

The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, JULY 17, 1920

NO. 12

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

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WE SHOULD think of Sunday as the children's day, the home day, and the servants' day. While you are young yourselves, don't grudge your parents the pleasure of having you with them on Sundays. Some day you will look back to those Sundays with gratitude. When you have—if you do have—children of your own, do prize those precious hours with them, do not give them up to society. Do think of your servants; and, I may add, of cab-drivers, postmen, and others whom you casually employ. Spare them as much as you can on Sundays. When a letter will do just as well on Monday, why increase the pressure of Sunday work?—*Elizabeth Wordsworth.*

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EDITORIALS AND COMMENTS

Church Pension Progress and Problems

THE Church has reason to be proud of the progress made by the Church Pension Fund, the second annual report of which is at hand. The report, setting forth the conditions and the problems in detail, will hardly be read with care by a great number of Churchmen, yet it is very desirable that careful study be given to it by the few who are willing to digest it thoroughly, since the problems presented and discussed are such as affect all the clergy of the Church and their families.

The present activities of the Fund include pensions to 144 clergy by reason of age, 39 by reason of total disability, 125 widows, and 77 orphans, the total annual expenditure for all of whom is \$147,943.36. This is in addition to relief grants from special funds to which we shall refer later. The total assets of the corporation are nearly twelve million dollars, of which nearly five million is held for various trusts for relief purposes, which are administered separately from the direct pension fund. The assessments paid amounted to \$666,700.28 during the calendar year of 1919. A comparison between receipts from assessments and disbursements for pensions is valueless at this stage, however, because clergy retired prior to 1917 are not included in the pension list, and some years must elapse before the relation between pensioners and active clergy strikes a normal figure.

The disbursements for relief administered in continuation of the activity of the General Clergy Relief Fund and of various diocesan funds are still larger. The beneficiaries of these funds include 205 for old age, 32 for disability, 576 female dependents over twenty-one, and 16 orphans. A total of \$177,249.06 was thus disbursed during 1919. This sum will annually be decreased, since no additions are made to the list of beneficiaries of this class. Supplementary to it, however, is the "General Convention of 1907 Account", amounting to nearly \$400,000, which was made available by the last General Convention for relief of any clergy retired previous to 1917 whose names were not on the G. C. R. F. list. This fund will be administered by a special board, of which the Rev. Dr. J. J. Wilkins is secretary, whose policy is outlined in this report. From this fund those clergy coming within the description noted may obtain grants sufficient to bring their total income from all sources up to \$600. Unlike the pensions, these benefactions will be granted only where need is shown, and only sufficient to bring the entire income of a beneficiary to the sum stated.

DISCUSSING several of the problems that have arisen, it is stated in the report that the resolution of General Convention asking the trustees to consider the inclusion of deaconesses within the purview of the fund is under consideration. It is obvious that if this class of workers is to be

added, there must be new contributions to an initial reserve sufficient to start the fund, and also annual assessments to provide the necessary income. Clearly one cannot add to the number of beneficiaries without also adding to both capital and income.

In discussing other problems it is evident that there is still a considerable amount of misapprehension among many Churchmen as to the precise facts.

The Church Pension Fund is an investment. What may be purchased from its revenues is a question of fact and not of sentiment. An assessment of $7\frac{1}{2}$ per cent. on the rector's salary will produce annually a fund that, supplemented by reasonable drafts from the initial reserve, will immediately produce a minimum annuity of \$600 to certain of the clergy; that will ultimately (but not very quickly) produce a larger annuity for some of these; but will fail to produce that amount for certain others of the clergy. Some problems naturally arise in connection with those who, wholly or in part, are left out.

The first class among those partially left out of the system comprises those clergy who are ordained or received at an age later than 35. Obviously, assessments paid from age 36 aggregate a smaller sum at the age of 65 than those beginning earlier. These do not produce the amount calculated as necessary for the pension. If there were only a few of these, enough could be drawn from the initial reserve fund—the advance contributions—to make up the deficiency. But there are too many in this class to make that feasible, especially when it is remembered that the class is a permanent one but the initial reserve will ultimately disappear. The problem is discussed at some length in the report. Ministers coming from other bodies or from England or Canada in their forties or late thirties, or even in fifties and sixties, are not willing to place upon their parishes the burden of paying a higher rate of assessment than applies to other clergy. They would be at a serious disadvantage in obtaining work if they were. But that means that they must ultimately receive less than the minimum pension, and to this also they object. Certainly they have a very practical problem, and unhappily, figures will not stretch or adjust themselves so as to relieve it. There are very considerable numbers who come into our ministry in middle age or later. If the law of average were to be applied in such wise as to include these men on equal terms with the others, the pension assessment of $7\frac{1}{2}$ per cent must be considerably increased everywhere. Perhaps this would ideally be the best solution of the problem but it would be next to impossible to carry it into effect. The Pension Fund is now asking of the parishes having rectors of this class the same $7\frac{1}{2}$ per cent. assessments that are received from others but is not guaranteeing the minimum pension to

their rectors. It is not a satisfactory way, but none better seems to have been suggested.

