

The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, JUNE 5, 1920

NO. 6

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LET ALL the intervals or void space of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighborhood, and means of spiritual and corporal health. Never walk with any man, or undertake any trifling employment, merely to pass the time away.—*Jeremy Taylor*.



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EDITORIALS AND COMMENTS

Then and Now

IN all American history we believe the American people have never been so callous to the sufferings of the world as they are to-day; so willing to continue in a course of national selfishness, so nearly oblivious to the complete breakdown of civilization that has spread throughout the greater part of eastern Europe.

On another page we are printing a brief account of the picture of these conditions that was drawn by Mr. Henry P. Davison in an address before the recent Methodist general conference. Yet there is nothing in the story that the American people do not know, nothing, probably, that will arouse them out of their apathy. "I feel it is essential," he says, "that the people of the United States realize that one of the most terrible tragedies in the history of the human race is being enacted within the broad belt of territory lying between the Baltic and the Black and Adriatic Seas." In Poland, Czecho-Slovakia, Ukraine, Austria, Hungary, Roumania, Montenegro, Albania, and Serbia, he says, "civilization has broken down".

Yet Mr. Davison's earnest plea that Congress will vote five hundred million dollars for the restoration of this civilization by the saving of the stricken people falls on deaf ears. A congressional committee had previously received his plea with not the faintest spark of sympathy. The American people, if they listen at all, listen in hopeless apathy. It is not, perhaps, that they actually do not care; it is rather that they have steeled themselves against the results of caring.

Greater than any tragedy of the war is the tragedy of the American desertion of our allies and our repudiation of any responsibility in the reconstruction of the world. The very men—great numbers of them—who berated Mr. Wilson for his slowness in entering the war are berating him now for his pleas after pleas to the American people to halt their desertion, to restore their idealism. To hundreds of thousands of people it seems enough to reply to these pleas by proclaiming Mr. Wilson's blunders or by telling of his unhappy lack of ability to do team work—blunders and limitations that all the world knows, but which, though factors, are by no means the only factors in producing the unhappy condition into which our country has sunk.

Two years ago we were unanimous in our determination that by war we would end war. Now we are willing to do nothing whatever to create even a partial substitute for war.

We were determined that great armaments should be prohibited. Now we are planning on a greater navy than the world has hitherto known.

We were unanimous in urging the creation of a world-wide League of Nations. Now we have refused to enter the League, after it has been created.

We were unanimous in our determination that, by the help of God, we would build up the civilization that German ruthlessness was tearing down. Now we refuse the help of

our association with the destitute nations in their problems, and even the plea for food and clothing and medicines and nurses falls on apathetic ears.

We were unanimous in our determination that the age-long oppression of Armenians should be stopped. Now the very thought of accepting a mandate to become their protector is derided and the cartoonist vies with the politician in casting contempt upon the earnest plea that we do anything whatever to save them from their oppressors.

We were unanimous in our belief that never again could the union of hearts that bound together the two great English-speaking nations be severed; that never would we permit the resumption of the bad feeling between America and England that has been so pitiful an inheritance from the conflict of a century and a half ago. Now our Congress, and especially its committees on foreign affairs, sees no reason why studied insults, formally adopted, should be avoided, just so they barely escape the necessity for a breach in diplomatic relations.

We were unanimous in demanding, in our indignation, that Germany should be held responsible for the loss of innocent lives, including the lives of many Americans, upon the high seas. Now, with no sort of reparation, we are trying to find a way of resuming trade relations.

We were unanimous in our thankfulness that America, in her strength, would become the leader in the world's reconstruction. Now we have been saved only by a presidential veto from a "peace" that would demand everything for ourselves and would carefully save us from assuming one shred of world responsibility.

And the worst of it all is that most of us are now treating of all these tragedies flippantly and cynically and as though it were a joke to suppose that the idealism of two years ago was to be taken seriously. The nation-wide, unanimous answer that everyone seems to deem sufficient to any plea is the little, contemptuous slap at the President. The nation seems willing that the honor and the opportunity of America to serve humanity should be cast aside, lest, forsooth, some vestige of honor should seem to attach to the President, if any ideals be left to the American people.

WE ARE WRITING on the eve of the first of the great national party conventions. After candidates shall have been nominated, and the customary partisan contest has begun, THE LIVING CHURCH must probably remain silent, lest it be accused of taking sides in party politics. Some of the principal candidates stand frankly and unblushingly for a policy of national selfishness and the repudiation of much that had seemed dear to us two years ago. Neither is it at all clear that these misinterpret what the majority of the people will vote that they want, for the faculty of drifting with the

tide takes the place of the conscience in the anatomy of the ordinary politician.

But to-day, before a platform has been published or a candidate has been nominated, we make our solemn PROTEST as Americans and as Christians, before God and the nation, against the popular policy of national selfishness which appears to be in the ascendant; against the formal desertion of our allies; against the attempts to make a separate peace without honor; against the refusal to participate in the League of Nations; against the refusal to take an active part in the reconstruction of Europe; against the refusal to act as first friend to the Armenians (though without maintaining that we are bound to accept the mandate in precisely the form in which it is tendered); against the tendency to glorify the Irish allies of Germany; against the attitude of unfriendliness toward Great Britain; against the callousness toward suffering and disease and the refusal to take active measures to end these before we ourselves are engulfed in them.

No platform that shall condone this national apostasy from the American ideals of two years ago will be worthy of the support of any Christian American. No previous affiliation with any political party will excuse anyone from supporting a party that indorses such a position.

We call upon Christian men, in this crisis of the American nation, to place their Christian principles above any considerations of political partisanship.

Life, the weekly magazine of humor, is able to view the condition as anything but humorous. With a philosophy that might well be emulated by journals that purport to be serious it says:

"The trouble is that spiritual values that counted for so much while the war was still on, have gone off, and material values, which for a time were partly forgotten, have appreciated."

It is the function of the religious press and of religious-minded people to call the nation back to "spiritual values". Thanks to *Life* for this terse diagnosis.

A VERY graceful testimonial of appreciation comes to THE LIVING CHURCH from the French High Commission in this country through the office of the Fatherless Children of France, in the form of a large certificate of

A Testimonial
from France

service, signed by the members of the Committee. Our generous friends in THE LIVING CHURCH FAMILY share with us in the honor of receiving this certificate, of which a *fac simile* in reduced size is here reproduced. So also, the French government formally asks that its thanks be conveyed to each of these benefactors. To the society itself that government has awarded a gold medal "as a token of its profound gratitude".

The plans of the Fatherless Children of France struck a chord of deep sympathy in the American people. THE LIVING CHURCH was among the first to present the plan to them, and our friends have responded nobly to the call. It is now understood that new adoptions will be continued only during this present year, after which arrangements will be made for completing all open transactions, and the affairs of the society will then be wound up.

It has been a pleasure to THE LIVING CHURCH to have a part in this noble work.

IT is a pleasure to make place for the careful Report on the Survey of Church Colleges which is printed on another page. That there was no money available in the Church's treasury with which to make grants for the present year as recommended is sad enough, and the warning in this report that serious consequences may follow this delay should be taken to heart by all Churchmen. St. Stephen's, at least, is in grave difficulty by reason of this unexpected

Survey of
Church Colleges

reply. That from \$25,000 to \$50,000 a year is needed from the Church's national funds for each of our three colleges, and that nothing is available as against that need, is one more glaring proof of the imminent obligation of completing the Nation-wide Campaign with the utmost expedition throughout the Church.

But we are surprised at the recommendation of \$5,000 a year for Hobart College. This institution is, by its own direction, recorded each year by the United States Commissioner of Education in his reports as "non-sectarian". Planted and nourished in infancy by the Church, the beneficiary of the gifts of many Churchmen, the *alma mater* of many of our clergy, Hobart College formally disowned its parent several years ago, and, by its honorary degrees and in other ways, did what it could to repudiate any sympathy with its Churchly past. From this attitude of studied unchurchliness it was, indeed, recalled by Dr. Powell during his too-brief administration of the presidency, and it is a pleasure to learn from this report that at the present time fifteen per cent. of the undergraduates are studying for holy orders.

But there is nothing in the charter or in the recent history of the college to justify any feeling that this lately re-established Churchly influence is a permanency. It is entirely legitimate for Hobart College to make its appeal to the public for financial assistance, and we are far from failing to appreciate that there is something to be said for making colleges "non-sectarian". But offerings given to the Church ought not to be appropriated to non-sectarian institutions.

Hobart must be the one or the other. To ask for aid from the great secular educational foundations on the statement that she is non-sectarian, and from the Church on the ground that she is a Churchly institution, is not such a policy as to suggest that she is entitled to either.

We feel that the Church must adopt the attitude that no institution that, by its own act, is officially declared to be non-sectarian, is entitled to assistance from funds raised for distinctly Church purposes.



bears the title, *The Eastern Church and the Sacraments* and is edited by Dr. W. J. Sparrow Simpson and published by the S. P. C. K. The first issue, dated for June, contains a number of papers treating historically of the relations between the two communions and depicting the ever-increasing friendliness of their mutual relations.

Out of all these considerations stands preëminently the fact that nothing stands in the way of inter-communion except the doubt among Easterns as to whether Anglicans consider Holy Order to be, in any sense, a sacrament. "Is the Episcopal Church," asked the Greek theologians at the recent conference in New York, "prepared to state whether they do or do not recognize the ordination of the clergy as one of the Sacraments?" The Greek enquirers declared that they could not find that the Anglican Churches have officially answered this question in any of their formularies, and added, "It is for this reason that the Greek or Orthodox Church reserves its opinion on the subject."

We believe that the Greeks are entirely justified in their request for an official answer to this question. Such answer must, of course, be in the affirmative. This does not involve any necessity of receding from the common distinction between the two greater sacraments and other sacramental rites; "their own great theologian, St. John of Damascus himself," says Dr. Sparrow Simpson, "had spoken of two sacraments." It does mean, however, that Anglicans should formally accept the principle that in the sense that it has

been so understood throughout the Catholic Church, Holy Order is by them esteemed to be a sacrament.

If we may be permitted to express a word of friendly suggestion to our American bishops on the eve of their departure for the Lambeth Conference, it is that they make it their business to secure such a declaration from the bishops there to be assembled. The Lambeth Conference cannot legislate. It can neither establish nor repeal formularies. But it can express the formal opinion of the body of bishops who are in communion with the see of Canterbury.

Whatever reticence on the subject of the lesser sacraments may have seemed necessary in order to prevent further divisions among English Churchmen four centuries ago, the need of that reticence no longer exists. A formal agreement of inter-communion between the great Churches of the East and of the Farther West would be the greatest step toward healing the divisions of Christendom that could be devised. The beginning of the end of ultramontane pretensions and Italian dominance over Latin Christendom comes when that Anglo-Eastern entente becomes effectual.

Our fathers gathered at Lambeth have it in their power to strike this determining blow for Catholic unity and against papal nonconformity.

THE REV. DAVID L. FERRIS, who was elected Suffragan Bishop of Western New York last week, is well known to THE LIVING CHURCH FAMILY through his Daily Bible Readings that have been so valuable an assistance to all of us during these last two years.

Mr. Ferris has excelled especially as a leader in Bible study, and his Bible classes of men have been a remarkable factor in his success as a parish priest.

His diocese made an admirable choice in electing him to be suffragan bishop. We shall be confident of his entire success in that higher calling.

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:

675. Girls' Friendly Society of St. Peter's Church, Lewes.	
Del.	\$ 36.50
Previously acknowledged	62.156.22
	\$62,192.72

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

38. Mrs. J. Walcott Thompson, Salt Lake City, Utah....	\$ 73.00
Previously acknowledged.....	3,318.77
	\$ 3,391.77

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St. John's Church, Clifton Springs, N. Y.	\$ 5.00
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Mrs. Grace W. Baker, Orleans, Calif.	5.00
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Rt. Rev. Wm. F. Faber, Helena, Mont.	\$ 5.00
Miss Rosa V. Barclay, Monticello, Ga.	2.00
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A friend, Duluth, Minn.	\$ 1.00
A friend, Oakfield, Wis.	5.00
	\$ 6.00

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A friend, Duluth, Minn. *.....	\$ 1.00
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A friend, Duluth, Minn. *.....	\$ 1.00
Miss Rosa V. Barclay, Monticello, Ga.	2.00
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Rt. Rev. G. Mott Williams, D.D., Annapolis, Md.	\$ 50.00
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Miss Rosa V. Barclay, Monticello, Ga.	\$ 2.00
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Miss Rosa V. Barclay, Monticello, Ga.	\$ 2.00
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* For relief of children.

ANSWERS TO CORRESPONDENTS

M. B. T.—Theoretically, the Bible, standing on the Lectern, should always be open; but actually, in order to protect the sacred pages from dust and dirt, the theory is not often carried into practice.

GOD PRAYS

"Thy people have travailed much!" I cried.
 "I travail even as they," God sighed.
 "I have cradled their woes since the stars were young,
 My infant planets were scarcely hung
 When I dreamed the dream of My liberty,
 And planned a people to utter Me.
 I am the Pang of their discontent,
 The Passion of their long lament;
 I am the purpose of their Pain,
 I writhe beneath their chain."

"But Thou art mighty, and needest no aid;
 Can God, the Infinite, be afraid?"
 "They, too, are God, yet know it not,
 'Tis they, not I, who have forgot?
 Not till their spirit break the curse
 May I claim Mine own in the universe;
 If the people rise, if the people rise,
 I will answer them from the swarming skies.
 Blazing systems of sun and star
 Are not so great as My people are,
 Nor chanting angels so sweet to hear
 As the Voice of the Nations, freed from fear.
 They are My mouth, My breath, My soul,
 I wait their summons to make Me whole."

ANGELA MORGAN
 in *Christian Century*.

THE CALL TO REPENTANCE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ARKANSAS]

"IN ALL the length and breadth of this and other lands, there is not a voice from any Christian pulpit that shows power to draw men to their knees in penitence." This is a magazine's statement, not mine. but in it I see a sad commentary of what is deep down in the hearts of many people to-day, faulting the Church, and that because of political conditions. Had this country stood up at the conference of the allies and placed Jesus Christ as the one power to unite the world; and had those potentates bowed to Him, what a different condition we might have! But, inasmuch as the outlook is dark through no fault of the Church leaders, it is now the duty of the pulpit to bring men to repentance—then we shall be able to appreciate the lines of Rudyard Kipling:

"The tumult and the shouting dies,
 The Captains and the Kings depart,
 Still stands God's ancient sacrifice,
 An humble and contrite heart.
 Lord God of Hosts, be with us yet,
 Lest we forget, lest we forget."

BREAK YOUR theological rocks, O ritual-hating brother, on the King's Highway, and worship Him after your own fashion. For every way-faring heart over-fed upon these symbols, you shall show us one starved on your formulae. Not only for thy weaker brother, to whom God has not given the brains of the doctors in the Temple, shall these vaults of stone be the very arches of heaven; not only for thy frailer sister, in the keeping of whose warm heart God has placed the sacred things of this life, shall the incense of this swinging censor be the very fragrance of celestial fields; but unto many of thine own dignity, also, shall this star above the altar be the very Star of Bethlehem.—ARTHUR SHEERBURN HARDY, in *But Yet a Woman*.

WE TALK ABOUT pure mathematics and applied mathematics, and the distinction is genuine. But it is absurd to talk, or think, about pure Christianity and applied Christianity. Unless Christianity is applied, it isn't Christianity. If the Holy Communion does not connect up with fellowship, among members of the congregation and the community, it is empty form. Our Lord Jesus Christ is our Saviour only so far as we become His slaves. busy about our duty. We minister unto Him by our practical philanthropy (service to mankind), for "inasmuch as ye did it to the least of these My brethren, ye did it unto Me."—*Trinity Messenger* (Alameda, Cal.).

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week of the First Sunday after Trinity)

THE RELIGION OF LOVE

God's Nature is Love

Sunday: St. Luke 15: 11-32

"This, my son, was dead, and is alive again"

VERY significantly indeed, the first subject selected for the series of Trinity lessons is Love. In that word is expressed the essence of our religion: love of God transmuted into loving service of man. The gospel of hate has no place in our religion. Not until love rules in the heart of man will strife cease. Love is the price of happiness and of peace. The jealous, selfish, hating, unforgiving are the least to be envied, the most unhappy. The father's love issued in joy, the elder brother's want of love kept him from the feast, just as it always does and always will. Those who would banquet at God's good feast must come wearing the garment of love, their hearts attuned with His. Those who are kept "peaceful in the midst of strife" rest in the conviction of God's love.

God's Purpose is Love

Monday: Romans 5

"God commendeth His love in that Christ died for us"

That view of life which circumscribes it by the span of earth is partial and unsatisfying. "If in this life only we have hope we are of all men most miserable." It is like the ancient geocentric conception of the universe. Only in the heliocentric do the world's phenomena fall into place. God must be at the center for life's experiences to find their true interpretation in terms of love. When we think of the "good things which pass man's understanding" we pass beyond the bounds of earth. I love to meditate upon the different viewpoints of Calvary; the limited vision of those who looked up to the Cross, the infinite reaches of Him who looked down from the Cross. "He hung and suffered" there because of Love. He came to earth, lived, died, and rose again that He might show us the Father's love. In the consciousness of that love the mind is garrisoned in love. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The Incarnation Motived by Love

Tuesday: St. Matthew 11: 25-30

"Come unto Me and I will give you rest"

With St. Augustine we all may say: "Thou hast made me for Thee, and my soul is restless until it rest in Thee." In these days of unrest, change, and reconstruction we are slowly but surely re-learning the lesson that only in the Master's spirit can the wounds of earth be healed. Perhaps never, and surely never in this generation, has the Church had so precious an opportunity as now. And I believe the Church is approaching the greatest forward movement it has ever made, conscious of the world's need and the Master's power to heal our unrest.

Redemption the Price of Love

Wednesday: Psalm 49

"For it cost more to redeem their souls"

"God gave His only-begotten Son" that we might be redeemed. The price was an infinite love. The Cross is rooted in the heart of God; the throne is not marble but mercy, the manifestation in time of what had been in the heart of God from the foundation of the world. We think of David's exceeding bitter cry: "O Absalom, my son, would God I had died for thee!" We all are Absaloms and the heart of God can be satisfied only as we come back to Him from whom we have wandered in sin.

Forgiveness the Working of Love

Thursday: St. Mark 2: 1-12

"The Son of Man hath authority to forgive sins. Arise!"

Man's deepest need is the consciousness of reconciliation, his peace is the sense of forgiveness. One need not be versed in theology to rise from one's knees after pouring out one's soul to God in the cry of penitence to feel, like Bunyan, the burden rolled away and swallowed up in the empty tomb forever. God is ever waiting to be gracious. Before we cry He hears. The sleeping child may be unconscious of the mother's love that is ever brooding over the young life. No

definition framed by the heart of man so perfectly describes the character of our heavenly Father as this: "God is Love."

The Mission of the Church Is to Exemplify Love

Friday: St. Luke 16: 19-31

"Son, remember"

The gospel for the day is a picture in two panels, in the first of which nothing is said about character, only the claims of humanity. In the second it is shown that degraded character has its basis in the sin of indifference and selfishness. Recently a sainted English bishop was seated at breakfast in our home. A penniless, hungry lad came to the door asking aid. On learning of this the Bishop said: "Have him come in to breakfast with us. That is what Christ would do, isn't it?" Cheered by that act, and refreshed, the lad went out to find a good position, and has been saved to the Church, while his gratitude is unbounded. We must interpret God's love in terms of service.

Man's True Relation to Man is Love

Saturday: St. Luke 10: 25-37

"Which of these three proved neighbor?"

Love enlarges one's neighborhood, increases the number of our neighbors, and multiplies the opportunities for service. Until our religion does this it does not ring true.

REV. MR. FERRIS ELECTED SUFFRAGAN IN WESTERN NEW YORK

THE special council of the diocese of Western New York, called to elect a Suffragan Bishop, held at St. Paul's Church, Rochester, on May 27th, required only one ballot to elect the Rev. David Lincoln Ferris, rector of Christ Church, Rochester. He received 41 clerical votes out of 75 cast and 25 out of 41 cast by the laity. Mr. Ferris was nominated by the Rev. Charles A. Jessup, D.D., of Buffalo.

Immediately after, Mr. Ferris, in few words, accepted his election and promised that by the grace of God he would do his best.

	Clerical	Lay
The Rev. David L. Ferris.....	41	25
The Rev. John C. Ward.....	31	15
The Rev. Cameron J. Davis.....	1	0
The Rev. C. R. Allison.....	1	1
Number votes cast.....	74	41
Necessary to elect.....	38	21

Mr. Ferris has been rector of Christ Church since 1911, having come there from Calvary Church, Pittsburgh, where he was associate rector from 1900. He was ordained by Bishop Huntington in 1893 and began his ministry as missionary in that diocese. He was senior curate at St. John's Church, Stamford, Conn., from 1896 to 1900.

Mr. Ferris has served on many important boards of the diocese, as a trustee of Hobart College and DeVeaux School, as deputy to the General Convention, and at the council held last week he was elected to the Standing Committee. Mr. Ferris is a married man with one son.

IF EVER there was a question which it concerns us all to answer it is this, Where is rest to be found? The larger part of mankind seek it in wealth, in honors, in worldly ease; but they do not find it. Covetousness, greed, envy, fraud, conspire to spoil all thought of rest in the good things of this world. Others seek rest in themselves, but what can be expected from our weak, changeable natures? Society, literature, science may occupy, but they cannot satisfy or rest the heart. There is no rest for the heart of man save in God, who made him for Himself. But how shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest—there will ever be a lurking disquiet in that half which is withheld; and for this reason it is that so few Christians attain to a full, steadfast, unchanging peace—they do not seek rest in God only, or give themselves up to Him without reserve. True rest is as unchanging as God Himself—like Him it rises above all earthly things; it is secret, abundant, without a regret or a wish. It stills all passion, restrains the imagination, steadies the mind, controls all wavering: it endures alike in the time of tribulation and the time of wealth; in temptation and trial, as when the world shines brightly on us. Martyrs, confessors, and saints have tasted this rest, and counted themselves happy in that they endured. A countless host of God's faithful servants have drunk deeply of it amid the daily burden of a weary life—dull, commonplace, painful, or desolate. All that God has been to them, He is ready to be to you; He only asks that you should seek no other rest save in Him.—*Jean Nicolas Grou.*

NOTES ON THE NEW HYMNAL—XXIII

By THE REV. WINFRED DOUGLAS

HYMN 561. "Joy because the circling year". This is less a translation than a paraphrase of stanzas from two ancient Latin Whitsuntide hymns: *Beata nobis gaudia* and *Jam Christus astra ascenderit*. The Commission has added the final Alleluia, in order to utilize a well-loved tune that otherwise could not have found place in the Hymnal. Among the hymns not retained in the New Hymnal was "Christ the Lord is risen again". The tune *Nassau*, generally sung to it, is equally well suited to the joy of these Whitsuntide words. In this instance, long association has absolutely reversed the emotional connotation of the tune, which originally appeared in 1694 with the profoundly sad and penitential words, *Straf mich nicht in deinem Zorn*, to which it is still sung in Germany. But English-speaking countries have known it only as an expression of Paschaltide rejoicing, in which character we may well keep it. Therefore, although the tune should retain its fine dignity, it should not be sung too slowly.

HYMN 206. "Father of all, whose love profound". This hymn was contributed by the Rev. Edward Cooper, rector of Hamstall-Ridware, to a local hymnal published at Uttoxeter, Staffordshire, in 1805. It is based upon the first part of the Litany; and is therefore even better suited to penitential use than to festal. If desired on Trinity Sunday, it is most appropriately used as the Introit hymn.

HYMN 207. "Round the Lord in glory seated". Bishop Mant's Trinity hymn has long been subject to an unusual alteration. His first quatrain has been omitted altogether, so that, in keeping the eight-line form, each stanza is made up of portions of two of the original ones. This makes an improvement at the beginning, but does not yield a very satisfactory conclusion. Of the two tunes, the first is decidedly preferable for congregational use. Its one blemish is its rhythmic monotony. Inexperienced persons often imagine that a perfectly regular rhythm makes a tune easy to sing. It certainly makes it dull to sing, and easy to forget. Where the rhythm is not derived solely and directly from the words, as in many of the simplest tunes, some departure from absolute rhythmic regularity gives a distinctive characteristic quality to the melody which makes it far easier to remember and pleasanter to sing. This was well known to the composers of old times, whose tunes were generally unbarred, but delightfully rhythmical and individual. Attwood's *Veni, Creator*, recently discussed, is an excellent example of such freedom; and, because of it, is a better tune than either of the melodies for Hymn 207.

