the Rev. J. M. Hunter was elected to the Council. On the afternoon of the next day he presided at the meeting of the Providence convocation, which elected the Rev. F. S. Penfold, D.D., and on that evening at the Pawtucket convocation, which elected the Rev. William Pressey. On June 9th the complete Council met at the Bishop McVickar House with the Bishop presiding, when the committees were appointed and the work laid out for the year. Next day the Bishop and his family started for Montreal. During July the Bishop will be in London, and later will visit the Archbishop of York and the Bishop of Exeter. His address will be care of Brown, Shipley & Co., London.

**ST. MARTIN'S MISSION**, Pawtucket, which has struggled along for a half dozen years in an unattractive store rented for services, has been given the use of a building by Mr. J. C. Potter, of the Potter and Johnson factory. Formerly used for a restaurant, this will be divided by a partition into two parts, one for services and the other for guild purposes and will give new life and fresh hope to the mission. There is an increasing population in the Darlington district, where it stands. The Missionary, the Rev. J. L. Dwyer, who also has charge of Grace Church, Phillipsdale, is greatly encouraged at the outlook.

**SOME THIRTEEN** choirs took part in the choir festival of the diocesan Choir Guild, held in two sections in All Saints' Church, Providence, on May 26th and June 3rd. Mr. Howard Hagan, organist and choirmaster at All Saints', was the conductor on both occasions, and the Rev. John H. Robinette, assistant at Grace Church, was the precentor.

**WASHINGTON**

**ALFRED HARDING, D.D., Bishop**

**A Parish Paper**

**THE FIRST** parish paper ever published in this part of Maryland has made its appearance in St. Mary's parish, for the congregations of Trinity Church at St. Mary's City and St. Mary's Chapel, Ridge. In four pages it contains the news of the parish and a little beside. The Rev. C. W. Whitmore, rector of the parish, is publisher.

**The Magazines**

(Continued from page 309)

followed in the present exigency. He thinks there need be no offence "if it were frankly acknowledged that the faith of a Christian does not involve his believing that the grace bestowed in the Sacrament of the Lord's Supper depends on the orders of the man officiating", though, of course, "the loss to mankind that would ensue if the Church

could not certainly declare that the authority of absolution was given to it, or that the Sacrament of the Lord's Supper is what the Church claims for it, would be irreparable." So, while irregular ordination might be allowed as a recognized and passing exception, it would "be disastrous if the practice should continue".

Other aspects of the matter are presented by Dr. Brown of the Presbyterian Board and by Professor Eakin of the Presbyterian Seminary in Pittsburgh. From Canada Professor Stewart of Halifax writes with eirenic insight of the reconciling work of Wilfrid Ward, in whom he finds "a high pattern in a disturbed age of the soul that stands sure and steadfast in a contentious Christendom, of a zeal that would reunite with the compromises that are merely tactical, in a suspicious and distrustful world, of the charity that suffereth long and the love that thinketh no evil". From England, Dr. Biggs of Cambridge, discussing the relation of the English Bishops and the Free Churches, feels that "acceptance of the episcopate can only take place if the English episcopate brings itself rapidly and completely up to the Catholic standards of the Russian and Celtic Churches", having in mind relations of the bishop to the community such as seem to have prevailed at Iona and in early Northumbria. For the Russians Dean Turkevitch speaks here directly in his Unity in Christ with an idealism of intense conviction, the sort of faith in unity that might move mountains. Still another racial point of view and temperament is represented by Professor Leeuw of Groningen, Holland. But among all these the ecumenically minded reader is likely to turn first and perhaps return last to the noble humility of Professor Deissmann of the University of Berlin on German Theology and the Unity of the Church, the substance of addresses made at the Stockholm Conference before the ending of the war was clearly foreshadowed in Germany but which, to their honor, have lost none of their fitness in the outcome.

Worthy of note, too, in this number is the philosophic discussion of the Present Condition of the Doctrines of the Incarnation and the Trinity by Professor Tennant of Toronto and the genially hopeful review of recent theological studies on France by Professor Rivière of Strasbourg. Of interest, too, is the biographical sketch of the Wesleyan scholar George Gillanders Findlay by Professor Michael of Toronto, and no judicious reader will regret the quarter hour of relaxation that Professor Foakes Jackson will afford him in his bright and shrewdly humorous reminiscences of Forty Years of Cambridge Theology, as viewed in retrospect from the Union Theological Seminary in New York.

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