The problem of the clergy retired before the system came into effect is lessened—it is not wholly solved—by the assignment of the General Convention of 1907 Fund for their relief. It is too soon to know to what extent this fund will be adequate for the purpose. In any event both here and in connection with beneficiaries carried over from the G. C. R. F. list, it is necessary to limit such benefactions to an amount sufficient in each case to produce a total income of \$600, from all sources. Five years ago that amount seemed fairly adequate for the purpose. To-day we know its inadequacy only too well. With all the clergy retired prior to 1917 limited to that income, and with all those retired after that date likewise limited, unless they have some means of their own with which to supplement it, the increased cost of living has left them in a serious strait.

And after all is said, the estimate of the trustees is that 4,500 clergy (page 21) receive the protection of the pension system. We compare this with the total number of clergy and find that nearly 1,500 must be left out, for there are nearly 6,000 in all. The 205 beneficiaries from the old G. C. R. F. list somewhat reduce this number, and it will be still further reduced by those for whom provision is made from the General Convention of 1907 Fund. But there will still be at least a thousand clergy outside the benefits of the fund, and this will involve problems of many sorts that are bound to arise.

Who are they? They are chiefly non-parochial clergy of many kinds. They are those for whom nobody pays the annual assessments. It seems incredible that their number can be so large. If the Church Pension Fund has been able to make any classification of them, we should be glad if it might be published. This part of the problem has not been sufficiently studied.

Has the Church any responsibility for these in their old age? Something depends upon the particular circumstances in each case. But there is a difference that may easily be overlooked between the status of the clergy and that of teachers, or railroad employees, or civil service employees, or other pensionable groups. Men pass out of these latter classifications at will, and the break is complete. There is no corresponding break possible for a clergyman unless he be deposed. Our canons forbid the clergy from entering into secular employment—though stress of circumstances sometimes makes the violation of this canon the lesser of evils. In any event, a destitute clergyman, under whatever circumstances, presents a scandal totally different from that of a destitute person who has sometime belonged to another pensionable group but has withdrawn from it. If a thousand or more of our clergy are outside the limits of the Pension system, we still have a very grave problem of the future unsolved.

So also we have the serious problem for all our pensioners of the inadequacy of \$600 as a retiring annuity. It will be many years before the assessments produce a larger sum, though in many cases—perhaps most—they will ultimately do so. Bishop Lawrence remarks in his report as President that “the increase of 6.45% in receipts suggests that the salaries of the clergy have increased” in that proportion, which is small enough, though he might have recalled that the movement to increase those salaries through the Nationwide Campaign has been attended with a good deal of success, though that success does not show in the figures of 1919. Larger salaries will ultimately mean larger pensions; but they will not mean greater relief to those who retire within the next few years.

It is impossible not to recognize that beyond the Pension Fund we need a greatly increased Relief Fund, supplementary to the funds now available for the latter purpose. We need such a fund in order to make provision for the great number of special cases that are left out of the Pension Fund; as supplementary to the latter where its minimum amount is the sole provision for a retired clergyman and his wife; for cases where even less than the standard minimum can be appropriated; for many cases that are entirely outside the provisions of the central fund.

With their main purpose so well carried into effect, we

should be glad if the Church Pension Fund trustees would seriously take up these several allied problems for careful thought. It would not be timely now to make a special campaign for a large relief fund, though we believe that this must be done sometime. But we would suggest that the need be made known, with the willingness of the trustees to accept the responsibility of providing for it as rapidly as the means may be entrusted to them. Why should not such a fund begin with the profits on the New Hymnal? The sole reason that this book was given to the Church Pension Fund by General Convention was that it might produce a revenue for their funds, as the old Hymnal had produced for the General Clergy Relief Fund. Under the system of publication of the old Hymnal by private houses, with the requirement that a royalty be paid on each copy sold, a very considerable revenue was annually produced for the Relief Fund. With the music as well as the words now the property of the Church, and with the much higher prices that must now prevail, that revenue would have been multiplied many times over if the same conditions had been applied to the New Hymnal. If by itself acting as publisher, the Church Pension Fund has lost the profits that would have accrued to it under the former system, a grave and costly mistake has been made. No reference to the subject seems to be made in this report. No profits from either Hymnal are recorded. The New Hymnal ought to produce a large annual income for the Church Pension Fund. Our suggestion is that this profit be used as the nucleus of a new supplementary relief fund, and we shall be greatly disappointed if the conditions under which the book has been issued have dissipated this anticipated profit.