HYMN 209. "Come, Thou almighty King". The tune was originally composed for these words, and published in the Lock Hospital Collection in 1769. It has been much changed. Curiously enough, most of the Protestant bodies sing the unaltered melody as Giardini wrote it. It was not deemed expedient by the Committee, however, to modify the version which has been familiar to our own people.

HYMN 210. "Holy Father, great Creator". Bishop Griswold's Trinity hymn was published in his book of Family Prayers in 1835. As slightly revised by Bishop Coxe, it has held a place in our Hymnal since 1871. The tune is generally sung too quickly. It should be taken with great dignity.

HYMN 211. "My faith looks up to Thee". It is not difficult to belittle the tunes of Lowell Mason; they have no very extraordinary merit. But Lowell Mason's work as a religious musician did have an extraordinary merit, and we owe him a great debt of gratitude for it. It was the power of "providing for the average capacity and feeling with amazing fertility and success." Working at a time when he rightly diagnosed the low estate of congregational singing as due to general indifference and ignorance, he did more than any other person to bring religious music in America back to its primary basis of devoutness; and he did it mainly by his great skill in providing for the average worshipper tunes which always raised his standards, but never surpassed his capacity. In the present effort of the Church at a similar revival, we need a widespread use of his methods, as well as of his tunes. The professional organist must learn that we

can only gain real artistic beauty by seeking a devout sincerity; and that we must seek, find, and use more musical material suited to the actual ability of the average worshipper in his congregation. The priest and pastor must learn that no gain in devoutness can be had by lowering the standards of musical truth and of real excellence. Both must shun that pitfall of the devil, satisfaction with what is "correct", regardless of whether it is useful, or true, or vital, or religious.

Palmer wrote "My faith looks up to Thee" shortly after his graduation from Yale College in 1830. A little later, Lowell Mason obtained the verses from him, and composed *Olivet* for them. It was published in 1832 at Utica, New York, and has since become known all over the world, as perhaps the most useful and deeply loved of America's contributions to the great Hymnal of the ages.

MISSIONARY BULLETIN

THE Assistant Treasurer of the Presiding Bishop and Council, Mr. Charles A. Tompkins, sends out a statement showing remittances received in New York on account of the diocesan quotas for general missionary work. Following is a summary of the provincial quotas and payments:

Province	Quota	Amt. Rec'd
I.....	\$1,302,846	\$ 39,733.56
II.....	3,093,649	154,597.35
III.....	1,688,548	143,552.49
IV.....	516,409	75,340.78
V.....	1,098,651	40,162.31
VI.....	363,153	11,094.44
VII.....	337,824	26,090.61
VIII.....	358,005	14,815.84

"From some dioceses, we have been receiving each month one-twelfth of the annual quota and from other dioceses regular remittances of the proportion of receipts established as the share of the General Church. This business-like co-operation is most helpful and if followed by every diocese and district would enable us to conduct our affairs here with greater economy and efficiency. Unfortunately a large number of the dioceses and districts have not been making regular remittances of the amounts due to the General Church and, as a consequence, we have been unable to repay any of the loans incurred to meet past deficits in operation and our expenses are increased unnecessarily by the amount of interest we have to pay on these loans.

"If those charged with this responsibility will see to it that the parishes make prompt collections and remittances of their Nation-wide Campaign pledges and if the diocesan treasurers will remit promptly to us our share of the proceeds, we can save a considerable amount of expense."

THE HOUSING OF GENERAL CONVENTION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WEST MISSOURI]

THE GENERAL CONFERENCE of this Church has now grown so large that one can say very truly that it is almost unwieldy. We are facing the very serious problem of location and accommodation at its greatest triennial gathering. And it means, either we shall have to cut down the number of our delegates and representatives, or that we shall have to establish some large, great, central place of meeting, where its services can be adequately and satisfactorily and reverently rendered, and where the large number of those who share in its deliberations may be properly and suitably cared for.

The necessity which compels us to hold our large open gathering in great public halls, the environment of which, the daily association of which, is, to say the least, unchurchly, and the consequent necessity of the parading of the bishops and visitors through the streets of the city, making a public and sometimes rather undignified spectacle of that which to us is a great and solemn religious service, is something, I think, which was felt very keenly by all those who were at Detroit.

The division of our places of meeting into four different sections of the city, and in four different buildings, covering everything from a Jewish synagogue to a public hall of amusement, shows the pressure under which we are at present, and the necessity for some modification or change of plan.

LET YOUR sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.—*Jeremy Taylor*.



SOMEONE put into my hands the other day a little green book by Seumas MacManus, called *Ireland's Case*, with a request that I express an opinion upon it. Mr. McManus has put together, with a good deal of literary skill, extracts from the dark and blood-stained pages of Irish history, uniting them into one furious blast of hatred against England and "Protestantism". But he leaves out certain significant facts, which, if included, would change the effect of much he has written.

His first sentence is: "It was in the year of our Lord 1172 that England's army of invasion landed in Ireland." I wonder why he neglects to state that the Anglo-Norman army had the papal blessing upon its task. Pope Hadrian IV., in 1155, gave Ireland to Henry II., on condition that a tax on every house in Ireland should be paid to the Pope. This grant was explicitly confirmed by Pope Alexander III., in a series of bulls congratulating King Henry on having "so wonderfully and magnificently triumphed over the Irish people", and denouncing the Irish for "enormities and vices and foulness of abominations".

He makes no reference to the formal renewal of that grant to King John by Pope Innocent III. He completely ignores all the solemn acts and pledges of Irish princes, prelates, and councils, accepting that authority as a remedy against the constant civil wars and anarchy devastating Ireland. He says nothing about the atrocities committed by the native Irish in their hour of triumph, leaving the casual reader to suppose that they were simple, child-like innocents who suffered with no provocation from their side. He forgets that it was long before the Reformation that many of the severities he complains of were instituted, so that it is absurd to blame them on "Protestants".

Since James I.'s day Scotland has had its full share of responsibility for the United Kingdom's policy, with England, Wales, and Ireland; so that to attack "England" only is absurd. The penal laws of Elizabeth's day, upon which he enlarges, are brutal almost beyond realization; yet they compare favorably with the laws of the Papal States against heresy, sedition, or rebellion, and they might almost be called mild, set alongside the methods of the Spanish Inquisition. Mr. MacManus' constant harping on the word "Protestant" is a suggestive point in view of the endeavor of other Sinn Fein agitators to prove that the religious question is not involved in their agitation. And he nowhere recognizes that there are many loyal Irishmen (including some of the chiefs of the ancient Irish tribes, like the Prince of Thomond himself, Lord Inchiquin, head of the O'Briens, and the head of the O'Morchoes) who support the union between Great Britain and Ireland as inevitable and desirable. Nor does he give the Government any credit for the change in policy and purpose as manifested in the whole course of the Imperial Parliament this last quarter of a century. He lives in the past; and an ancient hate overmasters him. So his book is neither sane, reliable, nor Christian.

THERE ARE THREE constantly repeated statements outstanding in all the speeches and writings of the American-Irish agitators who want to create a war between America and the British Empire:

I. Ireland is a separate nation, the oldest in western Europe, and as such is entitled to self-determination.

II. The Irish nation never consented to become a part of the British Empire. Therefore,

III. The present government by the Imperial Parliament at Westminster has no lawful jurisdiction in Ireland.

The Rev. Walter McDonald, D.D., a Roman Catholic

priest, prefect of the Dunboyme Establishment, St. Patrick's College, Maynooth, Ireland, published last autumn a book controverting these propositions. It is called *Some Ethical Questions of Peace and War, With Special Reference to Ireland*. Burns & Oates, Roman Catholic publishers, brought it out, with the *imprimatur* of the Vicar-General of the Arch-diocese of Westminster, the Archbishop of Dublin consenting. Father McDonald is of unmixed Irish stock, 66 years old, the founder of the *Irish Theological Quarterly*, and the author of several text-books. So far as I know, this work of his has not been reviewed in American Irish Roman Catholic papers, nor imported by Roman Catholic booksellers. Indeed, one is tempted to suspect a deliberate endeavor to stifle it; for at present it is unattainable either from American dealers or from the English publishers.

Nevertheless, a few copies have reached American readers; and I summarize what he says on these points.

I. "The truth seems to be, that during all these centuries of inter-tribal warfare, the Irish clans were struggling towards national unity, just like their neighbors in England, France, and elsewhere; with the difference, unfortunately, that whereas unity was achieved across the channel, with us no native power grew strong enough to overbear the self-will of the chiefs; till, too late for nationhood, the clans were welded together and reduced to subjection by the Norman English." (Page 39.)

"The Gael remained a clansman when he ought to have been a patriot, and Erin continued to be 'a trembling sod' when it ought to have become a homogeneous and harmonious nation" (Arthur Ua Clerigh, quoted on page 34).

II. In 1175, "Roderick, the High King, finding that he could not prevent the daily incursions of the English raiders, determined to claim the protection of King Henry. Accordingly he sent three Ambassadors to England, one of whom was Archbishop Lawrence O'Toole, and a treaty was arranged between the two kings. Under this treaty, which was signed at Windsor, it was agreed that Roderick was to remain King of Connaught, which he was to hold directly as vassal to Henry; that he was to rule the rest of Ireland as vassal, except the portions held by the English colony; and that through him the other Irish kings and chieftains were to pay tribute to King Henry" (Joyce, *Concise History*, page 88, quoted on page 42).

Father McDonald instances, further, the submission, to Richard II., of the four provincial kings, who received knighthood at the King's hands in Dublin; the Dublin Parliament of 1541, attended by the principal Irish chiefs, which unanimously recognized Henry VIII. and his successors as Kings of Ireland; the Roman Catholic Confederation of Kilkenny, in 1642, which declared "the Irish unanimous for the King", Charles I., and set forth this decree: "All the inhabitants of Ireland, and each of them, shall be most faithful to our Sovereign Lord the King, his heirs and lawful successors, and shall maintain, to the utmost of their power, his royal prerogatives against his enemies"; and the "Patriot Parliament of 1685", in Dublin, concerning which Davis writes that it was "possessed of national authority, and complete in all its part". Its first act was the recognition of the sovereignty of James II., King of England. Surely, here are facts sufficient to overthrow the audacious claim that "the Irish nation" never consented to submit to imperial authority.

But Father McDonald, in Chapter IV., goes on to show, on strictly canonical lines, "that a nation fully independent at one time may become subject to another usurping people, without any consent on the part of those who are subjected. Usurpation, even when unjust, may give a valid title to jurisdiction, apart even from prescription; and it does give it, wherever the nation despoiled really consents to the cession of its rights" (pp. 61 and 67). He deals at length with the charges of corruption in the last Irish Parliament, and shows that, according to Roman Catholic ethics, the validity

of action taken by that Parliament was not thereby impaired.

III. As to the third point, it suffices to quote from page 29. "The official teaching of the Holy See, that members of the Fenian Brotherhood are excommunicated for plotting against a legitimate government. But the authority against which they plot is the present government of Ireland; which, therefore, must be held legitimate by all who accept the official teaching of the Holy See" (p. 27). "It was then, and still is, part of the common law of the Catholic Church, promulgated anew recently in every diocese in Ireland, that those who get enrolled in the Masonic Sect, or any other such association which plots against the Church or legitimate civil powers, incur excommunication, *ipso facto*'. The canon is taken, with a slight verbal change, from the constitution *Apostolicae Sedis*, promulgated in October, 1869; while on June 12, 1870, the S. Congregation of the Holy Office, or Roman Inquisition, published a decree to the effect that the Fenian Brotherhood was comprised under the censure. As a consequence, Catholic members of that society could not get the sacraments from any Irish priest, or be buried with Church rites, if they died unrepentant. This caused the Fenian spirit to evaporate. Accordingly, the authorities of the Church in Ireland taught officially—enforcing the teaching with the severest penalties at their disposal—that the government against which the Fenians plotted was legitimate; and the Irish Catholic laity cried Amen: reluctantly, no doubt; but they contrived to say it" (p. 49).

Here are definite statements from a high Irish Roman Catholic authority: it would be interesting to have them disproved, if possible, instead of ignored, or met with vituperation and irrelevances. But vituperation always comes too readily from certain mouths.

I have quoted enough to show the quality of the book. One sentence (page 86) is the brand of Cain on the brow of a large Irish faction, here and in Ireland: speaking of commerce, he says: "England has come through; and so far our commerce has been saved; but it was done at a tremendous sacrifice of blood and treasure, while so many of us looked on with eyes hungry to see the tide of battle set the other way." God save Ireland, indeed, from those false friends who, prating of freedom, were willing to lose the liberty of the world if only they could be revenged by proxy for an ancient grudge.

WITH NESTORIAN CHRISTIANS

BY PAUL SHIMMON

WORD has just reached New York that Paul Mar Shimun, Patriarch of the Nestorian Church, died in Mesopotamia on May 7th and was buried in the Armenian Church at Bagdad, not far from Selosia Cteciphon, the ancient home for centuries of that great missionary Church.

Paul was the brother of Benjamin Mar Shimun, who was shot dead by the notorious Kurdian brigand, Ismael Agha, commonly known as "Simku", who is even now defying Persia, with whom he made common cause against the great patriarch. Another brother died in 1915, just as the Nestorians were leaving their mountain homes. A fourth brother, Hormizd, who was in Constantinople, has disappeared and no one knows what manner of cruel death he faced. So two patriarchs and two lay brothers have fallen during this war from one venerable family.

The late Mar Shimun came to the patriarchal seat as a result of war condition, for he was not a "Nater-Kursi" or Nazarite. He was consecrated

by the late Mar Khanishu, the venerable and godly Metropolitan Bishop of Nochea in Kurdistan. The latter also died during the great flight of 1918, and was buried in Kermanshah. The late Patriarch was taken ill after the flight. Mr.

Neesan, our American priest at the court of Mar Shimun, with Mrs. Neesan, took care of the Patriarch to the last.

During his illness the burden of the people fell to the "Matran" or Metropolitan Bishop Mar Yousip Khanishu, spoken of by all who know him as a capable, pious, and great Bishop, who has during his short tenure of office won the affection of all classes.

But the most interesting figure in the Nestorian Church is Lady Surma, sister of the late Patriarch, often referred to in the newspapers in America and Europe as an Assyrian princess and the "first woman ambassador in the world", to the court of St. James. Last year, when there was no definite news from Assyria, Professor Abraham Yohannan, a priest of the American Church, was sent to London and Paris to represent the Assyrian cause. He wrote an excellent appeal which was published and made a great impression. Another delegate from Persia, Dr. Jesse Malick Yonan, joined him. These, with others from America, brought forward the cause. When, however, Surma Khanim arrived, she was looked upon with the deepest of sympathy, was received in audience by the Queen, interviewed Lord Curzon, and made an abiding impression by her remarkable knowledge of English and her charm of manner. The news of a fourth brother taken during the war must have stunned her—and many other relatives have gone to swell the number of martyrs and saints.

The Nestorian Assyrians have fought and suffered more than almost any other of the Christian races in Turkey and Persia. Not one single soul to-day remains in their former homes in Persia, in Urumia and Salmas, but they are scattered in various Persian towns and now are probably under the mercies of the bolsheviki. The bulk of them, however, taken to Mesopotamia, made a city of tents thirty miles north of Bagdad where the British spent over three million sterling to keep the camp. But the climate was too warm for the sturly mountaineers and many succumbed to diseases. The camp has just been removed northward near Mosul and so in a measure the "repatriation" of the Assyrians has begun in what was most probably their original home. As for the Assyrians of Urumia, across the border, no word has yet come and none can tell when they will be returned.

England is doing her duty by these people even though we are impatient to see quick returns and settlement. But what will our beloved America do to the Armenians whose cause is now before congress? I have served America's cause as a humble citizen for twenty-two years. Never was such an opportunity presented for the great Republic to do some crusading without bloodshed for the Cross. Never was a people more in dire need of protection than the Armenians, our fellow brothers in suffering. Never were pockets of America more open and their Christian hearts more yearning. But we have been amazed at the way the affairs of this nation have been conducted in our capital, and often I wonder if it is true that the orientals of the Near East are really the *only* nations given to quarrelsomeness and petty politics. We are dying while others are fiddling. Meanwhile the Turks have found courage in our apathy, the bolsheviki are spreading into the Caucasus and Persia, the Turkish nationalities are in possession of Trebizonde, the trade artery of Armenia. What will the arbitration of the President do in settling the boundary of Armenia when no one is found to assist the emaciated remnants to help them to regain their vigor and ruined homes? How long, O Lord, how long?

THE ARMS UNDERNEATH

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

IT IS AN easy yet idle pastime to echo the phrases which characterize the present period, its unrest and uncertainty, its splendid resolves and instant reactions. It were no less easy to sit in the seat of the scornful and to pass mocking judgments upon the false hopes and disappointed ideals which the whole world is contemplating, but for the sure faith that grips the heart of all mankind and leaves the cynic dumb. The Christian can view without dismay an earth that appears once more without form and void while darkness covers the deep, because he finds the same creative energy at work as when "the Spirit of God brooded over the face of the waters."

WORSHIP IS the conscious self-prostration of a reasonable creature before the illimitable greatness of its God.—H. P. Liddon.



THE LADY SURMA

Report on the Survey of Church Colleges

IN March 1920 President Sills of Bowdoin College, at the request of the Presiding Bishop and Council and through the Rev. William E. Gardner, D.D., formed a Commission to survey the Church Colleges, with the following membership: Kenneth C. M. Sills, President of Bowdoin College, Chairman; Prof. Charles S. Baldwin, Columbia University; Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary; Frederick S. Jones, Dean of Yale University; and Charles F. Thwyng, President of Western Reserve University.

The Commission has been in correspondence with all the Church colleges and has examined carefully catalogues and other documents setting forth their aims. President Sills visited St. Stephen's, the University of the South, Kenyon College, and Hobart College, and conferred with the presidents and faculties; Professor Baldwin visited Trinity and St. Stephen's; Dean Fosbroke visited St. Stephen's and Hobart; thus the Commission was personally in touch with the authorities of the different colleges and is consequently conversant with their needs.

At a meeting in New York on May 1st, President Sills presiding, when the Commission also had the advice of the Rev. Dr. Gardner, the Rev. Paul Micou, and Mr. Monell Sayre, who were present during a large part of the meeting, the following conclusions were reached, which make the basis of this report:

1. That the Church colleges are doing splendid educational work, maintaining high standards of scholarship, and are institutions worthy of support.

2. That the Church is under obligation to support these colleges, not only because of the relationship between them and the Church but because of what they have done and are doing for the Church. Furthermore, unless the Church does give some evidence of its financial backing, the work of the colleges will be handicapped, for the authorities, particularly of those three colleges having close connections with the Church, namely, Kenyon, St. Stephen's, and the University of the South, have informed the Commission that it is very difficult to raise money for those colleges for this reason: the first question asked is, "Are you a Church Institution?" The answer is definitely "Yes". "What does the Church do for you?" The answer is "Nothing".

If the Church will give evidence of its financial and moral support for a few years, the Commission feels that all these colleges can be firmly established. Without pushing the comparison too far there is an analogy between a grant to a Church college and a grant to a missionary district.

The Commission is unanimous in its recommendation that grants from the general Church for the colleges should be made for maintenance, for increase of salaries, and other general academic purposes, and that such grants should have decided priority over requests for equipment and for new buildings.

The Commission also wishes to state emphatically that it is absolutely necessary for the Presiding Bishop and Council at their May meeting to decide whether or not they can make any grants to these colleges for the academic year 1920-21. All these colleges make up their budgets this June, and if the Presiding Bishop and Council cannot give them financial support it ought to say so. If it can it should make its decision known immediately. Postponement of the issue will work great harm to the colleges.

SPECIFIC RECOMMENDATIONS

Kenyon College.—We recommend that the Presiding Bishop and Council appropriate a minimum of \$25,000 a year for the next three years, for increase in salaries and other academic purposes. We hope that the sum may be set at \$30,000 a year. The Commission is unanimous in believing that such a grant is due Kenyon not only on account of the fine work it is doing, but because the trustees of Kenyon College definitely abandoned a plan for increased endowment and urged prospective donors to make gifts to the Nation-wide Campaign. "The college," in the words of its president, "has in a spirit of faith and confidence sacrificed the possibility of securing subscriptions from Churchmen by

independent effort and therefore feels that it has a claim upon the Nation-wide Campaign." With this claim the Commission is in entire sympathy.

University of the South.—We recommend that the Presiding Bishop and Council appropriate to the University of the South, for an increase of salaries and other academic purposes, exclusive of deficits or payment of interest, the sum of \$50,000 a year for three years. The University of the South occupies a unique position and is doing splendid work for the Church. On account of its geographical situation and its traditions and influence it has every reason to look forward to the future with confidence. The Commission believes that every cent invested by the Church in this institution is money admirably spent.

St. Stephen's College.—We recommend that the Presiding Bishop and Council appropriate the sum of \$30,000 for three years to St. Stephen's College, conditioned upon the payment of the debt of \$44,000 and the restoration of that sum to the general endowment. (The vote on this recommendation was 4 to 1; one member of the Commission not being able to convince himself that it is wise for the Church to make so large a grant, believing that it would be wiser for the Church to concentrate its grants.) In making this recommendation the Commission desires to call attention to the new life that is now evident in St. Stephen's College, to the fact that the institution is unique, that it has done a great deal for the Church, and that if it can be supported for the next few years it will be put on its feet and make an institution of greater and greater service. The sum of \$30,000 a year for three years is particularly necessary at this time because the University of the State of New York, which is the State Educational Board, now requires from all the colleges within the state, which are to retain state recognition, an endowment of at least half a million dollars, or the interest on such sum assured from a religious denomination or some other source. The President of St. Stephen's believes that if the college can be assured of this grant for three years he will be able to build up a permanent endowment. The Church must decide immediately whether or not it will do anything to make this grant to St. Stephen's, for if the grant is not made the college is likely to suffer from the withdrawal of state recognition, which means that its degrees would not be accepted by state universities.

Hobart College.—We recommend that the Presiding Bishop and Council appropriate the sum of \$5,000 a year for the next three years for Hobart College for increase of salaries and other purposes, and we hope that this sum may be made \$10,000 a year. Hobart College has personal and traditional affiliations with the Church rather than official connection. There is nothing in its charter that makes it definitely a Church institution, but in an amendment to the charter the Bishop of the diocese which includes the college within its boundaries is *ex officio* a member of the board of trustees. Hobart has done great work for the Church in the ninety-eight years of its history. It has contributed to the education of clergy through its scholarship funds and has devoted nearly \$5,000 a year to this purpose for many years. In connection with its centennial in 1922 it hopes to raise a centennial fund and it believes that if the General Church gives it a grant at this time it will be able to appeal with more force to prospective benefactors. At the present time about 15% of the undergraduates are studying for holy orders and only about one-fifth of these come from the diocese of Western New York.

Trinity College.—Your Commission regrets that at the present time by reason of the recent election of a new president we can make no definite recommendation in regard to Trinity College. Prof. Baldwin visited Trinity and conferred with the acting president and other officers, but the Commission feels that until the new president is in office and has inaugurated his policies we must defer action.

WORSHIP IS the highest expression of reverence, with cannot help prostrating itself in adoration.—H. P. Liddon.

On Earth As It Is In Heaven

By the Rev. Bernard Iddings Bell

President of St. Stephen's College

(A Sermon Preached in the Cathedral of St. John the Divine, New York City, on Whitsunday)

"Thy will be done on earth, as it is in heaven."

THE will of God is that men shall grow great by that service which they mutually render to the common good. Heaven is that eternal state of spiritual living where spirits make complete self-oblation and self-surrender. The constant endeavor of the Church should be what is, by Jesus' appointment, her common prayer—to labor that on earth, too, sacrifice may be substituted for selfishness as a life motive, service for acquisitiveness, giving for getting. And this is just as truly her right aim when she thinks of labor and its problems as it is when she thinks of other human relationships and their problems. And, since her mission is to all life, she must think with all her wits and all her purpose how she may promote this doing of the will of that God whose morality is that of mutual service, in, among, and by those who do the labor of the world. Labor makes up most of living. If the Church has nothing to say about it and its problems, she has nothing to say about the most important thing in mundane living. If she is silent in this realm, then indeed is she impotent and negligible.

In saying that the Church has inevitably to preach the Gospel in terms of the labor situation, one ought not, however, to make the mistake, made by some earnest but mistaken souls, of supposing that the making and the unmaking or the preserving of economic relationships in their details is the Church's business. There are some people to-day, on the one hand, who insist that Christianity shall act as the buttress of the economic order which now is. There are others who insist that she must set up some new arrangement and proclaim it inevitably of God, or else be apostate. They are both wrong. The true function of the Church of Jesus Christ is not to make or unmake social orders, to devise social panaceas, or to glorify or denounce forms of government, political or industrial. Her sole interest, if she is to follow her Lord, is to insist that in any social order, according to whatever economic system may be on trial, under all forms of government, political or economic, the welfare of human beings shall be placed ahead of that of mere property, fraternal love be enthroned over subjugated human selfishness, and the clean, loving justice of God be met by an answering clean and loving justice of men and women.

In other words, the Church is called upon to preach, in squareness and love, the principles of Christ as the *sine qua non* for humanity, to whatever economic order may happen to be in power. Changes and developments will come according to the operation of the inevitable economic laws of God. The function of religion is to seek ever to spiritualize, humanize, fraternize that which is, fearing not that which is to come, nor seeking fondly to preserve that which can, because of the operation of economic laws, no longer be.

If the Church is to do that to-day, it is surely obvious that she must first understand just exactly what changes are taking place to-day. It is necessary that she should realize in this time of social transition just what is the essential difference between the social regime which was in power, say, thirty years ago, and that which shall be, say, thirty years hence. The difference is not that the one was based on a belief in private property and the other on a disbelief in private property. No communist should be able to fool us with that easy theory. The real difference is that the old regime regarded as proper and inevitable the control of steam machinery by owners who employed hands, while the new regime regards as proper and inevitable the control of steam machinery by those who work with it. The demand of labor to-day is for a return of the ownership of tools to those who use the tools. Before the invention of steam machinery each master workman owned his own tools. That ownership made him a self-respecting integer in industrial life. Steam machinery came. It demanded many workers to the one tool. The employer, as distinct from the workman, appeared for the first time upon the scene. The workers sank into the position of wage-servants. So it has been for nearly an hundred years. Now the workers are demanding that they shall no longer be wage-servants, but that they shall control once more their tools. As individuals they can not do it. In cooperating groups they can do it. The whole labor struggle is really a struggle for industrial democracy, for the democratization of the steam machine. This the Church must understand.

She should also understand that this movement has already captured the imagination and the minds of the great majority of the human race. There is no great demand being made by anybody on the Church that she should go out and convert people to the necessity of the change. The world has already determined that the change shall be, and the real question is now whether it shall be by orderly, decent, law-abiding methods brought about or by blood and iron—by working-class revolution or by common-sense. The Church is not called upon to lead in the new industrial day. The masses are not agonizingly waiting in bondage until eminent people like Moses, with their satellite ecclesiastics, come to lead on toward deliverance.

The Exodus toward the democratization of industry has already taken place. The world has moved out from the state of things where masters gave orders while servants without question, in return for a mere subsistence, made them bricks. The world of to-day has not to be sure arrived as yet in the Promised Land. The people seem chiefly engaged in worshipping the Golden Calf. The proletariat demands the flesh-pots which only the masters used to partake of. Trotsky would live like Pharaoh. Or, to change the Biblical simile somewhat, democracy seems very anxious at present to eat of the fruit of the vine which it has not planted, and the economic olive-groves which it did not plant, and to be forgetful that after all even industrial democrats are not permanently exempt from that natural law which makes sweat the preliminary to fodder. But—the Exodus has taken place. Men for the most part think in terms of socialized industry. It is not necessary that the Church should lead the people out of wage bondage. It is necessary that she go out with them, keeping her head, and talking straight to the new democracy, telling it where it is likely to make a fool out of itself, and of how it must go if it would save itself alive.

If the Church is to regain the respect of the masses—as it can—it must first say clearly to itself, The control of life by mere wealth is a thing of the past. There remains before our day the necessity of working out in detail the change to a true industrial democracy. Our chief task for God is not, therefore, to counsel so much with the retiring economic lords as it is to counsel with the enthroned commons. The powers that be are not of our ordaining. As once we sought to anoint Saul, we shall seek to anoint David—not for our own honor but for the promotion of God's cause. The king is dead. Long live the King.

That the Church is to-day seeking to do this very thing is simply a fact to be stated. I think it is a truism to say that the clergy are to-day more intelligent to social progress than any other group of professional men. Even the rectors of huge, endowed parishes, contrary to common opinion, are for the most part intelligent industrial democrats. And as for the laity, it has been to me at least a great delight to find that the most influential of them, even those who are powerfully wealthy and might be supposed to be using the Church as a tool for intrenching their privileges, far from doing so, are keenly and intelligently backing those within the Church who are trying to interpret Christ aright to the developing industrial movements. In illustration of this I may cite the case of the Church college which I happen to head. A great many of the men who go into the Church's ministry go through that college. It seemed to us that it was of vital necessity that the men there should have opened to them all the various phases of the social and industrial movements of our time, and that this should be done thoroughly and at first hand; that the men should know the pros and cons of the syndicalist movement, for instance, and of the I. W. W. and of the socialists and of the Nonpartisan League, as well as of the more moderate programme like the Rochdale cooperative scheme in England and the many conciliatory and constructive schemes in vogue in this country to accomplish the good of industrial democracy without the evils of materialistic bolshevism. As soon as it became known that we in the Church's name were not teaching our men that of necessity our entire economic system was inevitable by divine fiat, a small group of people bitterly attacked the college and sought to have those in control removed. Personally I felt no fear. I have learned that the laity of the Church are not blindly reactionary. The confidence was not unfounded. Men of great power and influence in the business world and the Church world at once rallied to our support, and from all sides came assurances that the laity of the Church were indeed anxious that our college men should understand the manifold phases of the industrial development of our day, that by knowledge they might be made constructive evolutionists and not destructive revolutionists.

So it is always. The Church, its bishops, clergy, and laity, are indeed anxious to take the labor world as it is becoming and seek to preach to it the sacrificing wisdom of the Everlasting Christ.

The real danger, it seems to some of us, is that the Church, far from being antagonistic to the development of industrial democracy, shall too gladly commend the workers, too graciously flatter the new democracy into believing that it can do no wrong. We must be careful to save the Church from doing that.

At times in her history the Church has flattered monarchs, only to have them reward her justly by wiping their feet upon her. Under the last century of capitalistic living there have been times when she has been much too greatly dazzled by the splendor of plutocratic smiles, only to get deserved contempt from the dispensers of those smiles. If now the Church bows too sweepingly low to "the little people", she ought to expect what she will get, their hearty, undisguised disgust. The new order is demanding spiritual leadership from the Church. While it will not brook silly,

unintelligent opposition, neither will it tolerate idiotic and thoughtless admiration.

From this danger the Church will be preserved if she imparts to the masses, as they come into economic power, that they must not, if that power is to last, believe that popular lie wherewith demagogues love to feed them, that "the voice of the people is the voice of God". It is, of course, nothing of the sort. It is just as evident of defective mentality to speak of "the divine right of the people" as it is to speak of the "divine right of kings, or the divine right of big business". To say that mobs are less apt to go wrong than individuals is to go counter to all psychology. The only "divine right" belongs to God. All power, no matter by whom wielded, belongs to God, and is by Him delegated to be used for the furthering of His will. History does not show God less severe in holding peoples unaccountable than in so holding individuals. There is grave danger that democracies may forget this, and, "drunk with sight of power, loose wild tongues" which forget the Everlasting Ruler of Things entirely. God is not subject to democracies. There are no plebiscites in heaven. There can never be an Eternal Soviet. Divine laws are not subject to human referendum and recall. Democracy, like imperialism, feudalism, and capitalism, must obey those laws, and do God's will on earth, or else perish.

That will, translated into industrial language, is very simple and very fundamental. It stands, dimly revealed even in the crudest of primitive religions, amplified in the Bible, ratified and made personal in Christ. To the truth of it all history testifies. For nations and for social systems, as for individuals, that law is this: "*Wealth lovers and men users perish; men lovers and wealth users survive.*"

At the present time it seems far from certain whether the industrially enfranchised masses intend to obey that way or not. It is far from sure that they will have much welcome for a Church which preaches to them that they must obey it. Industrial democracy struggling toward power has been a delightfully altruistic movement. Industrial democracy in power looks almost, if not quite, as materialistic as the plutocracy it is displacing. Just as apparently, with brilliant and noble exceptions, the general idea of our investing controllers of life has long been not to serve humanity but rather to exploit it, seeking ever to gain for personal enjoyment unjustified and immoral profits, so now the general idea of labor, inevitably approaching social control, seems with brilliant exceptions to be not to serve humanity but to exploit it also, seeking ever to gain for personal enjoyment

unprincipled and immoral wages. The true enemies of industrial democracy are not capitalists. They are, rather, those millions of industrial democrats, apparently motivated by no higher or larger ideals than a desire for as much wealth for as little service as can clamorously be obtained.

If the emerging industrial democracy can not be brought to live for the things which perish not, the things which transcend the material, then industrial democracy is bound for destruction—bound to follow imperialism, feudalism, and capitalism into the limbo of things tried in the furnace and found wanting. From that pathetic fate, only that power which is in the religion of Jesus Christ can save industrial democracy, and the civilization of the next half millennium, in this its dawning day.

Will the Church which brings this message to the industrial world of to-day and to-morrow be received with open arms? Will she find her courts all suddenly crowded with gladsome democrats? It is possible; but hardly likely. The message of sacrifice is not usually a popular message, especially to groups of people in the first flush of power newly gained. The Church may have to endure a bit of hardship, and penury, with fewness of numbers, some contempt, and it may be, if God desires it, some measure of persecution. That frightens nobody. Such things have been before.

What seems to be the conclusion of the matter?

The Church's chief social task in our day is first to understand and accommodate herself to the inevitable progress of industrial democracy and its inevitable supplanting of the old relationship of master and man in industry; and then to turn her attention to uttering to the emerging industrial democracy her one, age-long, unchanging wisdom, that God, whose will will inevitably be done on earth as it is in heaven, is on the side only of those who are on His side, be they kings or capitalists or commoners—on the side of those who love and serve and sacrifice and who recognize that life consists not merely in the abundance of possessions.

And this, by God's grace, in pulpit and school and college, and through such societies as the League for Industrial Democracy and the Church Association for the Improvement of Labor, and in the conduct of her members in their own business and industrial relationships—this by God's grace, she will continue to do, calmly, earnestly, and with simplicity, come easy days or hard.

The Condition of Eastern Europe

By Henry P. Davison

From an address before the Methodist General Conference

WHATEVER our attitude towards the League of Nations or our apprehensions regarding foreign entanglements, I feel it is essential that the people of the United States realize that one of the most terrible tragedies in the history of the human race is being enacted within the broad belt of territory lying between the Baltic and the Black and Adriatic Seas. This area includes the new Baltic states—Poland, Czecho-Slovakia, Ukraine, Austria, Hungary, Roumania, Montenegro, Albania, and Serbia.

The reports which come to us make it clear that in these war-ravaged lands civilization has broken down. Disease, bereavement, and suffering are present in practically every household, while food and clothing are insufficient to make life tolerable. Men, women, and children are dying by thousands and over vast once civilized areas there are to be found neither medical appliances nor medical skill sufficient to cope with the devastating plagues.

According to reports of the American Red Cross and the commissioner of the League of Red Cross Societies made in a signed statement to the American Government, wholesale starvation is threatened in Poland this summer unless she can procure food supplies in large quantities. A telegram to the League of Red Cross Societies March 20th stated that there are now approximately 250,000 cases of typhus in Poland and in the area occupied by Polish troops.

This is already one of the worst typhus epidemics in the world's history. In Galicia whole towns are crippled and business suspended. In some districts there is but one doctor to each 150,000 people. In the Ukraine, we were told, typhus and influenza have affected most of the population. In many cases a territory forty miles in diameter had but one physician. Some doctors who had twenty to thirty thousand patients could get no medical supplies whatever and had nothing better to give the sick than oral instructions. Pauperism is intensified every day.

We can no more renounce the tribulations of these stricken people than we could escape the consequences of the war. One-half the world may not eat while the other half starves. How long do you believe the plague of typhus that is taking a hideous death toll in Esthonia and Poland and the Ukraine and eating along the fringe of Germany and Czecho-Slovakia will confine itself to these remote lands? It is a parasitic disease and if not throttled may spill into the western countries of Europe and creep to our own shores.

This is one menace at our threshold. The other, more threatening, more terrible, is the menace of the world's ill-will. We can afford to die, but to be despised forever as a greedy and pharisaical nation is a fate we must not incur.

Congress should be urged to appropriate \$500,000,000 for the relief of Central and Eastern Europe, and to appoint a committee of three distinguished Americans who should make an immediate survey of these countries and devise means for their relief, urging other governments to cooperate but seeing that the relief is quickly given.

Above all things I would say that whatever action is taken should be taken immediately. The crisis is so acute that the situation does not admit of delay except with the possibility of consequences one hardly dares contemplate.

The situation that I have spread out here is far beyond the scope of individual charity. Only by the action of governments—our own and the others whose resources enable them to cooperate—can aid be given in sufficient volume. And I am confident that if the United States of America were to announce that it proposed to move to rescue those suffering peoples, there would go about the world a cry of joy. I am also confident that our action would be followed by the governments of Great Britain, of Holland, of the Scandinavian countries, of Spain and Japan, and that France and Belgium and Italy, notwithstanding all of their losses, would help to the best of their ability.—*Zion's Herald*.

A Church Community House and Others

By Clinton Rogers Woodruff

MAKING a note of introduction to the first year's report of Trinity Community House, the Bishop of Washington says:

"To all those who have contributed towards the work of Trinity Community House, the report will bring great satisfaction. Indeed, all who read what has been accomplished the past year by the self-sacrificing labors of the Rev. David Ransom Covell and Mrs. Covell, and by the band of workers they have gathered around them, must be led to feel that Trinity Community House should not only be sustained, but its benefit operations enlarged and strengthened.

"For myself, I am thankful that this work has been carried on under the auspices of the Episcopal Church. It has been done in reality for our Lord, in the spirit of His words: 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.'"

Mr. Covell tells me that he knows of no other Church House such as this one, nor do I, although Cathedral work like that in St. Louis and the Church city missionary work in Philadelphia, Boston, New York, and Cincinnati may in some aspects resemble it. In appealing last autumn for the funds necessary to carry out his plans he declared that there should be in every city a place where folks with yearning for home and fellowship could go and get acquainted with other folks. There should be a place "where the stranger within our gates can find a regular welcome; where he can warm his toes by the fire, read the papers, find books, pens, ink, and paper; where there is music, dancing, the comforting things that make homes what they are. There isn't any sense in the idea that the only place where people can live normally happy and useful lives is where they have been thrown together for two generations or so. There should be in every city a perfectly organized community house or center, and these institutions are nothing but reservoirs of usefulness. Just as the water system takes water into every nook and cranny of the city, filling itself from a great reservoir, just so does the work of a community center fill the city with usefulness and happiness where otherwise would be blank faces and leaden hearts—and the community center is the reservoir for all this." This is what Trinity House has become in truth and in spirit and all in the name and in behalf of the Church.

The Trinity neighborhood has many children, but it had no playground nor any big back yard. To help the little ones, the Children's Indoor Playground was started in the big basement room last summer, holding 92 sessions, with two teachers who ministered to an attendance of 3,500. Besides games and singing and drills, and shower baths, the youngsters were taught basketry, sewing, weaving, brass work, cobbling, and other useful occupations that resulted in a splendid array of products at the fall exhibit.

It is not my thought to go into the details of the work of the House, although it is fully worth while, but I must speak of the "mental hygiene clinic", under the direction of Dr. Loren B. T. Johnson. This was established to help persons who had made partial or complete failures to adjust themselves to their environment. The idea is not to suggest ways of meeting any particular difficulty, but to try to get the patient to see for himself his own character faults and to make his own corrections. The patients who have been attending the clinic fall into two general groups: First, the mentally defective group, who do not progress satisfactorily in school and who come into contact with the law for various social reactions which might be expected from such patients; secondly, the group who are mentally alert, but are constantly having difficulty in meeting and conquering their daily troubles. These patients are in the hopeful group, that is, the clinic presents possibilities to these persons for a life of happiness and usefulness. The clinic has been used by the Board of Children's Guardians, the Associated Charities, the Episcopal Home for Children, the Washington City Orphan Asylum, the Police Court, the Red Cross, St. Elizabeth's Hospital, and many individuals.

There's another phase of the House that calls for attention—Trinity Forum. Its advertisement reads:

"Trinity Forum brings, in person, the men and women who know to the men and women who want to know."

"Live people on live issues."

"Trinity Forum is absolutely impartial. It is an 'Agora' for the presentation of all sides of public problems, by prominent public men and women, in person, to the public of America."

Perhaps it can best be described in Mr. Covell's own words:

"As to our forum, I should say that it would be more correct to call it a Lyceum. I do not think that it is impossible or even unadvisable for a church to conduct such a forum as that recently held at St. Mary's Church in your city. It is difficult, but worth while.

"In our forum, however, there was no speaking from the floor. The meeting would open with an organ recital, or community singing, or both. There would then be announcements and the introduction of the speaker. When the address was finished, there was an offering taken, a song or musical selection, and the dismissal.

"A large American flag was drawn before the altar, but behind the flag I had the electric lights in the sanctuary turned on and dimly through the banner could be seen the altar, the Cross, and the Eucharistic candlesticks; it was an effective reminder that our meeting really was religious."

With one exception, only one side of a question was presented on one night. The exception was the Shantung presentation on the same evening by a Chinese and a Japanese. When the list of speakers on any topic was exhausted open nights were held, when the rank and file might talk, but these speakers had to come forward and talk for a limited time, no debate being allowed. Always after the conclusion of any meeting any persons might ask questions of the speaker; but these were always private conversations. Trinity Forum has never been in the slightest difficulty.

The forum was started to meet a need, the discussion of pressing public questions. During the hottest part of last summer 15,000 persons crowded the Trinity plant at twenty sessions of the forum to hear such speakers as Senators Borah, King, Pomerene, Robinson, Harrison, Wadsworth, and Thomas; Representatives Sims, Griffin, and Swope; Assistant Postmaster General Blakeslee; Commissioner Brownlow, Federal Trade Commissioner Colver, Assistant Postmaster General Koons; Vice-President Marshall; William Mather Lewis, Director of Savings of the Treasury Department; E. C. Morse, Director of Sales, War Department; Dr. Iyenaga, Editor of *East and West*, and Dr. Hsieh, President of the Chinese Students' Alliance.

These and others have discussed, before audiences which craved knowledge, every phase of modern life—from complex international questions like The Proposed League of Nations and The Shantung Problem, down to How to Reduce the High Cost of Living, and the simplest problem of household economics.

By these discussions men and women learn to think. More important than mere knowledge is the ability to use that knowledge. When people stop thinking the state is in danger.

There is another phase of Trinity Community House, which bears mentioning; and this is the work of visiting the sick in hospitals; taking soldiers and sailors to baseball games, theatres, and picnics; furnishing automobiles for long rides in the country; arranging and managing athletic meets; doing things all the time for sick folks on whose hands time hangs like leaden weights until some angel of charity lightens the burden and brings smiles in place of gloom.

Trinity Community House is established in old Trinity Church and the parish house next door. It is situated in a famous old-time Washington neighborhood, Third and C streets, Northwest. The House is important to keep alive because it is in the van and forefront of the movement to make a better Washington. It is communal in its work;

therefore it is a part of the community duty to be interested in it; to keep it going. If we are all selfish and fail to think of things outside our own comfortable homes, there will be no such comfort for the less fortunate.

Throughout the country there is a keen and widespread interest in community buildings, their activities, their accomplished results, and their possibilities. Their development is so recent and they are so essentially an outgrowth of present-day life and conditions that knowledge regarding them necessarily has been fragmentary, in most cases limited to impressions gained from observation of a few isolated houses. The construction and acquisition of special buildings to serve as community centers is such an important result of social organizations in the rural sections and smaller towns of the United States that a comprehensive study of a number of representative rural community buildings was deemed desirable by the Department of Agriculture. Accordingly a study has been made of 256 such buildings. Most of them are relatively new, 248 having been built since 1900, 201 since 1910, and 90 since 1915. According to this study which has been published in a pamphlet entitled *Rural Community Buildings in the United States*, 201 are in places of 2,500 inhabitants or less, 83 being in the open country, and 55 are in towns or small cities having a population of more than 2,500; 25 are school community buildings and 29 are church community buildings, 20 of the latter being in buildings separate from the church. Nine are farmers' fraternal society buildings and eight are library and community buildings. This study does not include those which are located in the cities, but nevertheless the general conclusions and observations are equally interesting to all interested in such work and should be read and known by them. Based on methods of financing, which may be taken as one test, the buildings may be roughly separated into five classes:

1. *Buildings financed by a local manufacturing concern.* In a number of communities social center buildings have been erected by a manufacturing concern, usually one which represents the predominating industry of the community. Local assistance has been given in some cases, but usually the manufacturing concern has borne the whole expense, or practically the whole of it, having in mind the welfare of its employes and of the community on which it depends for support. These buildings are generally maintained and managed by a community organization formed for the purpose, and the title to the building is often turned over to this organization.

2. *Buildings financed through individual donations.* A considerable number have been presented outright by individuals, some of these taking the form of memorial buildings. Others have been financed partly by large individual donations and partly from funds raised by the community in general. The donated buildings are usually turned over to an appropriate community organization, though some remain under the management of a self-perpetuating board of trustees.

3. *Buildings financed through club or society initiative.* When buildings have been financed through club or society initiative the major share of the financial burden has been assumed by a specialized organization, which has projected a building primarily for its own use, but available also for general social purposes. Such buildings have been erected through the efforts of athletic associations, women's clubs, and other types of organizations. The building erected by a farmers' club in a strictly rural community becomes automatically a building for the community as a whole, since the club membership often embraces practically the entire population of the community. The ownership and control of buildings in this class rests, as a rule, with the organization responsible for their construction, or with a special organization which has been formed to take care of the increasing activities centering in the building.

4. *Buildings financed by the local government.* Buildings in the fourth class are financed by county, town, or township governments, the funds for construction being obtained either through taxation or from the sale of bonds. Such buildings are usually maintained, at least in great part, through rentals or other revenues derived from the building itself. The title and control remain with the governmental unit originally responsible for the building.

5. *Buildings financed through community endeavor.*

The most numerous group in the present classification comprises buildings constructed or acquired by the community for community purposes. Money is usually secured either by the sale of stock in a community organization or through the solicitation of general contributions. Both of these methods are often supplemented by the giving of entertainments of various kinds, the proceeds of which go into the construction fund; and a part of the amount required to pay the cost of construction is often borrowed on the security of the building itself, to be repaid later with money derived from dues, assessments, or rentals. Contributions of labor or materials, as well as of cash, are often received. Where funds are secured through the sale of stock, the incorporated stock company, of course, owns or controls the building; and where funds are secured through general contributions the ownership and control rest with a permanent community organization formed for the purpose.

The simplest of these buildings, according to this report, often found in the open country, generally contains, first, an auditorium, the movable seats of which permit it to be transformed into a dining-room, an athletic room, or a hall for dancing; second, a stage, with curtains and dressing rooms for theatricals; third, a kitchen, equipped with stove, utensils, dishes, and cutlery. Often the assembly room is on the first floor and the kitchen and a separate dining-room in the basement. Farmers' buildings frequently contain special rooms for the use of coöperative economic enterprises.

In the smaller towns, besides these rooms there are a library and reading-room, a game-room, a woman's rest-room, and rooms which serve as meeting places for various organizations.

In the country seats and in larger towns the buildings are often quite complete, having besides the usual rooms an office room, special rooms for banquets, a cafe, a gymnasium, billiard and bowling rooms, an agricultural exhibit room, and rooms for the county agricultural agent, the county home demonstration agent, the visiting nurse, and the secretary of the commercial club. Community buildings provided by town or county government also contain rooms for the different officials, the post-office, and sometimes a social room for the fire department.