Secondly, we suggest that bequests to the Church Pension Fund be invited and be invariably applied to the supplementary relief fund. They are needed in no other part of the Fund, and they are greatly needed here. Many legacies were received by the older fund, and in the final report of the General Clergy Relief Fund, presented to the General Convention of 1913, it was stated that “in addition” to legacies already received, “notices of legacies amounting to over \$800,000 have been received” (*Journal* 1913, p. 432). If the trustees of the present corporation will make known their appreciation of the grave need that exists for supplementing the Pension system by adequate relief funds, to which too rigid conditions are not attached, we doubt not that the accumulation of such a fund will be speedier than they may suppose, and that the fund will attract very liberal bequests.

The Church Pension Fund is a great success. Its management is of the most creditable sort, its solution of the primary problem growing out of our duty to the aged clergyman is complete.

Yet it is easy to see that we have several subsidiary and by no means trivial problems still unsolved; while it is also possible for us so to admire the perfection of the machinery we have created as to forget to look for the perfection of its output.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE “FATHERLESS CHILDREN OF FRANCE”

The following is the report for the past two weeks of those who have enrolled as assuming the responsibility of benefactors to particular French children:

240. The Ackleys, New York City.....	\$ 73.00
277. St. John Baptist School, Ralston, N. J.....	36.50
393. Misses Jennie E. Rankin and Albertine C. Parker, Oneonta, N. Y.....	36.50
588. In memory of K. H. B.....	36.50
Total for the week.....	\$ 182.50
Previously acknowledged.....	62,676.72
	\$62,859.22

FRENCH WAR ORPHANS' FUND

Anonymous.....	\$ 10.00
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NEAR EAST RELIEF FUND

M. L. C., Chicago, Ill.....	\$ 7.50
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Mrs. A. L. DuDomalme, Grand Haven, Mich.....	20.00
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St. John's Guild, Iron River, Mich.....	10.15
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T. B. W., Washington, D. C.....	5.00
C. M. G., for June.....	2.00
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M. L. C., Chicago, Ill.....	7.50
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A member of Christ Church, Woodlawn, Chicago, Ill.....	1.95
All Souls' Church, New York City.....	3.60
Bishop Faber, Helena, Mont.....	10.00
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W. D. Cobb, Boston, Mass.....	2.00
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Rev. Elwyn Henry Spear, Tenafly, N. J.....	\$ 20.00
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SERBIAN RELIEF FUND

Bennett E. Seymour, Central City, Colo.*.....	\$ 5.00
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* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the Sunday beginning with the Seventh Sunday after Trinity)

EGYPT AND EXODUS

The Call of Moses

Sunday: Exodus 3: 10 to 4: 17

"Come, I will send thee unto Pharaoh"

CAREFUL study of Exodus reveals a treasure-house of spiritual truth. We learn much from the call of Moses. How human he was; how patient his God. We read of five human obstacles to his liberating Israel; five Divine reasons for his undertaking the task. First: unworthy. "Who am I?" The answer: "Certainly I will be with thee." Service for God means coöperation with God, and makes anyone worthy to do what God asks one to do. Second: the need of credentials. "Who sent you? What is His name?" The answer: "I Am that I Am." The One eternal I Am called Moses. He calls you and me. Third: material evidence. "They will say: Jehovah hath not appeared unto thee." The answer: The serpent rod, and the leprous hand. We have enough evidence; what we need is the will to believe. Fourth: not qualified. "I am not eloquent." The answer: "I will teach thee what thou shalt speak." The true disciple speaks with a power that confounds the wise. Fifth: shrinking from the task. "Send by the hand of him whom thou wilt," implying "But do not send me". The answer: "Aaron shall be thy spokesman." A blessing awaits each one who like Moses, is willing to take God at His word.

The Sore Bondage

Monday: Exodus 5: 1-21

"Yet shall ye deliver the number of the bricks"

So grievous was the Egyptian bondage that the memory of the bitterness of soul was burned into the consciousness of the race. Those experiences became the symbol of great spiritual truths, fundamental in the subsequent theology of both the Old Testament and the New. One need only recall such expressions as: "the bondage of sin", "the liberation by One greater than Moses", "the Paschal Lamb", and "Our Passover", to appreciate how true this is. And potentially every heart repeats the same history.

The Request

Tuesday: Exodus 7: 14-25

"Let my people go"

That was the inauguration of the primitive Zionist Movement. We can hardly appreciate the moral courage required to stand before the King of Egypt and make such a request. We have abundant evidence to assure us how dangerous it was. How tenacious the opposition is illustrated by the suffering undergone before the request was granted. In every heart the Spirit of the Master is crying out against

the forces of evil. "If the Son shall make you free, ye shall be free indeed."