Equipment in these buildings varies from the plain chairs and tables, stove, cooking utensils and dishes, an organ, of the simpler structures, to the fine furniture, opera chairs, stage scenery, gymnastic, bowling, billiard, athletic, and game-room apparatus, books and magazines, piano, moving-picture machine, and first-aid facilities of the finer ones. Those in the open air country are usually heated by stoves, lighted by oil or gas lamps, procure water from their own pumps, and have outside toilets, while those in the towns have furnace heat, electric lights, running water, inside toilets, and hot and cold baths.

The sites in both town and country range from a size little larger than the building to one of several acres.

It is to be deplored that the Church is not represented in this classification. Let us hope the time will soon come when the Church will be the leader in this sort of work, the importance of which cannot easily be over-emphasized.

The Council for Social Service of the Church of England in Canada has devoted one of its publications to parish halls as community centers, in which it is pertinently pointed out that the idea that the parish hall should be used as a community center is not new. In many parishes the whole social life of the rural community centers round the church hall, and, under the kindly and wise guidance of the clergyman, becomes a real force for good in the neighborhood. The advantages accruing to any Church that is fortunate enough to possess a hall are obvious. As an educative and recreational agent it is almost invaluable, and as a power for good in the community its influence may be almost unbounded. Being under the control of the Church, "a control tactfully but not tyrannically exercised", it may be assured that anything that takes place in it shall be of an entirely decorous and seemly character, and young people find amusement of an elevating nature. Indeed the uses to which a building may be put are almost endless.

In order to commend to the careful consideration of

(Continued on page 203)



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE AMERICAN CHURCH IN ROME

To the Editor of *The Living Church*:

I HAVE just come from preaching and celebrating in St. Paul's American Church, and I desire to reinforce your appeal for subscriptions in its aid. From the rector, the Rev. Walter Lowrie, and from several members of the vestry, I have learned the present situation. By the help of endowment funds the fine property of St. Paul's has been kept in perfect condition, and its charities maintained, but the income for current expenses is sadly reduced. This loss of income is due in part to a great reduction in the number of its people caused by death and by the removal of a stable American colony in Rome: and in part to the very high rate of exchange. A lira is now worth about one-quarter of what it used to be, and it is impossible to expect that those Americans who remain in Rome can contribute four times as much as formerly. There is not enough money in sight to carry on the services of this important parish to the end of the present calendar year. As soon as American tourists begin to come again to Rome in any numbers, the situation will correct itself.

Meantime I earnestly suggest that all those who have enjoyed the services and ministrations of St. Paul's American Church in Rome, and those who appreciate the great importance of carrying on its work in this difficult time, should send a contribution towards its support through the fund which THE LIVING CHURCH has opened. We must not allow the parish which so well represents the United States and the Episcopal Church, in Rome, to suffer. In good hope, I am, Sir,

Hotel Quirinale,
Rome, May 2nd.

Faithfully yours,
THOS. F. DAVIES,
*Acting Bishop in Charge of the
American Churches in Europe.*

POSTAGE DUE

To the Editor of *The Living Church*:

IN letters recently received from Brazil and Haiti we are informed that our missionaries there are constantly put to a larger expense than they can well afford by letters arriving on which only two-cent stamps have been put. The Rev. A. R. Lwyd, from Port au Prince, Haiti, writes:

"It costs me from fifty cents to a dollar for postage every time a mail comes. The postoffice charges double—that is, every letter lacking its three cents postage costs me six cents."

May I ask if you have any available space that you will insert in your paper a brief note on this matter of insufficient postage? It would thus, no doubt, come to the attention of many of the good people who are sending letters to Brazil and Haiti with only two cents postage. Sincerely yours,

New York, May 21st.

ARTHUR R. GRAY,
Secretary for Latin America.

PROPOSED REVISION OF THE BAPTISMAL SERVICE

To the Editor of *The Living Church*:

THE theologians of the Church ought to be considering what attitude they will take toward the changes in the Baptismal Service proposed by the Commission on the Revision of the Prayer Book. My object in writing is not to oppose these changes, but to set them forth for the consideration of the Church.

1. It will seem to some a decided advantage to get rid of the sentence: "Forasmuch as all men are conceived and born in sin"; but do we get rid of the doctrine of original sin when it is proposed to retain the prayer wherein we call upon God that the child may receive remission of sin by spiritual regeneration?

2. Our Church justifies the practice of Infant Baptism by the following question and answer in the Catechism: "Why then are infants baptized, when by reason of their tender age they cannot perform them?" Answer: "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

But the proposed revision eliminates this whole idea. In the proposed service, the sponsors no longer answer for the child, no longer assume obligations concerning the child's repentance and faith and obedience. The idea of a covenant between the child and Almighty God no longer exists. If this change is made, it

ought to be made with our eyes open. Our theologians have hitherto justified the custom of godfathers and godmothers making promise for the child by the analogy of the custom among modern Jews who are said always to have a sponsor at the circumcision of the child. The custom is said to be of very ancient date, in having been mentioned by some of the earliest of the Fathers, such as Justin Martyr, Tertullian, Cyril of Alexandria, St. Chrysostom, St. Cyprian, and St. Augustine. The idea is neither strange nor new, for when kings have been crowned in their infancy some of the nobility deputed to represent them have taken the usual oaths. Guardians are accustomed to do the same for their minors, who are bound by the laws to stand for what is contracted for them. This covenant in the name of the child by the sponsors appears to underlie the whole principle of Infant Baptism; indeed, the question and answer in the Catechism already quoted specifically justify Infant Baptism upon this ground. The Church demands faith and repentance as qualifications for Baptism, and yet allows children to be baptized when it is perfectly plain they neither believe nor repent. This is done upon the specific ground that the sponsors become sureties of the children and promise in the name of the child that they shall discharge these duties when they come to a competent age. It is held that the children are bound by the promises of their sponsors, just as the acts of a guardian for the good of his ward bind the child. Further, the analogy of the admission of Jewish children into the Mosaic covenant by circumcision at eight days old is urged in justification of Infant Baptism. Baptism having succeeded to the place of circumcision, our children are as capable of making a covenant through their sponsors as the Jewish children were at the time of their circumcision.

Our theologians have hitherto made much of the idea that Baptism is the new covenant of the Gospel, requiring mutual promises and covenants on the part of God and on the part of the people. Therefore it has been held that infants being brought to baptism should enter into this covenant through the sponsors as their representatives. Unquestionably the Church has always considered that these promises made by the godfathers in the name of the child bind the child as if in person made by the child himself.

It will seem to some, therefore, that the proposed changes above adverted to would change fundamentally the doctrine of the Church in relation to Infant Baptism.

RANDOLPH H. MCKIM.

Epiphany Church, Washington, D. C.

[In printing this letter we would point out, simply in the interest of accuracy, that the Revision Commission has proposed no change whatever in the text of the Church Catechism, though asking that its place in the Prayer Book be changed to precede the Articles of Religion. The Office of Instruction, which is proposed for the present place of the Catechism, does, however, eliminate the question and answer cited by our correspondent, and the subject should be considered from the point of view of the proposed elimination from the Baptismal Office, the omission from the proposed Office of Instruction, and the retention of the present language in the Church Catechism as printed in the (proposed) new position.—EDITOR L. C.]

THE CHURCH TEMPERANCE SOCIETY

To the Editor of *The Living Church*:

THOSE not in sympathy with the prohibition campaign of the Church Temperance Society ask the following seven questions about the Society:

I. Why has the Squirrel Inn been lost to the Church?

It has not been lost. The building long ago proved unsuitable for saloon substitute work. It has, therefore, been sold and the money, when received, is to be reinvested in educational saloon substitutes.

II. What has the C. T. S. been doing?

(a) It has saved the Church from the curse of Meroz; from the disgrace of going down into history opposed to the greatest moral reform since the sixteenth century.

(b) During the last three years, it has secured the passage of hundreds of resolutions to abolish the liquor traffic. It has prepared resolutions for annual conventions of every diocese in

the United States, which, in the majority of cases, have been adopted.

(c) It has mailed its special literature to every Anglican clergyman on the globe.

(d) It established the first regular moving picture theatres for moral uplift in the world (so far as is known).

III. What is the Society now doing?

It is seeking to secure: (a) the stabilization of the Eighteenth Amendment; (b) good enforcement laws; (c) the election of officers in sympathy with such laws; (d) the education of the masses as to the scientific facts about alcohol and the benefits of prohibition.

The Society seeks to further this education: (a) by a staff of specially trained clergymen who devote their entire time to this work; (b) by moving picture lectures in halls and parish houses; (c) by the distribution of literature; (d) by motion picture theatres with an average attendance of more than a thousand every day, mostly of the unchurched; (e) by other forms of saloon substitutes.

IV. Why have some prominent men resigned from the board of directors?

(a) There have been fewer resignations during the last two years than before.

(b) Mr. Michell, in a published letter, tells us that he and others resigned because they felt the Society was not justified in plunging into a campaign for prohibition in view of the fact that the constitution of the Society allows moderate drinking.

V. What has been the management of its finances?

(a) The majority of the executive committee are business laymen who devote much time to the work of the society.

(b) The books and accounts of the Society are audited every three months and the financial affairs are supervised almost daily by a well-known firm of certified public accountants.

VI. What good can such a paper as the organ of the Society possibly do?

It has stopped pro-liquor rectors from intrrenching behind the C. T. S. in their fight against prohibition.

VII. How can the monies be allocated to this Society from the Nation-wide Campaign funds?

(a) The C. T. S. for forty years has been supported by annual offerings in every diocese. The budget system imposed by the Nation-wide Campaign has cut from the Society its only source of revenue.

(b) A poll of the rectors of the United States indicates that the vast majority are in hearty accord with the present policy and work of the C. T. S.

(c) The saloon substitute programme of the C. T. S. was one of the most popular objects for which the Nation-wide Campaign solicited funds.

(d) The staff of the C. T. S. at the invitation of the leaders of the Nation-wide Campaign traveled over several states raising funds for the Nation-wide Campaign while on the pay-roll of the C. T. S.

Would it be fair or lawful to hold back the proportion of the fund given in response to the nation-wide appeal which included the Church Temperance Society in its specifications?

(Signed) WM. JAY SCHIEFFELIN,
JAMES V. CHALMERS,
W. H. REID,
WM. SHEAFE CHASE,
Executive Committee.

IS THE AMERICAN PRAYER BOOK WRONG?

To the Editor of *The Living Church*:

THE kindly and very apropos communication of the Rev. Bayard H. Jones on the questions of the Consecration, Invocation, and Elevation, at the Eucharistic Sacrifice, might raise a serious question as to the correctness of our American rite, if his own views be correct. Our rite is very implicit in centering the main thought and manual acts of the priest, as well as the devotions of his congregation, directly upon that part of the Prayer of Consecration which "recites" the words of our Lord uttered at the institution of the Eucharist, as follows:

- (a) "He took bread (Here the priest is to take the paten into his hands)."
(b) "He brake it (and here to break the bread)."
(c) "This is my Body (and here to lay his hand upon all the bread)."

And similarly with respect to the wine!

In short, no matter where, in any liturgy, ancient or modern, the invocation of the Holy Ghost may be shown to come in, the supreme fact remains to us all that the American Church Liturgy itself most emphatically points priest and people to the actual consecrating words of Christ Himself, as making that point in time when He comes sacramentally into our midst! Surely ninety-nine per cent. of our people, if asked when and where the consecration of the elements is effected, will reply, "Why, of

course, where the priest is heard to say at the altar, "This is My Body"—"This is My Blood'."

No doubt there should be a prayer of invocation of the Holy Ghost before these words of our Lord are uttered, and every priest who knows what he is doing always offers up secretly a short invocation before the Prayer of Consecration, to make up for the loss of such an invocation in our liturgy, before proceeding to the consecration with Christ's own words and with the detailed rubrical directions of our Prayer Book cited above. Some time ago certain priests of the English Church started a movement looking toward getting the privilege of their bishops to use the invocation of the English Prayer Book before the words of institution, instead of after them, for, no matter what Roman Catholic writers may say, the fact still remains that the invocation is logically out of its correct place in our Prayer Book, following, instead of preceding, the Prayer of Consecration! But the matter is made to square itself with reason, and with the rubrical manual acts, and with the words of Christ, by an inaudible or secret invocation, waiting for the day when the Church will order one there, its most logical place. Some of us do not see just why we should follow Roman authorities for guidance in our altar worship, and yet the Benedictine Morrall's testimony that the consecration and the elevation of the elements at the time of the use of the words of institution (coming into use no earlier than the eleventh century) were really only a reaction against the denial of transubstantiation, might well be used, if at all, in our own generation, as a similar protest against those who deny the Real Presence of our Lord in the Sacrament of His love!

As long as time shall last the words of Jesus Christ, "This is My Body" and "This is My Blood", must continue to remain the very focus of the ritual of the Holy Eucharist—in word and deed. The great body of the reasonable people of the Church will brook none other! And our Prayer Book fathers go to great and specific lengths in impressing them with this.

Grossmont, Calif.

ALFRED KINGSLEY GLOVER,
Chaplain Genl. O. I.

PARISHES FOR THE CLERGY

To the Editor of *The Living Church*:

BISHOP BLISS wrote a most interesting letter in THE LIVING CHURCH of May 15th. May I ask, are the clergy in Vermont promoted or just kept in the same parish year after year? Men will soon be ordained to the diaconate and the priesthood—when will they be called to these neglected posts or will the usual course be followed, giving the better places to him that hath friends?

One becomes wearied because of the constant appeals made for candidates for holy orders when the Church at large knows that many clergy who have undergone "the burden and heat of the day" are without parishes and that the more comfortable places are falling to the candidate or the youthful, inexperienced minister. The veteran or the non-parochial is told there is no room for him in certain localities, and yet other priests are called (?) to parishes in these localities. Age or experience has nothing to do with the case. The man out of a parish is advised his only hope is in "Lonesomeville". He has passed the age of youth but the authorities cite canon law in his case. One useful layman, practically driven out of the Church because of such procedure, says the Church is preaching anything but "the Cross of Christ" and there is too much "wire pulling" in diocesan affairs as well as in the selection of a rector.

I trust you will get these facts before Church people, for we laymen love the Church but deplore her lack of a just system in providing parishes for her clergy. Is it to be the Church of our Lord or someone's club? Very truly,

New York City.

J. DOUGLAS DIXON.

DISCERNING THE LORD'S BODY

To the Editor of *The Living Church*:

I HAVE been deeply interested in your editorials on the Concordat. They have certainly set forth in a most clear, concise, and definite way the ideas of the Eucharist and Priesthood as held by a certain school of thought in the Church. And I can scarcely see how these ideas could be more clearly or more definitely expressed.

But then the question arises, Is not the language too definite and too positive? Is it possible thus clearly and definitely to define this "great mystery of godliness"? And may it not be true that others, who look at it in quite a different way, find quite as much and quite as real help in it as we do?

And can we say that the expression, "discerning the Lord's body," can have no other meaning than that which you seem to attribute to it? And have we any right to say that those who fail to "discern the Lord's body" in this way "eat and drink

damnation to themselves"? If so, I fear that a great many of our own people are guilty.

St. Paul speaks of the "body of Christ" as being made up of the individual members of the Church, and of us as being baptized into that body, and of Christ as "the head of the body". Suppose, for instance, that a number of persons who are members of that body, made such by the Holy Spirit, come together to partake of the Lord's Supper in what to them seems the true and proper form, looking upon themselves as constituting Christ's body. Dare we say that they do not "discern the Lord's body", and that they "eat and drink condemnation to themselves", because they fail to "discern the Lord's body", in the same way we do?

But there is another way to look at it. What is the purpose of our Lord in giving us Himself in this sacrament, or, for that matter, in any way? Is it not that by imparting Himself to us He may come into our lives and transform them into His own likeness, making us like Himself? And what is the test which He has given us? "By their fruits"—by the results—"ye shall know them".

Tested by that standard, dare we say that those who look upon this sacrament in such a different way from that in which we look upon it—dare we say, that they do not receive the living Lord, either there or in some other way quite as vitally as we do?

When I see the life of Christ manifested in some of my brethren in the other Churches, when I see their missionary zeal, their love for their fellow men, their devotion and self-sacrifice, I confess that I often feel ashamed of myself and of our Church. And I cannot help acknowledging that Christ has found some way of getting into their lives to transform them either through the sacrament of His Body and Blood, or in some other way. And the fact that He is really in them is the thing that counts.

Helena, Montana.

S. D. HOOKER.

THE NATION-WIDE CAMPAIGN

To the Editor of The Living Church:

SINCE my last word to the readers of THE LIVING CHURCH I have travelled through more than half the dioceses of the Church from New York to the Rockies, and swung round through the South. Everywhere I have observed the progress of the Nation-wide Campaign and never lost a chance to say a word, from the public platform of the Interchurch as well as from our own pulpits and to our own clergy, to speed up the Campaign.

Several observations are outstanding:

1. No matter what individuals may think about the time-liness or expediency of the Nation-wide Campaign, none have expressed doubt that at a time like this the spiritual and financial belong together. What Jesus said to the rich young man still stands. Money saves no souls. But in these days men who are carrying the message to souls which they would save require more money on which to live than ever in the past, more money for the upkeep of their base of operations. More money is needed for support of the Church's theological seminaries; more money for the maintenance of homes for the aged and hospitals for the sick, 5,000 of whom for want of room were turned away daily from hospitals of various types throughout the country last year. Money cannot save souls. But as the world is, to-day, souls cannot be saved without the help of money. The acid test is money. The spiritual results of the Nation-wide Campaign will come out hand in hand with the financial results. Wherefore no loyal Churchman will wish to divorce them.

2. In some places where the Campaign has gone forward along all lines the spiritual fruits have already begun to ripen. Some can soon be plucked. This applies not merely to places where the money quota has already been secured, but also to places where amid many difficulties the full quota has not yet, in spite of every effort, been obtained. Appreciation, tender and considerate, should be shown to parishes where the wheels still drive heavily in spite of the efforts of devoted rectors, many of whom may truly say with Shakespeare:

"Tis not ours to command success,
But we'll do more, we'll deserve it".

After all, the Master asked only for faithfulness, and no man fails who does his best whether the money comes as quickly or in as large sums as he wishes or not. Spiritual success is always for the man who works in prayer and faith at the whole programme of the Church.

3. No matter how Churchmen differ in their Churchmanship, they cannot differ in their corporate consciousness of the Church. We are not an aggregation of unrelated parishes. Even Congregationalism founded on that basis is coming over to a more Churchly point of view and bringing together, under one supervising head for general effectiveness, the isolated churches without encroachment on their individuality or their democracy. Our business is to stand by the general policy of the Church, to recognize the leadership of our bishops as our chosen directors

with their counsellors advising and assisting them, to realize as never before in this time of unrest and centrifugal tendencies that debating societies win no victories and that the present multitude of chaotic counsels has degenerated into so much diffuse talk that even the very elect are in danger of inebriation from their own verbosity.

Now and then—not often—I have found parochial individualism breaking loose. The impression has been given that the supreme concern is the success of the local parish. In one big church one Sunday I heard a sermon allusively discrediting all efforts to raise big money for big things, and since parishioners will scarcely help the Nation-wide Campaign with the rector incidentally discouraging monetary efforts outside his own parish the hurt may be done to the Church at large in its corporate capacity and our Church logically degenerate into congregational units.

Comprehensiveness, courage, full steam ahead under designated leadership, would seem to be the message to the Churches if one may speak who has lately seen many of them, East and West. We can do it if we try. It is never too late.

May 10th.

LYMAN P. POWELL.

A VACANCY AT ST. STEPHEN'S COLLEGE

To the Editor of The Living Church:

SOME time ago I wrote to your paper asking the coöperation of its readers in bringing to my attention possible candidates for the vacant chair in biology at St. Stephen's College. The result was the finding and the election of one of this country's cleverest younger biologists, who starts his work with us next autumn.

I now write to ask similar assistance in finding candidates for our chair in the Greek language and literature. This chair becomes vacant this June. Professor John C. Robertson, Ph.D., after twenty-eight years of active service for the college, has become professor emeritus.

The man we want must have received the degree of doctor of philosophy from a first-rate university, or equivalent training. It is advisable that he be a communicant in good standing of the Episcopal Church. He must have an attractive personality and must be fully as much interested in teaching Greek from a cultural standpoint as he is in teaching it from a linguistic standpoint.

The stipend offered is not to exceed \$1,800 a year in cash. In addition to this we supply heated and furnished lodgings for the professor and his wife, if they have no children; or a heated house unfurnished, if they have children. Table board in commons is provided free of charge for the professor and his wife. In other words, the cash salary is in addition to living expenses.

I beg to request that names be sent me as soon as possible. Permit me to thank you for the courtesy of publishing this letter.

Very sincerely yours,

St. Stephen's College,
Annandale-on-Hudson, N. Y.

BERNARD IDDIGS BELL,
President.

A TIMELY HYMN

To the Editor of The Living Church:

LOOKING over a copy of the *English Hymnal* recently, I found these stanzas by Gilbert K. Chesterton. I do not recall having seen them among the writings of the author published in this country, and I am asking you to print them for the edification of your readers. To my mind they are of real value at this particular time.

RUSSELL CARTER.

Ann Arbor, Michigan, May 15th.

"O God of earth and altar,
Bow down and hear our cry,
Our earthly rulers falter,
Our people drift and die:
The walls of gold entomb us,
The swords of scorn divide,
Take not Thy thunder from us,
But take away our pride.

"From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
From sleep and from damnation,
Deliver us, good Lord!

"Tie in a living tether
The prince and priest and thrall.
Bind all our lives together,
Smite us and save us all:
In ire and exultation
Affame with faith and free,
Lift up a living nation,
A single sword to Thee."



SARAH S. PRATT, Editor

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

IT may seem inconsistent to begin a page devoted to woman's work by writing about a man. But it is not a long step ever to get from man to woman.

As much as we boast our democracy, I have noted that we are all getting fonder of titles and decorations; in fact I have heard that there is a small coterie of native-born Americans who are wondering if they cannot start a peerage. I don't know how they will manage it but it will be amusing to watch the experiment. However, we naturally love to know a "Sir" or a "Lady", and when, in the *Literary Digest* lately, a very complimentary notice of "Sir" Henry Thornton appeared, our family was highly pleased.

The *Digest* spoke of his splendid, frank American character, of his popularity, his value during the war in managing difficult railroad problems, and, best of all, his unspoiledness. True, I was sorry when I heard that Henry Thornton had officially become a British subject.

I knew Henry when he was a little boy, red as to hair, dynamic as to character, one of those juveniles not given to keeping still or sitting down meekly with an instructive book. Henry liked to make his presence felt.

Henry's mother was and is a perfectly charming Churchwoman. She came to Logansport, Indiana, a bride, bringing not only her Philadelphia Churchmanship but a host of social accomplishments. It was to Mrs. Thornton that our choir at Trinity Church was indebted for much instruction and for a knowledge of fine Church music. It was she who introduced "Kyries" and "Sanctuses" and "Credos" and things not used in Mid-West choirs of that day. It was she who took the lead in the social life of the Church and who gave her whole sweet and generous self to promoting Church life. Then, too, she bought flowers on the wedding-day of her who pens these lines, a bouquet for the bride, a boutonniere for the tall and handsome groom.

But to revert to Henry, who never dreamed then of being a "Sir". When we would go to that hospitable home, which was very often, music was a chief pleasure and charades were another. Memory brings the fact that Henry could endure the charades, in which there was considerable—and very energetic—action, but when music was introduced this embryonic railway king became restless unto dissatisfaction. His mother and myself might be entrancingly lost in the notes—she soprano, I alto—of Sad Hour of Parting, or some other soul-felt duo, when Henry, who was about seven or eight, would pull her gown and entreat us to quit. And he was never scolded therefor but always laughingly requested to run away and play.

I look upon Henry Thornton as a great advertisement for the American Home—that institution which they say is dying. He had love and kindness and intellectual environment and an abundance of fun. He was raised in the best American traditions, without great wealth, a typical American boy, and while he had fine parentage on both sides I can see in his character, in many ways, the reproduction of that good Churchwoman he called "Mother".

MANY OF THE up-to-date organizations of the Church are already planning to send some member of their society to the conferences planned for the summer. It has been found that persons going as delegates with expenses paid are far more likely to take back and give out what they have learned, than those who pay their own way and go chiefly for their own edification. A letter from Miss Mary Knight of Milwaukee, whose interest in some of these conferences has of late years absorbed most of her time, stresses the desirability of delegates being sent by Sunday schools, the various societies of women and of men, boards of religious education; and in

fact all organizations will be benefited because of the wide field covered by the programme committee. Any group sending delegates, says Miss Knight, should choose the courses they must take. The Massachusetts B. R. E. sent several delegates to Wellesley last year and specified exactly what they should study. Every one accepting a place as delegate should go with this understanding. These summer schools more and more are bound to become the intellectual hot-beds of the Church's work where leadership is developed oftentimes in very unexpected places.

THE MORE EXTENSIVE CONFERENCES, such as Racine and Wellesley noted above, Sewanee, and a number of others, are being reproduced on a smaller scale in many dioceses. It is found that good attendance can be secured at these diocesan outings and that the social life is very delightful. Such an one has been held at Wawasee, diocese of Northern Indiana, for several years; and before us now lies a programme of the summer school of the diocese of Bethlehem, to be held at Montrose, Penn., from July 5th to 10th. Some of the features planned are a Demonstration Mission Study Class, Miss Boyer of the Church Missions House; Organization and Management of Parish Branches of the Woman's Auxiliary, Mrs. Arthur S. Phelps of New Jersey, who is a member of the national executive committee of the Woman's Auxiliary; The Juniors and the Church School, Mrs. A. H. Glick; and The G. F. S., by Miss Lydia West. There will be four important conferences led by specially prepared persons, a "get together" night, a pageant, *The Light of the World*, and daily Holy Communion and sunset service. Mrs. L. M. Thompson, R. F. D. No. 6, Montrose, Pa., will answer inquiries.

A CORDIAL AND PLEASANT LETTER has come to us kindly acknowledging that this page has been of material help to perplexed Auxiliary and other officers and saying:

"Now if you would only add 'Children's Work in the Church' I should feel that it was quite perfect. I am one of those women for whom, as President Bernard Iddings Bell expresses it, the world is a place inhabited by children with a modicum of adults to take care of them. I like the suggestion in THE LIVING CHURCH about groups of women reading together through Lent, because we have just tried it out and liked it so much that we shall keep it up if possible. A few of us read *The Spirit* by 'Streeter and Others'. Some chapters in it are wonderful and all are interesting and make one think, which I consider a very important thing for women pretty much absorbed in domesticity. My Junior Auxiliary, or Church School Service League, as you prefer, have sent Christmas boxes to Archdeacon Joyner and would love to collect quilt 'pieces' if they know just what kinds are needed."

We learned about these Dakota quilts from the *Spirit of Missions* and fancy that everything can be utilized except perhaps very delicate fabrics.

ONE OF THOSE SEVEN candles standing in a row which lately appeared on this page, illustrative of the new Church League of Service, bore the name of the Guild of St. Barnabas. It bore on its base the word "Healing", as the object of its being. So quietly has this guild conducted affairs that many persons will be surprised to learn that it has issued its thirty-second annual report. The life of the guild is twofold, religious and social. It is religious in that its members are taught the greatness of their calling and to maintain a high standard of Christian life and work. It is social in that it associates nurses and with them other women as their friends to provide some of the comforts and power gained

by such association. Branches of the guild are now located in twenty-four of the largest American cities. Nearly all of these branches report nurses who did war service, the Orange branch having twelve of these. Mrs. E. Bouman Leaf, Philadelphia, secretary-general of the guild, in her annual address says that the guild has assumed a new and important part in the work of the Church, and she is very optimistic about its future.

THIS INNOVATION in Church educational methods is interesting:

"Members of the study class of the Woman's Auxiliary of Grace Episcopal Church, Grand Rapids, Michigan, graduated from their class on Friday, the 7th of May. On the closing of the exercises a social hour was held. An interesting programme was given, following the lines of regular graduation exercises among students.

"The service began by singing 'Jesus calls us o'er the tumult', and the rector, the Rev. G. P. T. Sargent, opened the exercises by prayer and a short talk. Then followed the salutatorian, A Message from Italy, a reading, a song with piano accompaniment, and these papers: The Story of a Greek Girl, The Czecho-Slovaks, The Armenian Plea, The Duties of a Parish Worker in St. Luke's Church, Scranton; Song, *The Lord is my Shepherd*, Class Historian, Class Prophet, Valedictorian, conferring of degrees by the rector, and song America. This service added much interest to the winter's work of the study class, and all members were much pleased."

Mrs. H. H. CANDEE, an honorary president of the Auxiliary of the diocese of Springfield, writes of the first U. T. O. box-opening in the new triennium, of St. Mary's branch, Church of the Redeemer, Cairo:

"Although the boxes were not given out until January, fourteen out of the eighteen boxes realized over \$20; twice as much as we have ever had before. At this meeting also we finished our study book, *Neighbors*, and passed a resolution unanimously to use our influence as a branch to join the effort against the canneries on the Yukon, the letters of Bishop Rowe and Archdeacon Stuck having been read. Our rector and some of our members at once wrote to Committeemen and Congressmen interested in this resolution of preserving the Alaskan salmon for the benefit of the natives."

THE *Purple Book*, the report of the U. T. O. of Pennsylvania, has been sent to a number of inquirers through the kindness of Mrs. North, late custodian of the U. T. O. of this diocese. It was suggested that she send one to the secretary of each diocese, and in answer to this Mrs. North writes: "I am afraid that we cannot spare enough reports to send to every diocese but I shall be glad to mail them from time to time to any woman who requests a copy." Mrs. North also, with many others, had felt a fear that the Nation-wide Campaign might be an influence adverse to the financial part of the U. T. O., but her fears were dispelled when at the first presentation meeting of her diocese the sum presented was more than \$11,000—being 2,000 more than the amount for the corresponding period in the last triennium. In resigning this office which Mrs. North has held for six years, she sent out a leaflet called *The Woman rather than the Dollar*. In this her last word, she instructs the parish treasurers of the Offering to "put the emphasis on the woman and her *perfect understanding* of the Offering. The contributor must first realize what the Offering should mean in her own life as her Gift of Substitution and her Thank Offering. The results will follow naturally and abundantly."

Mrs. North's successor is Mrs. John P. Hollingsworth of St. James' parish, Philadelphia.

IN SPITE OF THE FACT that one line was omitted from the charade lately printed, answers have come in thick and fast, the first one coming from a clergyman in Oklahoma. Several ladies have sent answers with the hope that they should be the first to solve it, a clergyman from Baltimore has joined the guessers, and finally a college professor has given his answer in rhyme as follows:

"The French you'll all gree
When they mean 'Yes', say 'Oul';
The second word of affirmation
Is "Ja" among the German nation.
But a Bishop who Satan's works abhorred
Should never lay hands on the 'Ouija Board'."

The magic word is "Ouija" and the author wittily says of it: "As for my whole, it is the extreme of fashion and fad at the present moment and many are leaving the *happy medium* to follow it."

LORD, WHAT WILT THOU?

What wilt Thou have me do?
Say but the word, and I will toil
With patient feet
In sin-swept heat
Of cities, rough, grief-furrowed soil:
And feed the hungry, nurse the sick;
Raising dead souls to life more quick.
"This is thy part,
Oh, eager heart—
Upon My Breast
Lie still, and rest."

What wilt Thou have me say?
Give me a prophet's tongue of flame,
A living coal,
And words will roll,
A mighty wave, to spread Thy Name;
From stagnant drought of alien skies
The glory of Thy truth will rise.
"To show My way,
This only say—
Not will of mine
O God, but Thine."

What wilt Thou have me bring?
What gifts of lovely grace,
Of art, or song,
To swell the throng
That cluster round Thy dwelling place?
What first fruits, that all men will raise
A louder echo of Thy praise?
"This only bring
For offering—
Love, joy, and peace,
The soul's increase."

MARY ALETHEA WOODWARD.

A CHURCH COMMUNITY HOUSE AND OTHERS

(Continued from page 198)

Church people the advantages of such equipment, more especially for rural parishes, but also equally for those in towns and cities, the editorial board of the Council asked two clergymen, the Rev. A. A. Trumper, formerly of Dover, Ont., but now of Exeter, in the diocese of Huron, and the Rev. R. A. Robinson, of Stanley, New Brunswick, in the diocese of Fredericton, to record their experiences in building such halls for the use of their parishes; and with the greatest satisfaction it published in pamphlet form the accounts furnished by these two gentlemen. Mr. Robinson was also able to supply the board with a set of excellent plans, prepared by a competent architect, and these have been reproduced as a guide to others who may wish to follow them in building halls of their own.

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

CEASING from labor, as labor, is not the point of Sunday observance; it is ceasing from the labor of the world, to labor for God, to do His work, which is the highest labor, and the hardest labor; giving God a tithe of the week, the first fruits of our time, as a mark of the respect and allegiance which we owe to Him.—*W. C. E. Newbolt.*

Church Kalendar



June 1—Tuesday.
 " 6—First Sunday after Trinity.
 " 11—Friday. St. Barnabas.
 " 13—Second Sunday after Trinity.
 " 20—Third Sunday after Trinity.
 " 24—Thursday. Nativity S. John Baptist.
 " 27—Fourth Sunday after Trinity.
 " 29—Tuesday. St. Peter.
 " 30—Wednesday.

Summer Addresses

THE Rev. Prof. A. W. JENKS, D.D., expects to sail for England on June 12th and to be absent until September 1st.

THE Rev. HENRY K. PIERCE will have charge of the services at Whitefield, N. J., during June, July, and August.

DURING June, July, and August the address of the Rt. Rev. GRANVILLE H. SHERWOOD, Bishop of Springfield, is care Spring Grove Hotel, Ripon, Wis.

Personal Mention

THE address of the Rev. CHARLES MORRIS ADDISON, D.D., formerly rector of St. John's Church, Stamford, Conn., is now 28 Hubbard park, Cambridge, Mass.

THE Rev. THOMAS CASADY was instituted as rector of All Saints' parish, Omaha, by Bishop Shaylor on May 9th.

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

THE Rev. J. HERBERT DENNIS may be addressed permanently at the Church of the Holy Apostles, Drake and Leland avenues, Chicago.

THE Rev. HENRY R. FREEMAN, D.D., has been re-elected president of the ministers' association of Troy (N. Y.) and vicinity.

THE Rev. HERBERT PERCY HAMES delivered the baccalaureate sermon for the high school at Cairo, Ill., at a service in the Church of the Redeemer on May 30th.

THE Rev. HARRY F. KELLER, formerly rector of St. Mary Magdalene's, Fayetteville, Tenn., is now in charge of the Church of the Holy Trinity, Decatur, Ga.

THE Rev. ROBERT MCKAY, D.D., has resigned as rector of All Souls', Biltmore, North Carolina, and at the request of the vestry of St. Mary's Church, Daytona, Florida, will resume the rectorship of that parish.

THE Rev. W. G. STUDWELL, the new rector of St. Thomas' Church, Battle Creek, Mich., has begun his work.

THE Rev. J. H. TAYLOR, for the past two years rector of the Church of the Epiphany, Barton Heights, Richmond, has accepted a call to Christ Church, Cape Girardeau, Missouri.

DEGREES CONFERRED

PHILADELPHIA DIVINITY SCHOOL.—The degree of D.D. upon the Rev. LAWRENCE BUTLER RIDGELY, missionary in China, at commencement exercises on May 27th. This degree, conferred in 1918 in *absentia*, was received in person at this time.

UNIVERSITY OF PENNSYLVANIA.—The degree of doctor in divinity upon the Rev. ROBERT JOHNSTON, D.D., D.C.L., on University Day.

ORDINATIONS

DEACON

OKLAHOMA.—On Monday in Whitsun-week, Mr. JOSEPH CLARKE JAMISON was ordered deacon in St. Paul's Cathedral, Oklahoma City, by Bishop Thurston. He was presented by Archdeacon Davis. Dean McCalla read the gospel. Mr. Jamison will work in the far western part of the district.

DEACON AND PRIEST

MINNESOTA.—On Tuesday in Whitsun-week, in Seabury Oratory at Faribault, Minnesota, the Bishop of Minnesota ordained Mr. PHILIP T. SODERSTROM as deacon and the Rev. EDWIN RIDGEWAY SMYTHE as priest. The candidates were both presented by the Rev. Dr. F. F. Kramer and the sermon was preached by the Rev. Professor H. M. Ramsey.

PRIESTS

MASSACHUSETTS.—Saturday, May 22nd, in St. John's Church, Ogdensburg, N. Y., the Bishop of Albany, acting for the Bishop of Massachusetts, advanced to the priesthood the Rev. ROBERT CLYDE JOUDRY, curate of St. John's Church. Bishop Nelson preached. The candidate was presented by the Rev. D. Charles White, rector of St. John's Church. The Litany was said by the Rev. William A. Bralthrow, rector of Trinity Church, Gouverneur. The Rev. Charles Temple, D.D., of Florida, was the epistoler and the Rev. Canon Herbert B. Patton, of Ontario, the gospeller. The Bishop of Duluth was also in the chancel. The Rev. Mr. Joudry will continue his work at Ogdensburg and Morristown.

OLYMPIA.—On May 13th, by the Bishop of Olympia in St. Peter's (Japanese) Chapel, Seattle, the Rev. GENOSUKE SHOJI, deacon. The candidate was presented by the Rev. Dr. H. H. Gowen, who assisted the Bishop by interpreting the service in Japanese. A goodly number of the Japanese congregation filled the chapel. The Bishop preached the sermon. At the conclusion of the ordination the newly ordained priest presented a class of adults for confirmation, being the second class during the current year. Mr. Shoji has served as deacon in St. Peter's Mission for two years and has now been assigned as priest in charge of the same. On May 24th the Bishop conferred priest's orders in Trinity Church, Seattle, upon the Rev. HENRY BURTON, deacon. The candidate was presented by the Rev. W. H. Bliss, rector of Trinity parish, who also preached. The epistle was read by the Rev. Dr. Gowen, and the gospel by Bishop Wells. A large number of the clergy assisted in the service. Mr. Burton has served as deacon in Trinity parish for six years. He has now been assigned as priest in charge of St. Andrew's Mission, Seattle.

INFORMATION BUREAU



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

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

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

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

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BUFFALO:

Otto Ulbrich, 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:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Boni and Liveright. New York.

Primitive Society. By Robert H. Lowie. \$3.00 net.

Longmans, Green & Co. New York.

The Church and the Sacramental System. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City. \$2.00 net.

Macmillan Co. New York.

Labor's Challenge to the Social Order. By John Graham Brooks. \$2.75 net.

The Limits of Socialism. By O. Fred Boucke.

Education for Democracy. By Henry Frederick Cope. \$2.00 net.

Oxford University Press. New York City.

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

E. P. Dutton & Co. New York.

International Commerce and Reconstruction. By Elisha M. Friedman.

PAMPHLET

From the Author.

A Sermon in Memory of the Rev. Reuben Kidner, Assistant Minister of Trinity Church, Boston. On the Green Foundation. Preached by the rector, the Rev. Alexander Mann, D.D., on the Fourth Sunday after Easter, May 18, 1919.

St. Martin's Church. Charlotte, North Carolina.

Annual Report—January 1, 1919, to December 31, 1919.

CATALOGUES

Saint Mary's. Knoxville, Illinois.

A Preparatory School, Junior College and School of Music. The fifty-third session, 1920.

MAKE KNOWN YOUR WANTS

to the readers of

THE LIVING CHURCH

through the Classified Department

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name, initials, and address, which are counted as words.

No advertisement inserted for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance.

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

DIED

BROWN.—Entered into life everlasting on May 12, 1920, at her home in Sewickley, Pa. **KATHERINE LOUISE HUGHES**, widow of James E. Brown, Esq., of Kittanning, Pa. Her parents were the Rev. John V. Hughes and Elizabeth, his wife, of Gilbertsville, N. Y. She was educated at St. Mary's Hall, Burlington, N. J., and afterwards taught there for several years. She leaves a son, his wife, and four grandchildren. Her days were full and she was ready and awaiting the call of the Master. "I shall not die, but live: and declare the works of the Lord."

TAYLOR.—Entered into eternal life Monday, May 17th, at Seattle, Wash. **MARY ELIZABETH TAYLOR**, beloved wife of Henry F. Taylor, formerly of Stamford, Conn., and mother of Frederick C. Taylor of Stamford and of Louise, Sally, and Frank G. Taylor of Seattle, Wash.

"Light eternal, Jesu blest, Shine on her and grant her rest."

POSITIONS OFFERED

CLERICAL

PRIEST, SINGLE, SOUND CHURCHMAN. by July 1st. As assistant in town of 50,000, Western Pennsylvania, to assist at parish church, and to take charge of attractive chapel in same town. One interested in Christian Healing Movement preferred. Give full details in first letter. Address **RECTOR**, 128, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG, ENERGETIC, UNMARRIED priest for assistant in parish of more than a thousand communicants in large southwestern city. Must be good Churchman and faithful visitor. Stipend \$1,500 and rooms in Parish House. Address Box 113-M, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED FOR PAROCHIAL missions in Western city, moderate Churchman desired, and one willing to share hard work. Salary satisfactory. Address F. W. H., 115, care LIVING CHURCH, Milwaukee, Wis.

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

NEAR NEW YORK, CATHOLIC PRIEST wanted as supply July 25th to August 29th inclusive. Fair return for little work. Address **PARSON**, 131, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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.

RECTOR IN MID-WEST CITY would supply in New York or other Eastern town or city by the sea during August. Address **ATLANTIC**, 124, care LIVING CHURCH, Milwaukee, Wis.

A RECTOR WISHES TO TAKE DUTY FOR the month of August in or somewhere around Denver, Colo., preferred. Address **RECTOR**, 130, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CHAPLAIN TO CHURCH SCHOOL. Experienced in parish work, desires locum tenency or other work for summer months. Box L, 127, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

THREE MASTERS IN A CHURCH SCHOOL. French, Spanish, mathematics, physics, and chemistry. No objection to a clergyman, army and athletic experience would be of value. Man just out of college might fill one place. Address **HEADMASTER**, 125, care LIVING CHURCH, Milwaukee, Wis.

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 Saluts' school, Winnebago, Neb.

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

A PRIEST OR LAYMAN TO TEACH mathematics at St. Alban's, Sycamore, Ill. Write the **REV. L. B. HASTINGS**.

POSITIONS WANTED

MISCELLANEOUS

EXPERIENCED CHOIRMASTER, DEVOUT Churchman, competent to train and direct large chorus choir (mixed voices), wishes to connect with parish (preferably in New York or vicinity) in need of reliable expert at rebuilding run-down choir or organizing new one. Twenty years' continuous service organizing, training, and conducting choirs and choral societies; ten years in present position as director of large suburban parish choir with extensive oratorio and cantata repertoire; also tenor soloist. Desires change to new field of endeavor. Salary moderate, but commensurate with job. Address Box 125, care LIVING CHURCH.

WELL EDUCATED, MATURE ENGLISH-woman wishes position as travelling companion, chaperon, or care of children. Knows London and Paris. Will tutor. College certificate. Experienced. Address **MISS WILLIAMS**, care LIVING CHURCH, Milwaukee, Wis.

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

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

EXPERIENCED MUSICIAN, CHURCHMAN, seeks position as organist and choirmaster. Moderate salary if in or near Chicago, Ill. Address L, 128, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES POSITION IN Church home. For particulars address J. 126, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). **ST. EDMUND'S GUILD**, 179 Lee street, Milwaukee, Wis.

SAINTE MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—ILLINOIS

ST. ALBAN'S SCHOOL, BEAUTIFULLY located at Waterman Hall, Sycamore, Illinois, fifty miles west of Chicago on the Great Western, will take a limited number of boarders for the summer. Guests may remain for a week or longer. Open from June the fifteenth to September the first. Address the **HOUSE MANAGER** for rates and reservations.

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

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

FOR RENT—CANADA

ST. JOSEPH'S ISLAND, CAN.—Roomy bungalow—large combination living and dining room—large fire place; four bedrooms, kitchen, sun room and wide porches overlooking St. Mary's River, Sault Ste. Marie. Sand beach. \$75 a month. Mrs. JOHN C. SAGE, 843 Montrose Blvd., Chicago, Ill.

FOR RENT—MICHIGAN

SUMMER HOME.—At Llewellyn Beach, on beautiful St. Mary's, near Soo. Furnished; wide porches; six sleeping rooms; large living room; sand beach; boating, fishing, bathing, unexcelled. Church colony. Address ARTHUR WILLIAMS, 404 Unity Building, Bloomington, Ill.

FOR SALE—MICHIGAN

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HOSPITALS—NEW YORK

ST. ANDREW'S CONVALESCENT hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

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

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TOURS

COMPETENT AND INTELLIGENT WOMAN, late ambulance driver, desires to take parties in her car for tours through any part of England, the Lakes, Shakespeare's country, or the castles and cathedrals. For itineraries and terms address Miss WINIFRED SCOTT, care Union of London and Smith's Bank, 66 Charing Cross, London.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

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

ST. ANDREW'S CHURCH, BUFFALO

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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The following gifts are invited from generous persons having the articles for disposition:

- A roll top desk.
- A fire-proof safe.
- A card cabinet to hold 2,000 or more cards 4 x 6 inches.

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THE CHURCHMEN'S ALLIANCE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

CLERGY VISITING EUROPE

The Rev. CHARLES S. MACFARLAND, General Secretary of the Federal Council of the Churches of Christ in America, asks that clergymen contemplating a trip to Europe this summer send their names to him at 105 East Twenty-second street, New York City.

MEMORIAL

JULIA MUSSER REGISTER

Entered eternal life, June 14, 1918.

"*Dominus det tibi Pacem*".

—St. Francis of Assisi.

RETREATS

CHRIST CHURCH.—A Retreat for the clergy will be held (D.V.) at Christ Church, Swansea, Mass., from September 20th to 23rd. Conductor, Father Officer, O.H.C. Accommodation at Rest House should be secured from Mr. Clarence H. Poor, Jr., 45 Bromfield street, Boston, Mass. Charges \$5.25, or \$1.75 per day, if application is made *beforehand* for only part of the time.

KEMPER HALL, KENOSHA, WIS.—The annual retreat for Associates and other ladies at Kemper Hall, Kenosha, Wis., will begin at Vespers, Friday, June 25th, and close with the Holy Eucharist Tuesday, June 29th. The Rev. M. BOWYER STEWART, Nashotah Seminary, Conductor, Nashotah, Wis. Answer requested by June 10th.

The Society of the Companions of the Holy Cross offers a week-end Retreat for women at Adelynrood, South Byfield, Mass., June 19th to 21st, to be conducted by the Rev. Father Huntington. This date is chosen for the convenience of those going to the Wellesley Conference. For details write to Miss E. MACKINTOSH, Beaver street, Waltham, Mass.

Educational

A SUMMER VACATION CONFERENCE of the Church in California will be held at Mills College, Oakland, Alameda county, from June 21st to 28th, the faculty including Bishop Coadjutor Parsons, Bishop Sanford of San Joaquin, Dean MacCormack, the Rev. Thomas Parker Boyd, the Rev. George H. B. Wright, and the Rev. Richard M. Trelease. The Rev. Lloyd B. Thomas is conference executive. The courses of study will include a Bible course on *The Life of Our Lord* by Bishop Parsons, a course on *The Science of Religion* by Bishop Sanford, on *Missions* by Dean MacCormack, on *The Church and the Community* by the Rev. G. H. B. Wright, on the *Christian Nurture Series* by the Rev. Richard M. Trelease, and a course on *Personal Influence*, by a leader not stated. These courses will offer training for leaders in all fields of Church work. There will also be a course of evening meetings when important topics will be presented. Bishop Nichols preaches on Sunday morning, and in the evening the farewell service occurs. Board and room will be \$3 per day. The conference is planned upon a night and day residence. A registration fee of \$2 must accompany applications, and cards secured at parish churches should be mailed early to the Registration Bureau, 1800 Leavenworth street, San Francisco, with a check for the fee.

A SCHOOL for rural pastors is to be conducted from June 14th to July 3rd at Iowa State College of Agriculture and Mechanic Arts, Ames, Iowa, the college cooperating with several religious bodies in an attempt to stimulate interest in the rural work of Church and community. The printed schedule offers instruction in *Organization and Work of the Rural Church*, *Rural Sociology*, *Rural Church Methods*; and evening lectures will be announced during the sessions. Board and room may be secured at from \$8 to \$11 per week. Inquiries should be addressed to George H. Von Tungeln, Ames, Iowa.

BISHOP SUMNER has been invited to preach the baccalaureate sermon at the University of Washington. By special invitation he has also addressed the Rotary Club at Salem, Oregon, on the Boy Problem and the question of Vocation.