Divided Time

Wednesday: Exodus 8: 25-32

"Only ye shall not go very far away"

"Just go a short distance into the wilderness, and leave the way open to return to Egypt." Pharaoh knew perfectly well that if such an arrangement satisfied, the Hebrews would soon be back again. The Devil seems quite willing to have one serve God as strenuously as he may choose on Sunday, provided he will serve in Egypt the rest of the week. A divided time for religion is the Devil's own device, and leads but one way: back into Egypt permanently.

Divided Affections

Thursday: Exodus 10: 1-11

"Go now ye that are men"

Pharaoh understood that if only the men went out into the wilderness to serve God the rest would be simple. It would be only a short time before the men would long to be back with their wives and little ones. When one gives his heart to God He asks for an unqualified gift. No one is secure in his Christian living who is leaning more on the flesh-pots of Egypt than he is on the promises of his God.

Divided Interests

Friday: Exodus 10: 12-24

"Only let your flocks and your herds be stayed"

A liberated people setting out to serve God in the land of promise, and leaving all their material possessions behind them is unthinkable. But it does illustrate how Pharaoh and his modern successors hold on. If one's worldly possessions are to be left in Egypt one can hardly hope for marked spiritual advancement. One needs a clear conscience regarding his "flocks and herds" just as much as one does about any other interest which touches his life.

Undivided Allegiance

Saturday: Exodus 10: 25-29

"There shall not a hoof be left behind"

It is small wonder that Pharaoh drove from his presence Moses and Aaron. Such a declaration as this final one of Moses covered the situation entirely. A division of time, of affections, and interests, when refused left no further ground for parley, and so their interviews were ended. Our God is a jealous God. He will never be satisfied until every thought and every desire is brought into captivity to Him. "My son, give me thine heart," does not mean just a corner of it. In His service is room for no divided allegiance.

NOTES ON THE NEW HYMNAL—XXIX

BY THE REV. WINFRED DOUGLAS

HYMN 252. "The spacious firmament on high".

The *Spectator* contained a number of hymns by Addison, including this paraphrase of the nineteenth Psalm. All were set to music by John Sheeles, and published in 1720 as a little book called *The Skylark*. The restoration of the original setting will end, it is to be hoped, the long abuse of singing these words to a badly mutilated chorus from Haydn's *Creation*.

HYMN 253. "The God of Abraham praise".

We seldom realize what diverse forces of thought and feeling, springing from the ancient faith of men long forgotten, sometimes direct the impulse to create a new and living hymn. Here is a vivid illustration of the process.

In the twelfth century a famous sage, Moses Maimonides, first formulated the beliefs of Judaism into a Creed of thirteen articles. About a century later, this was put into the metrical form of a Yigdal or Doxology, probably by Daniel ben Judah, a little known mediaeval writer. In time this Doxology was very widely sung in the worship of the Synagogue, at the conclusion of the service on the eves of Sabbaths and festivals. In England it was associated with the melody we are considering during the seventeenth century. In 1770, it was sung in the great Synagogue, Duke's Place, Aldgate, London, by the Cantor, Meyer Leoni, the congregation joining in the latter half of each stanza. One Friday night a Christian visitor heard it, and was so touched by the moving beauty of the music that he obtained a translation of the words and set about making a para-

phrase of them, "giving it," he says, "as far as I could, a Christian character". He was Thomas Olivers. From being an uneducated cobbler, he had, by the grace of God and the preaching of George Whitefield, become one of John Wesley's preachers. He produced a poem of twelve stanzas, of which we have the first, fourth, seventh, and twelfth in the Hymnal. Whenever our hearts are lifted up by their mighty strength as we sing them, we ought to pray for the conversion of the Jews, whose ardent piety has given us so rich a heritage. James Montgomery, himself one of the greatest of modern hymn writers, has written of it! "That noble ode, 'The God of Abraham praise', though the essay of an unlettered man, claims special honor. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery . . . Like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it."

The tune, named after Leoni by Olivers, must be sung with great boldness and vigor. Like many others in the New Hymnal, the music has been printed at a lower pitch, so that all in the congregation can sing the melody.

The third tune is well suited to use as a festival processional in a church equipped with a large and competent boy choir, and an organ adequate for Mr. Noble's massive harmonies.

HYMN 257. "Sing, my soul, His wondrous love".

First published in Baltimore in 1800; afterward with an additional stanza, in the "Prayer Book Collection" of 1826; this hymn has retained its usefulness in our books from the first.

HYMN 258. "Praise, my soul, the King of heaven".

Goss' tune was originally written in D, for unison singing, with a varied accompaniment for each stanza. Later he published it in E with the present harmonies. In a widely used edition of the Hymnal of 1892, its rhythmic form was unjustifiably distorted at the end of the first line, and is here restored. Choirmasters should see that it is sung as written.

HYMN 261. "Awake, and sing the song".