ON THE SUNDAY after Ascension Day, in All Saints' Church, Atlanta, Ga., the Rev. W. W. Memminger preached a special sermon for the girls of the Woodberry Hall School. On Commencement Day, May 17th, in Egleston Hall, Bishop Mikell made the commencement address.

COMMENCEMENT at Akeley Hall, the Western Michigan diocesan school for Girls, will be held on June 5th, when the Bishop will make the address.

ENGAGEMENT OF BISHOP THURSTON

ANNOUNCEMENT is made of the approaching marriage of the Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Oklahoma, to Mrs. Daisy Carroll Speer of Oklahoma City, the wedding to take place in St. Paul's Cathedral, on June 8th.

DEAN LATHROP ACCEPTS

DEAN LATHROP has accepted his election as executive secretary of the Department of Christian Social Service but will defer entering upon his new duties until autumn. His resignation as Dean of All Saints' Cathedral, Milwaukee, has been regretfully accepted to take effect August first.

ANNUAL CONVENTIONS

SUMMARY

NEBRASKA approved the Bishop's appointment of an executive committee of twelve laymen. Organization of the Laymen's League was also effected.—SALINA and SPOKANE adopted the new national plan of organization.—SHANGHAI planned vigorous Church extension and cultivation of the spiritual life of Church members.—UTAH welcomed its new bishop.

NEBRASKA

TRINITY CATHEDRAL, Omaha, was filled to its capacity on May 21st for the opening service of the Holy Communion. Bishop Shayler was celebrant, Canon Marsh epistoler, and the Rev. John Williams, D.D., senior priest, gospeller. The Rev. Wilbur S. Leete, secretary of the diocese, was the Bishop's chaplain, and the Rev. Carl M. Worden, master of ceremonies. Instead of a sermon Bishop Shayler read his first annual address, which was a clarion call to consecration for a more vigorous and aggressive campaign against the forces of unrighteousness, entrenched no longer in a world of pagan apathy but in a world of decisive combat. Forces are marshalled against the Church and the Christian religion—defaming, stabbing, maiming, crippling.

"The world-wide spread of what is known as bolshevism is distinctly anti-Christ and its object is the crushing of Christian ideals and of the Church itself. Political struggles in our land manifest the solidarity and union of those who, under one banner, rally around candidates who stand for radicalism, class-feeling, partisan selfishness, and the hatred of a world peace of any sort. The foundations of home life are threatened. The yellow strand of jealousies, the red strand of lust, the black strands of unbelief are often woven together into the domestic fabric. The ineptitude of children towards religious education and the indifference of parents regarding it present an awful prophetic picture. The morals of youth are unutterably degraded by many of the moving pictures of the present, possibly fifty per cent. of which are immoral in their suggestiveness. The eternal triangle is the popular problem. The holiest things in love and life are reduced to the level of lust and bestiality. Repentance is shallow and brief and unreal. A devilish greed is abroad in the land. Brutal forces are dominating. 'Might is right' has been accepted in many places as true American doctrine."

In the face of these conditions the Bishop urges the people to gird themselves. This calls for a well-defined programme of cooperation and enthusiasm. In conference with the clergy he had hitherto stressed prayer, publicity, and progress. To unify men's work in the diocese, he had appointed an executive committee of twelve laymen, which had proven its efficiency. Other dioceses had followed this plan. He requested conciliar endorsement of this helpful agency, which was subsequently given.

The council organized by election of the Rev. Wilbur S. Leete as secretary, and the Rev. W. W. Wells assistant, at the close of the service. The business sessions were

held in the Cathedral and those of the Woman's Auxiliary simultaneously in the crypt. This arrangement really loaned itself to joint sessions which proved exceedingly helpful. After a brief recess routine business was rapidly dispatched, much time being saved by eliminating the reading of lengthy printed reports which were distributed among the delegates to be read at their leisure. At a joint session a carefully prepared report on the state of the Church, illustrated by charts, was read by the Rev. Lloyd B. Holsapple, chairman of the committee. The report showed a startling failure of the Church to keep pace in any way with the growth of the state or its chief centers of population during a period of twenty-five years. The decrease in Sunday school children had been over fifty per cent. The report made several practical suggestions, and was followed by an illuminating address by the Rev. Paul Sargent of Grand Rapids, Mich., representing the General Board of Religious Education. The necessity of training workers for leadership in Christian education was so emphatically emphasized that several lay delegates volunteered to defray the expenses of students to attend summer training schools on the Christian Nurture Series.

Saturday's sessions were devoted to business, including elections, an address on the Nation-wide Campaign by Mr. Lewis B. Franklin, and an address by Miss Tillotson on the Church Service League.

The Very Rev. James A. Tancock, the Rev. Lloyd B. Holsapple, the Rev. Arthur E. Marsh, Messrs. W. H. Young, C. S. Montgomery, and S. C. Smith were elected members of the Standing Committee.

Mr. Thomas P. Isitt was reelected treasurer.

On Saturday night, an informal smoker and meeting for men was held at the chamber of commerce, Mr. Joseph Barker, chairman of the Bishop's executive committee, presiding. A brief address of welcome by Bishop Shayler was followed by others on Church Publicity, on The Layman's Duty toward the Clergy, and on The Clergyman's Duty toward the Layman. Bishop Woodcock spoke briefly in his characteristic way. Organization of the Layman's League of Nebraska was effected at this meeting, with the election of Mr. William Ritchie, president, and John S. Hedelund, secretary.

The culmination of the council was a great missionary mass meeting Sunday afternoon in the Brandeis theatre, attended by more than 1,200 people. The stage was occupied by the clergy of city and diocese, vested, and the combined vested choirs of the city, led by an orchestra. Shortened form of evening prayer was said by Bishop Shayler and stirring addresses were made, one by Bishop Morrison of Iowa on Christ for the World, and one by Bishop Woodcock on the World for Christ. Led by Bishop Shayler the whole congregation stood and pledged anew their allegiance to Christ and His Church and the country.

SALINA

HELD IN Grace Church, Hutchinson, Kansas (Rev. M. L. Kain, rector), on May 18th and 19th, convocation opened with

celebration of the Holy Eucharist by the Rt. Rev. George Allen Beecher, D.D., Acting Bishop of the district, assisted by the Very Rev. Henry S. Sizer, Dean of Christ Cathedral, Salina, and the Ven. Charles E. Maltas, Archdeacon.

Following morning prayer Bishop Beecher read his annual address. He spoke at considerable length of the growing divorce evil, which, he maintained, is largely caused by the decay of family life and the home with the loss of family prayers and the breaking up of the family into groups or individuals for amusement and recreation. The antidote for this condition is the Christian religion and the restoration of the home to its proper place in the social fabric. The Bishop also recommended formation of a Bishop and Council, following the lead of the General Church, the establishment of a minimum salary for missionaries, and the adoption of some means of securing more clergy.

The convocation then organized with the reelection of the officers, after which the new clergy, Dean Sizer of the Cathedral and the Rev. T. W. Conway-Cheeseman were introduced to the Convocation. After brief addresses on the Nation-wide Campaign by the Rev. A. W. S. Garden and Mr. Dix of St. Louis, Mo., business was taken up.

Wednesday morning the Women's Auxiliary of the district made its annual corporate Communion, the Very Rev. Henry S. Sizer being celebrant, and the United Thank Offering was taken. Wednesday's sessions concluded the business, with adoption of the legislation recommended by the Bishop and a series of papers on present day problems of the Church by clergymen of the district.

The evening meetings were public. Tuesday evening there were addresses by the Rev. Mr. Garden and Mr. Dix, Wednesday evening by the Bishop and Archdeacon Maltas.

SHANGHAI

THE SYNOD meeting at St. John's University, Shanghai, on May 5th and 6th, began in the Pro-Cathedral when the clerical and lay delegates made a corporate Communion. The sermon was preached by the Rev. F. L. H. Pott, D.D., President of St. John's University, in which the Chinese Christians were warned, on the one hand, against trying to turn the Church into a political party, even with such an excellent purpose as that of saving the country, and, on the other hand, against divorcing their religion from the political, social, and intellectual life of their people.

Subsequent meetings were held in the University Library. Clerical delegates chosen for the General Synod, which meets next spring in Hankow, were the Rev. Drs. Pott and Ancell and the Rev. Messrs. T. M. Toong and K. T. Choong. The lay delegates were Dr. C. T. Waung, recently one of China's delegates at Paris, Mr. David Yui, head of the Y. M. C. A. in China, Mr. Archie Tsien, till recently headmaster of Boone Middle School, and Mr. Hsu Cheng, formerly magistrate of the Supreme Court of China.

An informal meeting of all the clergy, Chinese and foreign, took place on the

evening of the first day. The general subject of discussion was the securing of more high grade men for the sacred ministry. A good many valuable suggestions were made and, in connection with hindrances to entering holy orders, much was done to clear away certain misunderstandings.

The missionary spirit showed itself active. Church extension in this province of Kiangsu was planned and vigorously debated. The Bishop was finally asked to appoint a man especially to investigate the best methods of spreading the Gospel and advising the clergy and vestries.

The diocese determined to make a forward push in connection with the "China for Christ" Movement, though entirely under Church control. Even more important than the conversion of the heathen was felt to be the cultivation of the spiritual life of those already in the Church; so the Bishop was requested to appoint one priest especially qualified to act as a missionary who might be available for retreats in the different parishes.

The Industrial Home for Widows at Kiangwan, founded and long supported by the late Rev. H. N. Woo, has been turned over to the diocese with all its land and buildings. A campaign for adequate endowment of this valuable institution is now being conducted and Christians and non-Christians alike have contributed generously. The synod voted its approval of this institution and recommended it to the alms of the faithful. A great deal of routine business was done and in it all a splendid spirit of fellowship and unity was manifested.

SPOKANE

CONVOCATION met in the Cathedral of All Saints', Spokane, on May 18th. At the Holy Communion the Rev. Gilbert W. Laidlaw was celebrant, the Rev. B. A. Warren and the Rev. F. J. Mynard being epistoler and gospeller. At this service Bishop Page delivered an address on the importance of training for work in parishes and missions.

The convocation was organized by election of the Rev. H. H. Mitchell as secretary and he appointed the Rev. John A. Larsen his assistant.

The Bishop appointed as Council of Advice the Rev. W. C. Hicks, D.D., the Rev. F. J. Mynard, the Rev. Gilbert W. Laidlaw, Messrs. George Brooke, E. H. Knight, and W. L. Stirling.

At the afternoon session the Bishop delivered his address, which was concerned largely with local affairs and statistics. At this session an address on Education in Worship was made by the Rev. H. I. Oberholtzer.

On the second day a canon on The Bishop and Council was passed, consolidating the work of the district. Under the new canon, on nomination of the Bishop, a council consisting of eight clergymen and eight laymen was elected. This was by all odds the most important work of the convocation. The Council consists of Dean Hicks, the Rev. Messrs. F. J. Mynard, George H. Severance, Gilbert W. Laidlaw, James A. Palmer, L. K. Smith, H. I. Oberholtzer, John G. Larsen; Messrs. Wm. D. Vincent, W. H. Farnham, J. King, Stoddard King, George S. Brooke, E. H. Knight, W. L. Stirling.

At the afternoon session on Wednesday the elections were held and an hour was devoted to addresses on young people's societies. The work of the Young People's Society at the Cathedral was described by Miss Hall of the cathedral parish, while the work at Okanogan was described by Mrs. G. W. Lee and that at Pullman by the Rev. G. W. Laidlaw.

On Tuesday, Wednesday, and Thursday morning there was celebration of the Holy Communion for the clergy, when the Bishop addressed them on certain phases of the work of the ministry. The clergy were the guests of Bishop Page at breakfast on each of these mornings.

A reception for the delegates, the officers of the district, and their wives was given by Bishop and Mrs. Page at the Episcopal residence on Tuesday evening.

On Wednesday evening a G. F. S. service was held at Holy Trinity Church (Rev. T. A. Palmer, rector). The sermon was preached by the Rev. C. M. Budlong. After the service *The Pageant of Girlhood* was given in the parish house.

Thursday was Woman's Auxiliary Day. There was Holy Communion at St. Peter's Church (Rev. L. H. Miller, vicar), at which the Rev. H. R. Page was the preacher. The annual meeting of the district Auxiliary was held in Page Hall, the parish house of St. Peter's. After luncheon, and an address by Mrs. W. H. Farnham, the district president, addresses were given by the Rev. E. W. Burlison and Mrs. H. W. Ranlett.

Mrs. W. H. Farnham was elected president and Mrs. T. C. Ralston, secretary.

On Thursday evening the clergy were guests of Bishop Page at dinner at The Davenport, when Dean Hicks on behalf of the clergy, in a happy speech presented the Bishop with a pair of field glasses, a slight token of affection on his birthday.

On Wednesday the Council of Advice met for organization. The Very Rev. W. C. Hicks, D.D., was elected president, and the Rev. Gilbert W. Laidlaw secretary.

On Thursday the new Bishop and Council met in the chapter room of the Cathedral. After an address by the Bishop, Mr. W. D. Vincent was elected vice-president of the council and the Rev. J. G. Larsen secretary. The Bishop is chairman of all departments and the following departments were organized: Religious Education, Rev. H. I. Oberholtzer, vice-chairman; Pension Fund, Mr. W. D. Vincent, vice-chairman; Finance, Mr. W. H. Farnham, vice-chairman; Social Service, Dean Hicks, vice-chairman. The Department of Missions consists of the Bishop and Council as a whole.

UTAH

THE THIRTEENTH CONVOCATION was held in St. Mark's Cathedral, Salt Lake City, on May 19th and 20th. All the clergy were present (there are only five in Utah) and lay delegates from nine parishes and missions.

The opening service was conducted by Bishop Moulton, assisted by the Rev. W. W. Fleetwood and the Rev. W. F. Bulkley, of the Council of Advice. The Bishop's address consisted of greetings and an expression of his hopes for the work in Utah.

Elections:

Secretary: The Rev. H. E. Henriques.

Treasurer: Mr. J. B. Scholefield.

Registrar: Miss Sara Napper.

Chancellor: Hon. M. L. Ritchie.

Delegates to the Provincial Synod: The power of appointing this delegation was conferred upon the Bishop, and will be exercised just before the synod meets.

The boards and commissions were mainly re-elected.

The institutions of the district, St. Mark's Hospital, Rowland Hall, and the Emery House, were all reported as in good order, but all handicapped by the uncertainty of cost of operation. This is particularly true in the boarding department.

St. Mark's Hospital is short many nurses,

as are all the hospitals of this region, and has been forced to close one ward, emptying twenty-five beds. During the past year this institution has met the cost of operation, including many repairs, from its income, but is unable to add any improvements. The buildings are old and the site is a poor one from the hospital viewpoint. It was hoped that the Church would be able to do something for this missionary charity through the Nation-wide Campaign.

Rowland Hall has more pupils than during the previous year, but is unable to do adequate work for Church girls from the outlying towns because of small endowment. This school was intended to supply the lack of good educational facilities and to create a Churchly background for the missionary work of the district.

The Emery House has been filled to capacity with men students at the State University, and has had a long waiting list all winter. The present plant could care for more men if another dormitory could be erected, as the heating plant, refectory, and club rooms are larger than necessary.

Reports of the Nation-wide Campaign were disappointing. While many places have carried the Campaign to a successful conclusion and report apportionment pledged in full and an awakening of religious energy, they represent but a small part of the total. Every missionary reported that his missions would respond in full, and the rectors of parishes stated that efforts would be made to raise the amounts asked. One mission Sunday school reported that its Easter offering was about \$8 per capita, or \$120 for fifteen children and three teachers. Another has pledged \$100 for twenty-five children and teachers. All others increased their offerings over those of the previous year.

Of the delegates four come in from the Reservation country, in long and hard stage rides. One was George Sireech (Ute for dog), warden of St. Elizabeth's Mission, Whiterocks. Mr. Sireech is a full-blooded Ute. Miss Rosa Camfield and Miss Ethel Allen also came in from Whiterocks. Both are teachers in the government school. Miss Camfield is aided in her work by the "Little Blue Box" of the United Offering.

The Rev. M. J. Hersey reported that some of the most influential of the Indians in his missions have been sent to South Dakota to be trained as catechists for work among their own people.

The fourteenth convocation will be held in Ogden in May 1921.

VANDALIZE AMERICA'S ONLY WAYSIDE SHRINE

AT THE junction of two main thoroughfares in Asheville, North Carolina, has stood what is supposed to be the only wayside shrine on a highway in the United States. It is on the property of St. Mary's Church, whose rector is the Rev. Charles Mercer Hall. Some years ago the rector expressed his opinion that a shrine such as is found on the highways of Europe might exert a good influence. Two of his parishioners dedicated to this purpose a diamond ring, the treasured keepsake of a deceased daughter, and the shrine was erected. The cross is of the finest Tennessee cedar and the figure of Christ was carved by the Passion Players of Oberammergau.

Recently some vandal tore the figure from the cross and so far no trace of it has been found. It is hard to understand the point of view of anyone who could find cause for offense in such a beautiful expression of devotion to the Saviour of mankind.

GENERAL SEMINARY HOLDS ANNUAL COMMENCEMENT

Alumni and Trustees Act—A Healing Mission — Service for C. A. I. L.

New York Office of The Living Church }
11 West 45th Street }
New York, May 31, 1920 }

A GREATER number of alumni and friends than in any year since the world war began attended the various events of commencement week at the General Theological Seminary, beginning on Monday evening, May 23rd, when the baccalaureate sermon was preached in the Chapel of the Good Shepherd by President Bell of St. Stephen's College.

Tuesday was alumni day. The annual meeting of the association was held in Sherred Hall, the Rev. Dr. St. Clair Hester in the chair.

The committee on alumni prayer, Rev. Charles E. Hill, chairman, reported and the prayer as adopted was read at the chapel exercises at noon by Dr. Hester.

By the final adoption of a constitutional amendment the term of office of the president of the association was made one year.

The following elections were declared:

President: The Rev. Milo H. Gates, D.D.
Vice-Presidents: 1st, The Rt. Rev. Thomas F. Gailor, D.D.; 2nd, the Very Rev. Oscar F. R. Treder, D.D.; 3rd, the Rev. Francis H. Richey; 4th, the Rev. C. Malcolm Douglas; 5th, the Rev. Harold St. G. Burrill; 6th, the Rev. Philip C. Pearson.

Recording Secretary: The Rev. John Keller.

Corresponding Secretary: The Rev. John R. Harding, D.D.

Treasurer: The Rev. G. Herbert Denison.

Necrologist: The Rev. Ralph B. Pomeroy.
Executive Committee (Class of 1923): The Rev. C. Malcolm Douglas, the Rev. Philip C. Pearson.

Essayist: The Rev. Robert P. Kreidler.
Substitute: The Rev. Herbert Parrish.

Final action having been taken on the proposition to admit members of the faculty of three years' standing, not alumni, to associate membership, the following persons were elected associate members: The Rev. Professors Batten, Blodgett, Denslow, Miller, Francis J. Hall, and Dean Fosbroke.

A message of affectionate remembrance and sympathy was voted to the Rev. Professor Randall C. Hall, now lying in great weakness of body.

The executive committee was asked to consider extension of the mid-winter reunion of the alumni.

The corresponding secretary, the Rev. Dr. John R. Harding, reported more particularly on the condition of the diocesan alumni associations, twenty-two in number. A motion was adopted, calling upon local organizations to hold meetings, especially at the time of diocesan conventions.

The association adjourned at noon and proceeded to the chapel, where the necrologist's report was read by Professor Pomeroy. Appropriate memorial prayers were read by the Rev. Dr. Hester.

An essay, A Neglected or Slighted Phase of Religious Expression, was read by the Rev. Philip C. Pearson.

A stated meeting of the board of trustees of the G. T. S. was held in Sherred Hall on Tuesday afternoon, May 25th, the Bishop of Newark presiding.

Reports were made by the Dean and faculty and appropriate action was taken.

The Rev. Dr. Charles L. Slattery was elected to fill a vacancy caused by the death of the Rev. William C. Hicks.

Mr. William Fellowes Morgan was elected a trustee vice Francis A. Lewis, resigned.

On favorable report of the special committee, presented by the Rev. Dr. Milo H. Gates, provision was made for conferring a new degree—Master in Sacred Theology.

Dr. James H. Dillard spoke on the subject of increasing the number of candidates for holy orders, and stated that he had ascertained the number enrolled in our seminaries. In 1910 there were 380; in the present year, 230.

On motion, a committee of three laymen was appointed to take suitable steps to bring this matter to the attention of Church people.

On Wednesday morning, the bishops, trustees, faculty, alumni, and other clergy assembled in the library, and, preceded by the student body, went in procession to the chapel. The office was intoned by the Rev. Professor Jenks. After the singing of Psalm 68, the lesson was read by the Bishop of New York. Following the Creed and special prayers, an address on the exercise of the prophetic ministry in these present days was made by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston.

These students were graduated and received diplomas at the hands of Bishop Lines, president of the board of trustees: Charles Raymond Barnes, Harrisburg; John Alonzo Frampton, Bethlehem; Benjamin Horton, Missouri; Charles Edwin Kennedy, New Jersey; Charles West Manzer, New York; Albion Charles Ockenden, Pittsburgh; Joseph Anthony Racioppi, New York; James Francis Root, Central New York; F. Rolland Severance, New Jersey; Glen Beam Walter, Bethlehem; George Rodgers Wood, Bethlehem.

The degree of bachelor in divinity was conferred by Dean Fosbroke on the Rev. Messrs. Harold Owen Boon, Pryor McNeil Grant, Cecil James Scott Stuart, William James White.

Announcement was made that the executive committee of the associate alumni had awarded the two McVickar prizes—in Greek and in Ecclesiastical History—to Mr. Benjamin Horton of the graduating class.

The singing of the *Te Deum* and collects and the benediction given by the Bishop presiding closed the commencement exercise.

The day was beautiful and bright—a good omen of the return of numerical and academic prosperity in the springtime sure to follow the wintry days of war and desolation!

A HEALING MISSION

On Ascension Day, the Rev. William T. Walsh inaugurated a healing mission service, preceded by Holy Communion, in St. Luke's Church, New York City. More than four hundred attended. It is decided to limit the number attending the service, which takes two-and-a-half hours, to two hundred.

C. A. I. L. SERVICE

A service under the auspices of C. A. I. L. was held at the Cathedral of St. John the Divine on the afternoon of Sunday, May 23rd, Bishop Burch presiding.

The Bishop said, in introducing the preacher: "I think it is only fair to say in answer to several questions recently raised as to what the Episcopal Church has done

in the last half century to bring capital and labor together:

"The Episcopal Church was the first Christian association in this land in which a society was organized to do the work of this nature. I do not speak without authority, for a man not of our communion, professor in the University of Rochester, gives us credit for being the first religious organization in America to attempt to bridge the chasm between capital and labor and to further practical social Christianity for the benefit of the whole community.

"Among the many special works of that great and good man, Bishop Henry C. Potter, was his work for mediation between capital and labor as chairman of a C. A. I. L. committee. This society from the beginning has taken a definite stand against strikes, just as it has taken a definite stand in favor of conciliation and mediation. It is a matter of history that Bishop Potter did more to bring conciliation about than did any other person interested. He uttered words of greatest wisdom to men of capital and labor and settled many of their disputes.

"This was the first society to act against the sweating system, and has helped to mitigate its evils. It is against manufacturing in tenements, which is now the core of the question—and thus far manufacturing has only been partially abolished by legislative action.

"It was the first society to take action, as England did 150 years ago, against the employment of young children and women in dangerous occupations. One of its earliest acts was an effort to benefit the women and children employed in detail stores. In connection with factory children it is responsible for the first adequate child labor law in New York state.

"Meetings of the executive committee are held monthly to take up legislation through the organized labor and tenement house committees, to strive to bring about a better order of things.

"We have always stood for the eight-hour day and one day's rest in seven, and it was the protest of the actors against Sunday performances that led C. A. I. L. to establish the Actors' Church Alliance.

"The head of C. A. I. L. is the present Bishop of New York. One hundred and fifteen bishops in the Episcopal Church are its honorary vice presidents. There are only 127 consecrated bishops, and of these the large number mentioned have accepted the honor of this office and are careful to further the interests of the organization.