This hymn illustrates very clearly one of the difficulties that beset the musical editor. It will not do to try only the first stanza in choosing an appropriate tune. Several settings of these words have been in use in which the strong "Awake" of the beginning has been fitted to a wide ascending interval with fine effect: but in all the other stanzas the second syllable is weak, and a distressing misplaced accent results. Gauntlett's tune fits all the verses.

THE FRAGMENTS THAT REMAIN

How SELDOM most of us regard waste as a sin at all, especially if . . . we are surrounded by plenty. But waste of any of God's gifts, great or small, is in His sight a sin. Our Lord's disciples might have thought: "Why gather up these fragments of bread which lie scattered among the grass? The Master has no need of them. He can work miracles and provide bread at His pleasure, without stint or effort. Why then should we trouble ourselves about fragments?" Their Master's command taught them another lesson. So now a servant may think: "My master is rich; so I need not be so very particular about His property. I need not trouble myself about fragments of time, or food, or furniture, or money. If he were a poor man it would be different. Then of course it would be wrong not to be careful about everything, even fragments. Then waste would indeed be sin. But what does it matter in the case of a rich man? He can so well afford it." Now the mistake in all this reasoning is that men forget that they are stewards under one Supreme Master in heaven. And He is rich—who so rich? Yet it was He who gave the command: "Gather up the fragments that remain, that nothing be lost." But it is not servants alone who are prone to waste: it is a sin of which we are all guilty. And the fallacy which lies at the root of it is not understanding that waste is a sin in itself, quite apart from the loss or gain of any one.—*Malcolm MacColl.*

SEEK THE sacrament diligently: it is the fountain of life. And do not forget that in this case God and the world are for once agreed: neither kingdom can be won without taking it by storm.—*Fenelon.*

PARADOX

Had I no burden I would surely weave
A song that to my feet the world would bring!
"O blind and foolish!" (thus my Spirit spake).
"Your very burden teaches you to sing."

MARGARET CABLE BREWSTER.

LIFE

God to our souls this life has given
That they with striving here below
Through Work, and Love, and Hope might grow,
And prove themselves more worthy Heaven.

DONALD A. FRASER

THE SEVEN DEGREES OF THE PRESENCE OF CHRIST

By J. S. MOORE

HERE are seven degrees of the Presence of Christ among His people.

The first and lowest degree is His Presence everywhere as God. Cleave the rock or split the wood, and He is there. If we ascend up into heaven or descend into the lower parts of the earth, we shall find Him there also. Where can we escape from His Presence, or whither can we go and find Him not? For He is infinite, and the whole universe is but the manifestation of His glory. By Him were the worlds created, and without Him was not anything made that was made.

The second degree of the Presence of Christ is His Presence in the soul of the Christian. By Baptism are we made members of His Body, and it is His delight ever to dwell in the hearts of His people. This is the special Presence which only His loved one know, and without which the soul is dead and fruitless.

The third degree of His Presence is among those who are met together to worship Him in common. In Church, conventicle, and meeting-house—in the Christian home and in all places dedicated to His service—has He vouchsafed a special Presence by His sacred word that whenever two or three are gathered together in His Name, He will come and dwell among them.

The fourth degree of His Presence is the blessed Eucharistic Presence upon the altars of His Holy Catholic Church. Only the eye of faith can see Him there, but to him who sees, He grants a particular blessing. Apart from the Altar and that which flows from the Altar He is present upon earth as God alone, but here is He present as Man also, to convey to men the Gift of His Divine Humanity, and to receive from men the worship due to the God-man.

The fifth degree of His Presence is His Presence in the soul of the communicant. On the Altar He is before us for our adoration, in the Holy Communion He takes up His abode within us in a way which transcends all other earthly Presences. This is the Presence which gives life, and prepares us for immortality.

The sixth degree of His Presence is His Presence in Paradise, among those holy souls who have passed out of this earthly prison, but are not yet ready for the Beatific Vision. Where Christ is, there is Paradise. And yet this Presence is not the final one, but a partially veiled Presence suited to the weak nature of those who are still imperfect.

And the seventh and highest degree of His Presence is that of the Beatific Vision itself, that great Marriage Supper of the Lamb at which all His faithful ones are united finally to His Divine Humanity at the consummation of all things. In the light of this Vision all other visions fade, and in this most blessed of all Presences of Christ there is the fulness of joy forevermore. Therefore, then may we cry, *Alleluia! for the Lord God Omnipotent reigneth!*

THE TRUE WORTH of Sunday to us all depends on our coming to find in it the opportunity, the hope, the means of some such rising above this world as that of which St. John speaks: some approach towards that entrance among things eternal which he links with the Lord's day.—*Francis Paget.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus



An extraordinary message comes to American Churchmen from Australia, through the *Church Gazette* of April. On March 3rd, at his diocesan council, the Rt. Rev. George Douglas Holford, Bishop of Rockhampton, delivered a statement, part of which I reprint

below. Bishop Holford is of English birth, 55 years old, educated at Keble, Oxford, and the Leeds Clergy School, and was a disciple of Bishop Westcott of Durham. He has been in Queensland since 1897, for five years of that time head of St. Andrew's Bush Brotherhood; and he has held the see of Rockhampton for eleven years. I note that at Oxford he was an oarsman, and captained his college eight.