"If any one tells you the Episcopal Church is not standing firm and making a tremendous effort to bridge the chasm between labor and capital—has not done anything for the last twenty-five years—you have the warrant to tell of this organization working with the approval of the bishops and clergy of the Church, in nearly every missionary district and diocese, for laws to further the interests of labor through the fraternity of labor and capital."

President Bell's sermon appears elsewhere in this issue.

DEATH OF REV. WILLIAM H. WEEKS

THE REV. WILLIAM H. WEEKS, one of the oldest and best known of the clergy in New York and on Long Island, died at his home in Astoria, N. Y., on Friday, May 28th, in his 89th year.

Funeral services were held on Monday morning in the Church of the Redeemer, Astoria. Interment was made in Flushing cemetery.

Mr. Weeks was born in London and came to this country about forty years ago. In 1885 he was made deacon by Bishop Potter,

and was ordained priest by Bishop Littlejohn in 1892.

Portions of his ministry were spent as rector of St. Thomas' Church, Ravenswood, Long Island, and as chaplain of the City Hospital on Blackwell's Island.

Mr. Weeks officiated in public services as well as in private ministrations up to a few months ago, when he met with a severe accident. He will be gratefully remembered by a wide circle of friends for his kindness and deep spirituality.

COMMENCEMENT AT DIVINITY SCHOOL IN PHILADELPHIA

Chinaman Is High Honor Man—Resignation of Dr. Steinmetz as Headmaster — New Colored Congregation Will Build

The Living Church News Bureau }
Philadelphia, May 31, 1920 }

THE fifty-fifth annual commencement of the Philadelphia Divinity School was held in St. Andrew's Church, Philadelphia, on May 27th. Diplomas were conferred upon Elwood Lindsay Haines, Richard Hamilton Gurley, Fred De Forest Johnson, Lin Pu Chi, James Albert Midgley. The degree of bachelor of sacred theology was conferred upon Elwood Lindsay Haines, Lin Pu Chi, Duane Wevill.

The degree of doctor of sacred theology was conferred upon the Rev. Lawrence Butler Ridgely. This degree was granted in 1918 in absentia, but on the present occasion Mr. Ridgely was present to receive the honor in person.

Dr. Ridgely went to China in 1898 and has completed twenty two years of service as a missionary. He is Dean of the new Chinese divinity school for the training of Chinese clergymen.

The Rev. Mr. Tong, who took his master's degree last year, is now temporarily in charge of this Chinese school in the absence of Dr. Ridgely.

It is interesting to notice that the high honor man of the present graduating class is a Chinaman, Mr. Lin Pu Chi. The school has conferred upon him the bachelor's degree and he will this spring take his master's degree at the University of Pennsylvania. Mr. Lin Pu Chi was the speaker at a missionary service held recently in St. Matthew's Church, Philadelphia. He spoke of the far reaching influence that Christian

Missions had had upon the educational advancement in China. He dwelt especially upon the progress education has made among the women.

The Rev. R. H. Gurley, another member of the graduating class, expects to take up missionary work in Japan.

DR. STEINMETZ RESIGNS FROM EPISCOPAL ACADEMY

The Rev. Philip J. Steinmetz, Jr., D.D., rector of St. Paul's Church, Ogontz, has resigned as headmaster of the Episcopal Academy, Philadelphia. The trustees have very reluctantly accepted his resignation.

Dr. Steinmetz explains in his letter of resignation that he wishes to devote his whole time to parish work at St. Paul's Church. He became head of the Episcopal Academy in 1915, when that school was merged with the DeLancey School. During the five years intervening the school has made steady progress, its enrollment has been enlarged, and its endowment doubled. Dr. Steinmetz is a graduate of Harvard and the Philadelphia Divinity School.

FIRST CONFIRMATION AT CHURCH OF ST. JOHN THE DIVINE

The Church of St. John the Divine for colored people was organized only three months ago. Already it is self-supporting. The congregation have purchased a lot at Fifty-seven and Vine streets where they plan to erect a \$100,000 memorial church in honor of Bishop Samuel David Ferguson, the first colored Bishop of the American Church.

Last Sunday the priest in charge of this congregation, the Rev. J. Da Costa Harewood, presented thirty-five candidates to Bishop Rhinelander for confirmation. The service took place in the Diocesan Church.

THOMAS S. CLINE.

very metes and bounds of the parish or mission field, with a view to ascertaining what social agencies are actually at work, the percentage of their efficiency, and what the outstanding community needs are for which no provision has been made. This survey should include an investigation as to housing conditions, dark rooms, overcrowding, inadequate sanitary provisions, etc.

"2. A school survey, to include both public and private schools, remembering that every child represents a community, as well as a parental responsibility. Ascertain if teachers are doing efficient work and if they are receiving proper remuneration. Inquiry should be made as to medical inspection, training and competency of school nurses, the number of cases of truancy, and preventive measures used, provision made for free noon lunches, the employment of the Binet test for ascertaining mental age of children, etc.

"3. An industrial survey. Ascertain average wage in various skilled and unskilled occupations, hours of labor, sanitary conditions, opportunities for wholesome recreation and self-improvement, relations between employer and employee, causes of dissatisfaction, if any, conditions under which women and children are employed, observances of laws pertaining to woman and child labor.

"4. A survey of public institutions, such as orphanages, homes for the aged and indigent, homes for the insane, hospitals, and penal institutions. Particular attention should be paid to penal institutions.

"IV. Take up the study of labor literature and labor problems. Give particular attention to the various coöperative movements. Get what is commonly known as the working class viewpoint. Establish, whenever possible, a labor forum. Study the results of the various surveys.

"V. Provide for the education of parents and of children, through their parents, in matters which pertain to sex hygiene. Advocate such measures as will secure for every child what is every child's unquestionable right, namely, to be well born. Parents should be reminded also of the importance of a well-balanced diet for their children, and of training them in proper rest habits, and they should be warned against neglect of adenoids and diseased tonsils.

"VI. Coöperate with the diocesan Commission on Social Service in its efforts toward making the Executive Secretary's office a bureau of information on all social service matters, and a clearing house for all social service activities.

"VII. Adopt a definite Rule of Prayer on behalf of the social service work of the Church. Make daily use of the 'Our Father,' with special intention, and of intercessions on behalf of 'all sorts and conditions of men'. The book of devotions entitled *Sursum Corda* makes excellent provision for daily intercessory prayer. Use these devotions as frequently as possible at a celebration of the Holy Eucharist."

NEW SOCIAL CENTER FOR THE WEST SIDE

At the regular meeting of the Bishop and his Council May 18th, on recommendation of the Department of Social Service the Rev. M. W. Ross, secretary of the Social Service Department, and Mr. T. C. Yarnall were elected members of the Department. After full discussion of the department's recommendation that the property at 211 Ashland Boulevard be purchased for a Church Settlement and Social Service center, for \$20,000, it was resolved that the Bishop and Council endorse the plan, and that a committee be appointed to study the matter of expense and operation, and to devise ways and

CHICAGO PLAN FOR SOCIAL SERVICE WORK IN PARISHES

Submitted by Diocesan Executive Secretary — New Social Center — United Offering Service — Religious Census

The Living Church News Bureau }
Chicago, May 31, 1920 }

IN the diocesan Journal for 1920, just issued, there appears a Plan of Organization for parochial Committees on Social Service, submitted by the executive secretary, the Rev. M. W. Ross. He says:

"This plan is based upon the principle which should, in my judgment, govern all social service activities, the principle that *Every Man, Woman, and Child is Entitled to a Square Deal*. It is my conviction that in every parish and mission of this diocese

there should be a committee or league to do definite things along social service lines. I would suggest the following activities, wherever practicable:

"I. Appoint socially conscious, competent persons to coöperate with the Chicago City Missions' Staff, and to act as parochial representatives of our Diocesan Institutions, visiting such institutions whenever such visits seem advisable, and providing for such emergency needs as may from time to time arise.

"II. Coöperate with other social agencies, such as the board of education, in its plans for carrying on community center work; the Chicago Housing Association, the Council of Social Service Agencies, the Girls' Protectorate, the Juvenile Court (particularly the Juvenile Court), and the United Charities.

"III. Make four surveys:

"1. A general survey extending to the

means for securing the necessary funds, and to report at the next meeting.

The settlement under consideration is in the parish of the Epiphany on the West Side, and the rector, the Rev. H. W. Prince, has made a most interesting survey of the vicinity, from which we shall quote at length in another letter.

Among several projects of Church Extension were: The appropriation of \$1,500 towards building plans at Harvey, Ill., the amount not to be available until 1921, with the understanding that plans and specifications are to be submitted for approval. A sum not to exceed \$2,000 was voted for work among the Czecho-Slovaks in Chicago and Cicero, in conference with the Presiding Bishop and Council; and \$2,000 was voted also for new work at Brookfield or elsewhere under direction of the Bishop. The congregation of St. Stephen's Mission, Chicago, will be given \$100 for every \$100 raised by them, for the purchase of property, subject to approval of a committee, the total appropriation not to exceed \$1,600, and not more than \$500 to be available in any one year.

Miss Clara C. Griswold was elected a member of the Department of Religious Education. This department is to print and circulate a pamphlet on Week Day Activities for the Church School Service League. The department was asked to give serious consideration to the urgent need for increased enrollment of children in the Church schools.

On May 27th, the semi-annual meeting of the Woman's Auxiliary was held at Emmanuel Church, La Grange. More than four hundred women attended. The day began with a corporate Communion, the rector of the parish, the Rev. Irvine Goddard, officiating. This was a memorial service for their beloved former president, Mrs. Frederick Greeley. The sermon was preached by her friend and rector, the Rev. E. Ashley Gerhard of Winnetka.

Mr. Gerhard said:

"A dual purpose has drawn us together to-day. We are here primarily to bear our testimony to the meaning that we have acquired for a life that has been lived. We knew her and loved her especially, I believe, because of the vision she gave us of the Master's work. The power of her life we have known and felt. Death cannot silence such a life. She is being used to-day, we may well believe, yet more richly in the service to which she so greatly gave herself on this earth. We thank God for her now.

"But more than that. We are here to unite once more in this annual service of thanksgiving. But surely it is no mere money contribution that we make. No mere money contribution could have won the heart interest of Mrs. Greeley as did this United Thank Offering. To her it was a symbol—a glorious symbol of spirits which had been made to live. To her it was a sacrament—an outward and visible sign of an inward and spiritual thing, a grace which demanded its expression in visible, tangible, manifest form. 'It was its sacramental significance which caused her to give herself, as she did, to this Thank Offering of the women of the Church.'

The offerings were for the United Thank Offering, a part to be used for a building, in some mission field, dedicated to the memory of Florence M. Greeley. For this reason, the offering was unusually large, being \$3,442.74, of which \$1,288.59 was designated for the memorial to Mrs. Greeley.

A short business meeting followed luncheon, with the president, Mrs. Randall, in the chair. After announcement of the amount of the offering the Doxology was

sung. Mrs. Randall then introduced Miss Maude Whitley of the University of Illinois, who gave a clear and interesting account of her work with the students and emphasized the great need for such work at the critical time in the life of the young man or young woman who is away from home. Miss Whitley is a United Thank Offering missionary. The Rev. Mr. Randall of St. Barnabas' Church closed the meeting with prayers and the benediction.

NATIONAL RELIGIOUS CENSUS

Rogers Park is the first part of the city of Chicago in which the national religious census is completed. The returns in hand, are as follows, the figures expressing total of memberships and "preferences": Christian Scientists, 1,345; Episcopalians, 1,290; Congregationalists, 1,266; Methodists, 1,214; Lutherans, 1,154; Presbyterians, 1,107; Baptists, 501.

St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector), and people are making visits upon all families not already affiliated with the parish church.

CHURCH CLUB

The annual meeting of the Church Club of Chicago was held at the Hamilton Club on May 25th. Dinner was served to about

fifty. Afterward reports were read and accepted, and the officers for the coming year were elected. The new president is Richard C. Coombs, of Grace Church, Oak Park; the vice-president, George R. Folds; the secretary, Edward C. Swigert; and the treasurer, Ernest Reckitt.

Mr. Coombs was the first speaker and outlined plans for 1920 and 1921. "We now have in the club three hundred members; we must make our goal for next year three thousand members."

Mr. J. F. Stevens, secretary of the local assembly of the Brotherhood of St. Andrew, then spoke about Camp Houghteling, summer camp for Church boys, which the Brotherhood is to hold this summer from June 25th to July 6th at Menominee Falls, near Milwaukee. He urged both rectors and parents to consider this camp in making their summer plans. The cost of the Camp will be only \$12, including transportation to and from the camp in motor trucks. The camp director is Mr. Gordon Reese, field secretary of the Brotherhood, who has had wide experience both in boys' work and in camping.

Mr. Ray O. Wyland, of the United Americans Association, told of the association's work. He emphasized the danger in un-

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

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

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assimilated foreign groups, and described the efforts the United Americans were making to educate these foreigners to fuller knowledge of their responsibilities as Americans.

The last speaker was Bishop Anderson, who urged the need for greater activity. He advised that meetings be held more frequently, and suggested that the Club get behind a plan to erect a building for the diocesan administration offices.

ARCHDEACON STUCK SPEAKS

At a recent service in Grace Church, Freeport (Rev. F. E. Bernard, rector), Archdeacon Stuck gave an able address on Alaskan missionary work, after which the congregation donated \$500 toward an addition to the hospital in Fort Yukon. It is expected that the entire amount necessary will be given within a few days.

COMMENCEMENT AT ST. LUKE'S HOSPITAL

The class of 1920 of St. Luke's Hospital Training School for Nurses held its annual commencement exercises and service at St. James' Church (Rev. J. S. Stone, D.D., rector), on Thursday evening, over one thousand being present, when 175 nurses, graduates and undergraduates, with the superintendent, Mrs. Jessie Macdonald, marched in procession with the choir and clergy. The chaplain, the Rev. G. D. Wright, said the service. After the class hymn, "On our way rejoicing", Dr. C. W. Hopkins made an address on the history of nursing, making reference to the life of Florence Nightingale, and the noble work and death of Edith Cavell. The president of the hospital, Mr. W. J. Bryson, conferred diplomas on 69 graduates, and made a congratulatory address. The chaplain then blessed the badges and presented them to the graduates. In the closing address Bishop Anderson suggested the motto, "Self-advancement through self-forgetfulness". He asked them to take God's example as enunciated in Christ, and give to get. "Then you will discover yourself and the world will discover you. This is true of the Church, of nations, of individuals, and is seen at its best in such personalities as St. Paul, St. Francis of Assisi, and Florence Nightingale. You nurses have to be very good or to be very horrid. Your ministry is to persons, not merely to bodies. Your ministry must be courageous. You will get the thrill out of life by living on the edge of death. Better lose your lives in doing your duty, than save your lives and lose your souls. H. B. GWYN.

CONNEAUT LAKE SUMMER SCHOOL

THE FINAL PROGRAMME for the Conneaut Lake Summer School has just been issued. This year the work will center around the Christian Nurture Series. Mrs. John Loman will present the Information and Memory Work; the Revd. Philip Cook, D.D., Devotional Life; the Rev. G. P. T. Sargent, Church Loyalty; Miss Vera L. Noyes, Christian Service. The Bishop of Erie will be celebrant at the Holy Communion each morning, when the Rev. Franklyn Cole Sherman of Akron, Ohio, will give the meditation, and later in the day will lead the clerical conferences. Miss Edith James will present Week-day School of Religion. In the evenings the Rev. Henry Russell Talbot will lecture on The National Cathedral and the Rev. Walter N. Clapp on Church Decoration.

The school meets at Conneaut Lake, Pa., June 28th to July 2nd. The expenses are: Registration Fee, \$2.50; Hotel, \$12 to \$14 for four days. Reservations should be made early by sending the registration fee to the

Rev. E. J. Owen, Sharon, Pa. A number of schools pay the expenses of one or more teachers. In the diocese of Pittsburgh a special fund is raised to send the lower paid clergy from the weaker parishes and missions.

DEATH OF HAITIAN MISSIONARY

WORD HAS been received at the Church Missions House of the death in his eightieth year of the Rev. Alexander Battiste, familiarly known as the "Grand Old Man" of our Haiti mission. Mr. Battiste began his ministry in Haiti in 1874 as an assistant to Bishop Holly. A faithful and devoted minister of the Gospel, his memory will be held in affectionate remembrance by his people.

KEMPER HALL ANNIVERSARY

KEMPER HALL, Kenosha, Wis., celebrated the fiftieth anniversary of its acceptance as a memorial to Bishop Kemper on Founders' Day, May 24th, when the announcement of the completion of the fund of \$100,000 to clear away the entire debt of the institution was joyfully received. This, the culmination of splendid work during the past year, especially on the part of Mr. and Mrs. N. A. Rowe, has cleared away all the anxiety as to the future of Kemper Hall and therefore made the annual celebration of Founders' Day one of very special joyfulness.

The celebration took the form of a choral celebration of the Holy Communion, followed by a solemn *Te Deum*. Bishop Webb preached a congratulatory sermon and told something of the history of Kemper Hall.

The first we hear of the school, he said, is that a charter was given in 1855 to establish the Kenosha Female Seminary. Nothing was done for ten years, but in January 1865 a board of trustees was organized with the Rev. Hugh Miller Thompson, afterward Bishop of Mississippi, then rector of St. Matthew's Church, Kenosha, as its president. The nucleus of the present property was purchased, the Bishop of the diocese became "visitor", and the school was opened. Its name was changed in 1866 to Kemper Hall, and in 1870 it was reorganized as a memorial to Bishop Kemper. Dr. DeKoven, champion of Christian Education, was one of the trustees. It was on Dr. DeKoven's motion in the board of trustees that the Sisters of St. Mary were invited in 1877 to take the charge of the school. The latter was opened under their direction in September, 1878, with forty pupils, of

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whom twenty-eight were boarders. In 1883 Sister Margaret Clare took charge of the school, to whom Bishop Webb attributed the great success of the school, saying, "She will always be remembered as one of the great exponents in the Church of Christian Education. Her name is linked, especially in this part of the country, with that of Dr. DeKoven and Dr. Muhlenburg and Dr. Coit. Among graduates and old pupils of Kemper Hall there are scores of women who would say to-day that one the greatest and most dominant influences in their lives was Sister Margaret Clare. She has always stood for that which is most worth while in education, for true Christian womanhood, and for the best traditions of the Anglican Church."

Since that time the very fine property of the institution has been gradually accumulated, including the Recreation Hall, the old Armitage Hall, the building containing the present dining hall, school room, and dormitories, the gymnasium with the dormitories above, the Science Hall, the Sisters' House and outer Infirmary. The South Campus, with the teachers' and the chaplain's houses, were bought, large sums were spent on equipment, improvement, and on the breakwater.

Sister Margaret Clare is now retired, but was able to be present at this service of thanksgiving. Among well known Churchmen, who have been associated with the school, the Bishop mentioned all the Bishops of Wisconsin and of Milwaukee, Bishop Thompson of Mississippi, Bishop Brown of Fond du Lac, Bishop McLaren of Chicago, Bishop Talbot of Indiana, Dr. DeKoven, Dr. Everhart, Dr. Lewis Kemper, Dr. Ashley, Dr. Locke, Dr. Lance, Dr. Elmendorf, the Rev. Edward Livermore, and the Rev. John B. Draper; and among laymen, Dr. Pennoyer, who has been associated with the school since 1883, and is now secretary of the trustees, Mr. Gilbert Simmons, Mr. Seth Doan, Mr. J. H. Kimball, Mr. Nathan Allen, Mr. Z. G. Simmons, Mr. and Mrs. Peter Hubbell, and Mr. and Mrs. N. A. Rowe.

DEATH OF REV. THOMAS LLOYD

THE REV. THOMAS LLOYD, a retired clergyman of the diocese of Pittsburgh, passed to his eternal rest on May 27th, at the Hospital of the Good Samaritan, Los Angeles, Calif., after two weeks of great physical anguish.

Welsh by birth, he migrated to Canada, where he held charges in the dioceses of Nova Scotia and Quebec. He was ordained deacon and priest by Bishop Courtney.

In the United States he held charges in the dioceses of Southern Ohio, Ohio, Pittsburgh, and Oklahoma.

He retired from the active ministry about ten years ago. A man of singular charm, of large personal influence, and truly priestly character, he was 84 years old and leaves a widow in Los Angeles, a son, and three daughters.

He was buried from St. Paul's Pro-Cathedral, Los Angeles, on May 29th.

DEATH OF WARDEN BUTLER

THE REV. ALFORD A. BUTLER, D.D., one time warden of the Seabury Divinity School, at Faribault, Minn., passed away quietly on May 25th, at Redlands, Calif., after an extended illness. He had had no stated charge since his retirement from Seabury, in 1905, having devoted a large portion of his time since that date to literary pursuits.

The Rev. Dr. Butler was ordained deacon in 1873, and advanced to the priesthood in 1874 by Bishop Lee. His first work was at Grace Cathedral, Davenport, Iowa, and

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Grace Church, Cedar Rapids, Iowa, from 1873 to 1877. He was rector of Trinity Church, Bay City, Mich., from 1877 to 1884, and rector of the Church of the Epiphany, New York City, from the latter date until 1892. Until 1895 he was rector of Christ Church, Red Wing, Minn. In 1894 he became Dean of the Southern Convocation of Minnesota, remaining such until 1905. In 1895 he was chosen head of the Seabury Divinity School, Faribault, Minn., and remained in that position, serving also as professor of Homiletics, Religious Pedagogy, and Literature, until he retired in 1905, devoting the remainder of his life partly to travel and largely to writing. His books include *How to Study the Life of Christ* (1900), *How Shall We Worship God?* (1902), *The Churchman's Manual of Sunday School Methods* (1906), and *How to Understand the Words of Christ* (1909).

DR. STEVENS ACCEPTS

THE REV. W. BERTRAND STEVENS, Ph.D., has accepted his election as Bishop Coadjutor of Los Angeles. With Mrs. Stevens he visited the diocese early in May, conferring with the different boards, visiting the institutions, and making trips to the diocesan centers, all as guests of Bishop Johnson. Dr. Stevens preached only at St. Paul's Church, San Diego. The diocese is enthusiastic over his acceptance, which is made subject to the usual canonical consents.

CHINESE ACOLYTES' GUILD

ON THE Feast of the Conversion of St. Paul an acolytes' guild was formally organized in St. Michael's parish, Wuchang, modelled after the one at Wushih, where the newly-consecrated Bishop of the Philippines was in charge. Eleven boys were received as charter members and others are waiting admission. It is expected that the new society will increasingly make for decency and order and a spirit of reverence in parish worship.

MEMORIALS AND GIFTS

ON LOW SUNDAY, in Christ Memorial Church, Danville, Pa., six solid brass candlesticks were dedicated by the rector, the Rev. Harvey B. Marks, as memorials from their families to three members of the parish: George B. O'Conner, Robert Harts-horne Wooley, and Miss Mary E. Bryan.

AFTER a recent Confirmation at St. Paul's Mission, Marfa, New Mexico, Bishop Howden dedicated a pair of brass seven-branch candlesticks in memory of James Peeler Kennedy, a prominent young ranchman of the "Big Bend".

AT THE early celebration of Holy Communion at All Souls' Church, Waterbury, Conn., on May 23rd, the Rev. Anthon T. Geener, rector, placed on the altar a gift of \$1,000 toward the endowment of "The Rector's Fund of All Souls' Church", the income to be used at the discretion of the rector. The name of the donor has not been made public.

A PAIR of brass altar candlesticks from Bentley, New York, a memorial to Mrs. E. E. G. Roberts, was blessed at the early Eucharist on Whitsunday, at the Church of St. Michael and All Angels', Anniston, Ala. The inscription reads:

"To the glory of God
and in loving memory of
ALWERA NUGER ROBERTS,
1885-1913.

"Forever with the Lord."

"Presented by the Altar Guild of St.
Michael and All Angels."

Mrs. Roberts, granddaughter of the

founder of the church, was president of the altar guild.

THE RECTOR blessed, on the octave of the Ascension, a silver ciborium presented to St. John's Church, Somerville, N. J. (Rev. Charles Thacher Pfeiffer, rector). This ciborium, used for the first time on Whitsunday, is a companion piece to a chalice presented in 1907. Both were given by Mrs. J. Harper Smith, the chalice in memory of her son, Harry Atwater Smith. The inscription on the underside of the ciborium reads:

"In loving memory of
J. HARPER SMITH,
who departed this life Christmas Day, 1911,
presented by his wife to St. John's Church."