"I am about to renounce all that I possess to live the life of poverty for Jesus' sake. This, I have become convinced, is a call from God, which I dare not disobey. I am constrained by the example of the Son of God, who though He was rich yet became poor; though He had all things, yet emptied Himself of all in love and service for man. And, having become one of us in this world, He voluntarily chose the life of poverty; He was born in poverty, He lived in poverty, and died in poverty. He had nothing, He had nowhere to lay His head. And certainly on some of those who would follow Him He makes demands no less. Whosoever does not forsake all that he has, he cannot be My disciple. The great message to this generation is, I conceive, the message of the cross of sacrifice. I believe the Son of God who hung upon the Cross is calling me, and I desire to have the marks of the Cross branded on me for the rest of my life.

"I confess that I have been strongly moved in this direction in these last years by willingness of our noblest boys for utter and unreserved sacrifice for a cause they believed to demand their all. And they gave themselves, holding nothing back. From them, and their deaths, or their poor maimed lives, pressure has been ever insistent that I could do no less than give up everything for what I believe in most of all, my Lord and Saviour Jesus Christ, and the Kingdom of God. In comparison with theirs the Church's sacrifice seems oft so paltry. I believe that it must show much more of the same spirit of unreserved giving of self to endure anything to make Christ supreme in that future of our civilization for which those boys died.

"There is also, I am sometimes conscious, adding its pressure, what arises from my love and belief in the Church in which God has placed me as an Englishman. I love the Church of my baptism, of so many wondrous communions, the Church through which Christ gave me priesthood. I believe in it, it has so much of special value, it does seem so possible that it might be specially used for God in the Reunion of Christendom; it might be so strong, so united for world service.

"But few things hurt more than that it is possible for persons to-day, as in Macaulay's time, to pour scorn upon it by contrast with the Church of Rome, for its lack of the note of sacrifice. And I have to see that by comparison it does not seem to have the power to produce in any large measure the highest saints or to move its sons and daughters to give up absolutely everything without reserve for love of Jesus. Oh, how I long with deepest desire that it could sink in the depths of the sea for ever its suspiciousness and paralyzing party spirit, and strive to be known for the possession of the very spirit of Christ, the spirit of self-sacrifice for others, and service for the world. I am jealous for my Church; that taunt of lack of sacrifice hurts more than any. I long to see in its sons and daughters that readiness for any sacrifice or service that is called for, and perhaps it is due that some in positions of authority should lead the way. And if God is seeking, as I believe He is doing, for the purpose of witness to Jesus in these special days, examples of special sacrifice, and men willing to go and make ventures for Him in the spirit of sacrifice and complete self-obliteration, I want to be one of those who are ready if He calls. That is the one thing at present which is clear—God is calling me to give up all that I possess more literally to follow Jesus. Beyond this I do not at present see, but I believe that God will surely make it clear. Meanwhile I act in obedience to the counsel of the Archbishop of Brisbane, in whose hands I have placed myself, and I go to the Community

of the Resurrection to be tested and trained with a view to learning whether I have vocation to the life of a 'religious' in a community. I propose to represent the diocese of Rockhampton in the Lambeth Conference and use any other time for making appeal for priests and needs of the diocese. And then, possibly on Holy Cross Day, the anniversary of my arrival in Longreach twenty-three years ago to begin the work of a Bush Brotherhood, I would make my renunciation and put myself under direction.

"Perhaps I may be allowed to say that at the present stage, although I gladly obey the Archbishop and seek to know my vocation by being tested and tried by those who know and live the life, I am not at all clear myself that God is calling me to live within a community house. Two things seem to me clear—(1) I wish to give all the remainder of my life to the service of the Church in Queensland, and I think and trust that is the will of God; (2) If God in His great mercy and compassion is able to give in answer to a complete renunciation of all, a fuller indwelling of the spirit of Jesus, then He gives it, I know, not for my sake but for the sake of others, that the Christ may be seen and manifested to others. And I confess that on my soul lies more heavily the burden of the lives of the great majority who know not God and obey not the gospel of our Lord Jesus Christ; than those of the priests and devout lay people of our Church who might be helped most by a religious community. My own thoughts have been led in the direction of ventures that would take me more, and not less, into the lives of such as these, to live amongst them and share their life and work, and try to show the Christ to them.

"But God will show when the first step is taken, of that I am convinced. At present I go to be tested in a religious community, and if it be found that I am without vocation to that particular life, I shall return and do any work that I am set to do by the Archbishop, only under poverty and rule."

Commenting upon this the editor of the *Church Gazette* says:

"A diocesan magazine is usually supposed to express not what anyone really thinks, but what everyone ought to think. Ideally, it should be an unsullied mirror of orthodox convention. Its leading articles should not lead but follow. follow the largest available crowd down the most central of middle ways. The Pauline teaching that 'a bishop should be blameless' seems to need restatement in some such terms as the following: A gazette issued under episcopal authority ought not to have anything in it that anyone can anyhow take hold of.

"For this reason these lines disclaim the title of Leading Article. Something has occurred which is unprecedented, which falls outside all our past experience. Officially, we are tongue-tied. If the editorial "We" includes the Bishop, the Bishop has spoken elsewhere; from the rest of us comment would seem an impertinence. But we may be pardoned for attempting a bare record of voices and impressions.

"When our Bishop told his diocesan council on Wednesday, March 3rd, and informed the world next day through the public press, that he had resigned his office and had resolved to live the rest of his life in poverty and under obedience for Christ's sake, perhaps it was no marvel that among the confused voices of the crowd such syllables as 'mad' and 'Rome' might be distinguished. Sectarianism or insanity—these have been the readiest stones at hand to pelt an act beyond our standard of imagined attainment, ever since men said to the supreme example of self-sacrifice, 'Thou art a Samaritan and hast a devil.' How should a man who renounced his possessions seem sane to his neighbor whose life's main effort is to increase his personal belongings? to one who counts his Christianity an asset, not a debt, who regards any cross too large to be ornamental as rubbish to be burned? That Christianity should demand an actual sacrifice of oneself, that anyone in these days should propose literally to forsake all in order to follow the Master—the idea seemed forbidding, almost indecent in its bold simplicity.

"Yet who are 'we' that we should judge the man in the street? Did we rejoice and glory in such an example? I fear we, too, were and are still perplexed, puzzled what to say or to think. We few priests, we scattered lay men and women, who can see the harvest rotting for want of gathering, God's house and city tottering for lack of builders, so many to be evangelized, so few to bear the message. . . . Is this the time, we ask, for our head to be leaving us? Our work depended so much on his leadership; where can we find another to be what he was to us?

Was it needful to lay down the office of a Christian bishop in order to live the life of those from whom all bishops trace their spiritual descent, the Twelve Apostles of our Lord?

"Perhaps it was. If so, surely we need to reconsider, not what the office of a bishop really is, but what we English Churchmen have these many years been requiring from our bishops. We have asked them to be social leaders, we have just allowed them, and that reluctantly, to lead us in prayer: we have demanded too much serving of tables; we have cared far too little for their ministry of the Word and Sacraments.

"No word can be written here anticipating or suggesting what should be done in the coming synod. But we cannot be wrong in recognizing this month as a time of crisis. Clergy and synodsmen have no light or easy task laid upon them. We know that our Bishop's decision is the result of years of seeking for right guidance; and to find the right course our synod needs the prayer of every soul who believes that God's Holy Spirit still guides His people and reveals the Will of the Father to listening ears and obedient hearts."

At a time which has seen one Bishop of our communion resign a see so glorious as Oxford, to devote himself to defence of the Faith once for all delivered, and, at the other extreme, another Bishop of our own deny the Mother that bore him and seek refuge among the aliens, this decision of the Bishop of Rockhampton is strangely inspiring and encouraging. It needs no interpretation; it breathes the very spirit of simplicity, humility, and self-sacrifice. God give us all something of that same spirit!

A RHODE ISLAND BAPTIST CORRESPONDENT, who is evidently not familiar with this page, sends me an account of a "mock wedding" in the parish house of the Church of the Messiah, Olneyville, R. I., and suggests that it is not the Baptists and Methodists only who lapse in taste. Dear brother, I know that; and such atrocities hurt all the more when they are wrought by Church-people who should know better. How would a "mock baptism" have appealed to our Olneyville friends? The sacredness of marriage never needed emphasis more than now; and it is tragic that Christians of any name should turn that holy mystery into mockery.

LENINE HAS EXPLAINED the color of the red flag with commendable frankness in *Pravda*, one of his organs: "Our flag is red because it must be dipped in the blood of the bourgeoisie."

But that sort of red flag is as much out of place in any Christian or American demonstration as was the Sinn Fein flag borne on a recent June Sunday in a Roman Catholic procession of the Sacred Heart, in a Massachusetts city.

IN THE *Church Times'* excellent review of Dr. Kinsman's *Salve Mater*, June 4th, mention is made of Bishop Cummins' secession and extreme Protestantism because this Church was too Catholic, as a kind of set off to this later "*gran rifiuto*". But the secession of Bishop L. S. Ives, of North Carolina, to the Latin Rite in 1853, should also be recorded in any such connection.