On the base of chalice and ciborium are figures in relief picturing the chief events of our Lord's life.

ON THE lawn of St. John's Church, Auburn, N. Y., on Friday, May 7th, four evergreens were planted in memory of four young men of the parish who gave their lives during the world war: Lieut. Eugene J. Irish, Sergt. W. Harry Ward, Corp. Clyde Mead, and Private Mather de St. Croix. The trees had sprung from seeds planted by Lieut. Irish while at Cornell University. City Judge Underwood, a lieutenant in the war, delivered the address, and the rector dedicated the trees. An electric organ-blower has been placed in the church as a further memorial to Lieutenant Irish.

ON SUNDAY, May 9th, a pair of large brass Eucharistic candlesticks was presented to Christ Church, Macon, Ga., by women's parish organizations as a memorial to Mrs. Leonice M. Shaw, president of the Auxiliary, United Offering custodian, and an active worker in every parish society. The candlesticks arrived just in time for the beloved rector, the Rev. R. F. Gibson, to dedicate them at his final service before undertaking general Church work in New York.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Centennial at Ogdensburg—Churchman's League
—Nation-wide Campaign—Girls' Friendly
Society—Brotherhood of St. Andrew

THE CENTENNIAL of St. John's Church, Ogdensburg (Rev. D. Charles White, rector), was observed May 22nd, 23rd, and 24th. A reception for parishioners and friends was held in the parish house Saturday evening, when Bishop Nelson, Bishop Morrison of Duluth, who was rector from 1875 to 1897, and Mrs. Morrison were in the receiving line. A feature of much interest was an exhibition of articles going back to the earlier days of Church life in Ogdensburg. On Whitsunday, Bishop Nelson celebrated

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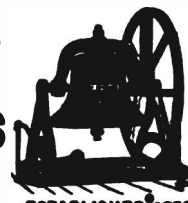
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the Holy Communion, the Rev. D. Charles White and the Rev. Robert Clyde Joudry, clergy of the parish, being epistoler and gospeller, respectively. At a second service Bishop Morrison celebrated, assisted by the Rev. Charles Temple, D.D., and by the Rev. George D. Ashley. At the later service Bishop Nelson preached, linking together the thought of the Centenary, of Whitsunday, and of the Confirmation taking place. The rector presented a class of sixty for Confirmation, four coming from the mission of the parish at De Kalb Junction, nineteen miles away. At the afternoon service, Bishop Morrison preached, presenting a masterly defence of the Christian Faith. The congregation of St. John's Church, Prescott, Ontario, attended and the Rev. Canon Herbert B. Patton took part.

The sum of \$17,000, given as a thank-offering at the services, will be added to the endowment fund. Three pews were made free as memorials by the gifts of Mrs. E. H. Harriman, Miss Ella Clerk, and Mr. E. L. Strong. On Monday evening an organ recital was given, with solos and a selection by the choir. The vestry has issued a Centennial Year Book. The first services held in Ogdensburg were by the missionaries, the Rev. Daniel Nash in 1816, the Rev. Joshua Rogers in 1817, and the Rev. Amos G. Baldwin from 1816 to 1820. The church built in 1870, the chapel in 1874, and the parish house in 1914 are constructed of Ogdensburg blue limestone in early Gothic design. Recently the Church property at Chateaugay Lake, owned by Bishop and Mrs. Morrison, was deeded to the parish.

THE SPRING MEETING of the Churchman's League of Troy and vicinity was held in St. John's parish house, Troy (Rev. Henry R. Freeman, D.D., rector), on May 3rd. The officers were all re-elected. Mr. G. Wray Lemon, secretary of the chamber of commerce, gave an inspiring address on Christian Americanization. The two largest delegations were from Christ Church, Troy, and Trinity Church, Watervliet. The fall meeting will be held in Trinity Church parish house, Watervliet.

THE CLERICUS meeting with the Rev. Charles M. Nickerson, D.D., at Trinity Church rectory, Troy, on May 10th, listened to a paper by the Rev. Charles M. Harriman on What's Wrong with the Sunday School?

CHRIST CHURCH BRANCH of the Girls' Friendly Society met in the parish house on May 17. After supper, the Rev. Mr. Plummer of the diocese of Quebec gave an account of his work as a missionary some years ago among the Thompson River Indians in British Columbia. After a brief business session, the Very Rev. Albert C. Larned made an address on Heroism of Women in the Great World War. Having been chaplain in the A. E. F. as well as in the navy, he spoke partly from personal experience.

THE SPRING ASSEMBLY of the Brotherhood of St. Andrew was held in St. John's parish, Cohoes (Rev. Ernest J. Hopper, rector), on May 15th. After sports and supper, the regular meeting was held in the assembly room, when the Rev. George Barrett Leckonby gave an address on The Churchman's Place in the World Crisis.

THE NATION-WIDE CAMPAIGN at the Church of St. James the Apostle, Oneonta (Rev. R. Augustus Forde, rector), resulted in increased income of \$1,000 for parish support and \$600 for the Church's missions. Many have been brought into touch with the Church, and three young men have expressed a desire to take holy orders. A new

men's club has done much visiting and is bearing the expense of an electrically illuminated cross on the church tower, which is lighted every evening. Four sets of silk pulpit and lectern hangings have been purchased.

ALL SAINTS' CHURCH, Hudson (Rev. Robert N. Turner, priest in charge), a mission for fifty years, will shortly become self-supporting, and Trinity Church, Athens (Rev. Hobart W. Whitney, rector), will ask for a smaller appropriation this year, as a result of the Nation-wide Campaign.

CENTRAL NEW YORK

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

Normal School of Religious Education—
Woman's Auxiliary—Nation-wide Campaign Funds

THE NORMAL SCHOOL of Religious Education for Church school teachers of the fourth district and others held its first annual commencement service at St. Paul's Church, Syracuse, Sunday, May 16th. Out of eighty attending the lectures seventeen were awarded diplomas presented by the Bishop Coadjutor, who also gave the address, stressing the need of teaching religion itself, and the presentation of fundamental Christian truths.

AT THE ANNUAL diocesan meeting in Christ Church, Binghamton, on May 18th, Mrs. E. S. Goodale of Watertown presiding, the Woman's Auxiliary listened to the address of Bishop Fiske upon needs and problems of the Church to-day.

INCREASED APPROPRIATIONS from the Nation-wide Campaign have resulted in larger salaries for thirty-five missionaries. There will be available \$53,288, less expenses, of which \$25,700 will go to diocesan missions. A minimum salary of \$1,200 has been established for the missionary clergy. The Archdeacon's salary will be \$3,000, and \$300 for two scholarships is allotted to the Geneva Summer School.

THE GIRLS' FRIENDLY SOCIETY of St. Paul's Church, Syracuse (Rev. H. H. Hadley, rector), gave the comedy *Breezy Point* in the parish house on May 18th and 19th for the White Lake Holiday House and the Onondaga Indian Mission.

SERVICES in commemoration of the tenth anniversary of St. John's Church, Marathon (Rev. John E. Wootten, priest in charge), were held on May 21st to 23rd. On Friday evening the Rev. Henry P. Horton preached the anniversary sermon. There was a special Eucharist on Saturday.

THE EFFORTS of the diocesan Board of Religious Education to secure for students attending Hamilton College, Clinton, privileges equal to those given Roman Catholic students have resulted in the conditional privilege of attending outside Church services once a month. The rector and Mrs. Dewees entertained the members in the evening at the rectory. On the following day the Church School Service League (formerly the Junior Auxiliary) held a diocesan meeting in Trinity Church, when they discussed the new organization and methods. The Juniors raised \$3,701.75 during the past year, an increase of nearly \$400, of which \$125 was from the Little Helpers.

THE REV. F. T. HENSTRIDGE entertained in May the meeting of the Binghamton Clericus, at which was discussed the proposed canon on a Bishop and Council.

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CONNECTICUT

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The Bishop Criticises the Solo *Te Deum*—Girls' Friendly Lodge Opened—Close of Church Normal School—Camp Washington

BISHOP BREWSTER in his recent convention address, speaking of congregational singing, said: "I am sure the weariness of many a congregation begins with standing merely to listen to the elaborate solo rendering of the sublime Hymn *Te Deum* which too often in actual fact becomes what is in popular parlance termed a 'taedium'." This called forth from a New Haven paper the thought: "Bishop Brewster's advocacy of congregational singing in Episcopal Churches may in time lead to a substitute for 'the minutes of the previous meeting', which a witty parson defined as the Episcopal service."

THE GIRLS' FRIENDLY LODGE in New Haven is an accomplished fact and stands in line to round out an even dozen of these lodges scattered throughout the country to provide at reasonable rates an attractive home and board for girls who earn their living. While the New Haven Lodge was opened last month and has at present an enrollment of twelve girls, the more formal opening took place on May 22nd when a public reception was held and tea was served to all who came. The committee of the Lodge will on June 3rd, 4th, and 5th present at one of the leading theatres in the city a musical revue entitled, *The Passing Show*, with a cast of three hundred, to raise money for a permanent home for the Lodge. The present quarters are only rented.

ST. JAMES' CHURCH, Fair Haven (Rev. J. Cyril France, rector), has at last come into possession of the old fire engine house in East Grand avenue, negotiations for the purchase having been in progress for many months, the city finally accepting a cash payment of \$1,200. The lot has a frontage of fifty feet on the avenue and the parish plans to build a \$10,000 parish house on the site, which adjoins the present church building.

THE ANNUAL MEETING of the New Haven local assembly of the Brotherhood of St. Andrew was held in Trinity parish house, New Haven, on May 24th. Many matters respecting welfare of the Brotherhood came up for discussion and many hopeful reports were made.

UNIQUE in the history of Christ Church parish, West Haven (Rev. Floyd S. Kenyon, rector), was a supper served by the men to the women on May 25th. Speeches were given by Mrs. E. C. Acheson, president of the diocesan council Church Service League, and by Mrs. Robert Bell of the Forbes Memorial Chapel of St. Paul's Church, New Haven.

THE CLOSING SESSION of the New Haven Church Normal School of Christian Nurture was held in St. Paul's parish house, New Haven, on May 25th. This school, organized last October, has proved of much value to Christian Nurture schools within its territory. The faculty has consisted of twelve paid instructors under direction of the Rev. Henry Swinton Harte, chairman of the diocesan Board of Religious Education, and has met regularly during fall and winter on the fourth Tuesday evening of each month. The session has opened with a brief devotional service followed by pedagogical instruction on some factor in Religious Education germane to the cause in hand, after which the teachers were given class instruction in and interpretation of the courses they were to teach. The enroll-

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ment has been slightly over one hundred with an average attendance of about seventy.

THE NEW buildings for St. Luke's parish, Bridgeport (Rev. William H. Jepson, priest in charge), are near to completion. The new church being erected for St. Michael's parish, Litchfield (Rev. W. J. Brewster, rector), is also in an advanced state of construction and it is hoped will be ready before winter.

BISHOP BREWSTER has been granted six months leave by the Standing Committee to permit him to attend the Lambeth Conference. The Bishop has been asked to make one of the opening addresses at this gathering.

IN CAMP WASHINGTON, in the Berkshires, overlooking Bantam Lake and the Washington range, the diocese has a splendid center for its work among young men and boys. The camp property, one of the largest and best equipped in New England, includes about two hundred and fifty acres of land two miles from Bantam Lake. Its location on high hills affords a wonderful view and makes an ideal vacation place. The camp is open to all young men and boys in the diocese at a nominal charge from the first of May to the first of October. As a year ago, a camp fire symposium will be held from the evening of June 30th until noon July 3rd, Bishop Acheson presiding. During this period there will be a special course of lectures including four lectures on Christ in History and Christ To-day, by the Rev. Stewart A. Means, D.D.; three lectures on Three Fundamentals of Faith, by the Rev. George A. Barrows, Ph.D., rector of St. Luke's Church, Chelsea, Mass. There will be lectures on Church Music, the Diocesan Cathedral, the Church Council, and the diocesan paper. Conferences will also be held on work among young men and boys and on diocesan rural work.

THE COMMISSION on Social Service and Social Research made to the recent diocesan convention a rather startling statement in regard to the conditions in some of the smaller almshouses in New Haven and Middlesex counties. They noted among other the following deficiencies: inadequate toilet facilities, dirty bedrooms required to be cleaned by crippled old men and women, who also were required to do their own laundry work; unduly ragged and dirty personal clothes; wornout bed springs and dirty mattresses; insufficient variety of food and lack of comfortable tables and chairs; insufficient separation of sexes; lack of reading material; lack of pastoral oversight by the clergy.

AT A RECENT meeting of the Sunday School Union of the Hartford archdeaconry a resolution was unanimously adopted asking the diocesan Board of Religious Education to consider formation in each archdeaconry of a Sunday School Union and organization of an annual Sunday school diocesan convention. The Union offered its assistance.

A CONFERENCE for the clergy and laity of the diocese will be held again this summer at Camp Washington.

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of two rectories, was only \$1,715, as many parishes sent no offering.

ST. FAITH'S HOUSE at Morris will be used this summer as a house of rest for the diocesan clergy.

ST. PAUL'S CHURCH, Norwalk, in which the recent convention met, possesses three relics of the early Church in Connecticut: the altar rail, Communion table, and prayer desk of the third church consecrated in America. At this rail knelt the first person ordained by Bishop Seabury.

DELAWARE

Junior Auxiliary—Clerical Stipends

THE ANNUAL service of the Junior Auxiliary of the diocese, in St. Andrew's Church, Wilmington, on May 22nd, was conducted by the Rev. Robert W. Trapnell, rector, the Rev. Charles W. Clash giving an address. The Junior Auxiliary served luncheon, after which Mrs. John R. Loman gave an illustrated talk on The Church Service League.

BY ORDER of the diocesan convention the parishes and missions which pay clerical salaries less than \$1,500 and \$1,200, besides rectory, in the cases of married and unmarried clergy respectively, are to be strongly urged to increase the stipends to at least those sums.

EXTENSIVE REPAIRS and improvements are to be made to Bishopstead, the episcopal residence. A special committee has been appointed to act with the trustees of the diocese in carrying out the plans.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

The Survey—City Mission Board, Augusta—Colored Work—Christian Nurture

THE WOMAN'S AUXILIARY of Savannah studied the Nation-wide Campaign Survey in a leader's class during May at St. John's parish hall. The Manual of Suggestions by Dr. Sturgis was used.

AUGUSTA'S CITY MISSION BOARD will cooperate with the Rev. P. T. Prentiss, vicar of Christ Church, to improve the property of the church, and to strengthen the work among the mill people who live around the canals and are deprived of ordinary pleasures.

THE VEN. J. HENRY BROWN, Archdeacon of diocesan colored work, writes that the colored people are coming into the Church in increasing numbers. Some who left are returning with friends. In Thomasville, the wife of a deceased Baptist minister was confirmed, and stated that the "missing link in her religious life had been supplied."

THE CHURCH OF THE GOOD SHEPHERD (colored), Thomasville (Rev. P. M. Prowell-Carrington, vicar), is holding weekly cottage prayer meetings which are attended by people of other churches. The Guild of St. Agnes has beautified the interior of the church and the Guild of St. Andrew, organized in September, has undertaken to awaken the men for a concerted effort toward spiritual development. The parish school has the largest attendance since the vicar first came to the parish, the enrollment being 115.

CHRIST CHURCH, Savannah (Rev. John Durham Wing, D.D., rector), will put in the Christian Nurture Series in the Church school in the fall. This was decided after the Rev. William T. Dakin, of St. John's Church, which installed the course last fall, had explained the aims, object, and method of the series.

THE MEN'S CLUB OF GRACE CHURCH, Waycross, adopted a resolution inviting the members of the Presbyterian men's society to join in a general get-together meeting next month, like a successful gathering held some time ago. Dr. G. N. MacDonell explained the Ellis health law, and told of the effort being made by Ware county physicians to put it in operation in Waycross. The civic committee reported progress on the playground movement inaugurated by the club, stating that thirteen organizations of the city have endorsed it.

THE DEBT on the organ will be reduced by the women of St. Paul's Church, Augusta (Rev. G. Sherwood Whitney, rector), who will furnish the weekly lunch for the Kiwanis club. The women have formed an old-fashioned sewing society and will take orders for garments.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Reorganization—City Mission Conference

THE ARCHDEACONRY of Annapolis was reorganized on May 25th as the convocation of Annapolis. Holy Communion was celebrated by Bishop Murray in Trinity Church, Howard county (Rev. C. H. Fosbroke, rector). The Rev. Dr. Romilly F. Humphries preached. At the organization Bishop Murray read a statement of payments on the Nation-wide Campaign showing that the convocation had paid 87 per cent. of its quota to date. The Rev. Edward D. Johnson, D.D., was elected chairman of the Convocation, and the Rev. Robert A. Mayo, secretary. The Rev. Edward T. Helfenstein, D.D., retired after twenty years as Archdeacon of Annapolis, to assume charge of all

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SELDEN PRABODY DELANTY, D. D., Editor

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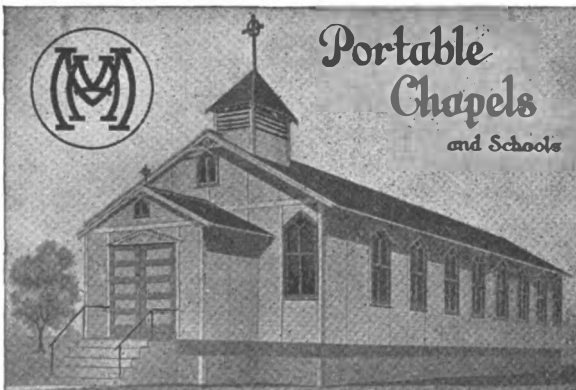
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missionary work in the diocese outside the city of Baltimore, and also to serve as executive secretary of the diocesan council. In the afternoon addresses were made on the Church Service League by Mrs. Arthur B. Kinsolving, Mrs. Dudley N. Carpenter, and Mrs. Julius Freeman, chairman of the Church Service League of the diocese.

THE CITY MISSION STAFF and about fifty associated helpers and volunteer workers met in the Diocesan House for informal social conference on May 27th. Bishop Murray spoke of his intimate association with the Mission. The Rev. Dr. Romilly F. Humphries, superintendent, presented speakers who told of work in the penitentiary, jail, hospitals, sanatoriums, and among delinquent boys and girls, white and colored. While as yet no branch of the Church Mission of Help has been organized, a group of especially selected Church women are rendering helpful service among delinquent girls.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop
Dean Lathrop

SPEAKING of the election of Dean Lathrop to be executive secretary for social service, the *Churchman* says he "has a record which shows eminent fitness for the difficult task to which he has been called. In the first place he has had a successful pastoral experience. The pastoral instinct is not infrequently lacking in those who undertake to do the Church's work along lines commonly called 'social service'. That instinct should provide sympathy, sanity, understanding of human nature, tolerance, and patience—without which virtues a good many fine intentions may be counted dead. Dean Lathrop's experience in the diocese of Milwaukee is also an asset, for we know of no diocese in the country where extremes meet with more generous understanding, one of another, and contrive to work together in better harmony, than is the case in the diocese of which Milwaukee is the see city."

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.
Brotherhood of St. Andrew

ON MAY 19TH the annual meeting and conference of the Newark assembly of the Brotherhood was held at St. Paul's Church, Newark. The Rev. Frederick A. Coleman gave an address at the devotional meeting on The Joint Responsibility of the Clergy and Laity, and Mr. Frank Du Moulin, field secretary, made an address. Officers were elected at the business meeting, which followed.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.
Clerical Changes

THE FOLLOWING clergy have been received in Oklahoma since the first of the year: The Rev. Dr. Willis M. Cleaveland for Durant and surrounding missions; the Rev. Charles W. Du Bois for Woodward and Alva; the Very Rev. Thomas G. C. McCalla for St. Paul's Cathedral, Oklahoma City; the Rev. J. Edmund Thompson for Guthrie; the Rev. Dr. D. E. Johnston for Enid; the Rev. Dr. Henry E. Toothaker for Chickasha; the Rev. Joseph C. Jamison, temporarily for Pawhuska. The Rev. Rolfe P. Crum has been called to Trinity Church, Tulsa. This gives the whole state the largest number of clergy it ever had.

OREGON

WALTER T. SUMNER, D.D., Bishop
International Clericus at Victoria, B. C.

MANY OF THE CLERGY attended the International Clericus at Victoria, B. C., from May 25th to 28th, delegates coming from more than thirteen dioceses. Chaplain Howard of the Good Samaritan Hospital, Portland, contributed a paper on Social Service.

QUINCY

EDWARD FAWCETT, D.D., Bishop
Woman's Auxiliary—Repairs at Moline

THE ANNUAL meeting of the Woman's Auxiliary was held at Rock Island on May 10th to 11th. Miss Emily Gillotson, educational secretary, spoke of new plans. The United Offering for the year was \$622.24. The gifts to Bishop Rowe were \$150. The box work totalled \$1,307.82. The diocesan

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branch will assist the Bishop of Alaska again this year. The officers were all re-elected, except the president of the Junior Auxiliary, to which office Deaconess Josephine was appointed. The next annual meeting is to be held at Christ Church, Moline.

AT CHRIST CHURCH, Moline (Rev. A. G. Musson, rector), both church and rectory are undergoing extensive repairs. A new roof has been put on the latter and both buildings have been decorated inside and are being repainted. Concrete sidewalks are being laid and the fine pipe organ, unused for several years, is being put in thorough order.

VIRGINIA
WILLIAM C. BROWN, D.D., Bishop

To Lambeth

THE BISHOP plans to sail for the Lambeth Conference June 19th. He will return about the first of September.

WESTERN NEW YORK
CHARLES H. BRENT, D.D., Bishop

Church Extension Society—G. F. S.—Death of Mrs. Moore

THE BUFFALO City Church Extension Society has been incorporated, and had its first meeting on May 20th. Its membership is made up of all rectors in the city and two laymen from each parish. The society will establish new missions in growing parts of the city and through its missionary will maintain regular visiting services in all institutions. It will care for parishes too weak to maintain a rector, and missions already established, and will begin work among the unchurched Italians and other foreigners. Headquarters are at Watson House, a settlement house hitherto supported by Trinity Church.

THE ANNUAL MEETING of the Girls' Friendly was held in Christ Church, Rochester, on May 14th and 15th. Bishop Brent, owing to illness, was not present, and the Rev. Charles D. Broughton made the address. Mrs. Robert Mathews, after many years as diocesan president, tendered her resignation, which was regretfully accepted on condition that she become honorary president, with right to vote, and a member of the advisory board. Mrs. William T. Atwater of Buffalo was elected president. Miss Mabel Courtney, vice-president of the second province, and Miss Mary M. McGuire, general secretary of the G. F. S. in America, were guests of the meeting and gave helpful talks.

THE CHURCH in Buffalo, and the Buffalo archdeaconry, has had a sad loss in the death of Mrs. W. Bowen Moore, for over twenty-seven years president of St. Paul's branch of the Woman's Auxiliary, for twenty years head of the Buffalo district of the Auxiliary, for eighteen years president of the board of Ingleside Home for wayward girls, and also a member of the board of the Church Home. Eighteen clergy besides the rector and assistant were present in St. Paul's Church on Ascension Day, the day of the funeral. One week later in Trinity Chapel, Buffalo, a memorial service was conducted by the Rev. Cameron J. Davis, at which Dr. Jessup of St. Paul's made the address. Bishop Brent expressed appreciation of her work and a tribute to her memory was read from Mrs. Walker, as were resolutions drawn up by the Buffalo district.

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Changes for Autumn of 1920

The following changes are announced in the material for the season beginning with autumn, 1920:

PRIMARY COURSES

The Pupil's Leaflets for Courses 1, 3, 4, 5, and for the new Course B (see below) are enlarged in order to admit of printing the PICTURE on the Leaflet itself. This eliminates the separate sets of Pictures for these Courses; and though it considerably increases the cost of the Leaflets, it very materially REDUCES the total cost of pupils' material. The STORY BOOK COVERS are also eliminated for Course 1, the sets of PICTURE BOOK COVERS, with new designs, serving for both purposes.

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is now superseded by Course B as stated above. The Course 2 material, however, will be continued in stock for one year in order to accommodate schools that have some material on hand which can be used by supplementing so as to make sufficient quantity. Pictures no longer supplied for this course.

Don't introduce this course if not already in the curriculum. Change it to Course B as soon as it can be done without unreasonable loss of material.

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