FROM FRANCE comes a letter giving an account of Decoration Day services in the American cemetery at Brest, part of which I translate:

"Sunday I was present at the Memorial Day observance, and went to the grave of your gallant friend Lieutenant Dwight to say a prayer. We French were not permitted to put flowers on the graves, as the American committee wished to have them all alike. The ceremony was very impressive. Here is the programme:

"Invocation, Prof. l'Abbé Mear, Church of St. Louis.

"Song, *America*.

"Placing of wreaths on the cenotaph.

"Address by the American Vice-Consul at Brest.

"Response by the Sous-prefet of Brest.

"Address by Vice-Admiral Aubry, Prefet Maritime.

"Song, Nearer, My God, to Thee.

"Benediction, Mr. Brabant, Protestant minister of Brest.

"There were many more French assisting than the year before, to fill the places left vacant by the withdrawal of the American troops."

CHILDREN'S EUCHARISTS

By E. E. S.

NEVER was there a time when the world needed the sacraments and services of the Church as it does today. The headlines of any daily paper bear testimony, and what are we doing about it? Our empty churches during the week are enough to make the angels weep, so few have the time or the strength or the inclination to come. Life is so chock full of interests—things to be done—to keep ahead of, or abreast of, or even up to the times. We sometime wonder what has become of the army of Red Cross workers, who folded dressings for hours at a time day after day. They simply don't know; but some one has spoken of the "terrible artillery" of little children's prayers, the prayers of those whose angels always beheld the face of God in Heaven. A priest of wide experience gives a suggestion:

"The clergy say", he began, "that they cannot have frequent services, no one comes. I say to such a one, Get six little boys to serve you in turn at the altar, and you have a congregation. They will love it. They will wear out your church carpets if you have any!"

Add to the six little boys a lot of little boys and girls to whom it is all a real thing, give them definite teaching, let them learn the plainsong responses and a few hymns, and they will bring their mothers and perhaps their fathers. Others hear about the Thursday children, and come, and there we are!

In one parish where this has been tried there has been a good proportion of children and a sprinkling of elders from September to July. The service is at eight so they come on their way to school. How do we get their interest? First by assuring them that they are *doing something*. An excellent teacher of pedagogy suggests that every child be given something to *do*, if it is only to hold a pencil. These children are taught that every time they say "Amen" to the Prayer of Consecration, they *help to make the world better*, and they know that our dear Lord and the holy angels are there, so they come.

As they come into church they leave books, balls, apples, rubbers, and coats, nicely folded, in a back seat, and if any little girl comes without a hat she finds a box of muslin caps and appropriates one; then they go to the front seats, four or six to a seat as the case may be, first saying "How do you do" to God's altar. Just before eight—"knees on the ground, eyes on the cross, hearts in Heaven"—they say aloud a simple prayer, and "May the Lamb of God lead us all to the light of Heaven." Then they stand for the first hymn sung during the priest's preparation. They know that an *epistle* is a *letter*, and who wrote the Epistle for the day. They know that we stand for the Gospel, because it is our Dear Lord's own words. They know that we bow or kneel when we say "God came down from Heaven," because it was the most wonderful thing that ever happened. They fold their hands during the brief instruction, because they can listen better and the hands "don't get away." They have definite things to thank God for and to ask Him for at every Eucharist. They know that God *always* answers prayers offered at this time. Sometimes He says "Yes", sometimes He says "No", and sometimes He says "I'll think about it." When others go to receive, the children stand with folded hands silently offering their own personal thanksgivings and petitions. Absolute quiet is insisted upon at this time. "I wouldn't have known there was a child in the church!" being the highest praise; and how the voices ring out in the next hymn! "God's Blessing" is a real thing to them and they make the sign of the cross to remind themselves that they are Christian children. During the ablutions they sing "Jesu, Gentle Saviour", and if there is more time before the candles are put out, they love to get in a verse or two of "A Friend for little Children." or "The Paradise Bird". Then they say "Good by" to God's altar and go out quietly, two or three staying to put away books and cards, and record attendance.

"Don't the children tire of it?" They haven't. After a longer service than usual, a little acolyte was heard to say, "This was the beautifullest service ever, only it was too short!" And on a bitter zero morning a little girl who had come nearly a mile, on being commended, said, "I wasn't

(Continued on page 400)

Mr. Hickson's Farewell

IT has now been more than a year since, in obedience to what I believe to have been the call of the Holy Spirit, I came to the United States to do what I could towards reviving in the American Church the Ministry of Spiritual Healing. My desire was to work very quietly, as I did for the first month of my stay here, but after that the matter was taken quite out of my hands. The report of an address made in Trinity Chapel, New York, to a small group of clergy appeared in the New York *Herald* without my knowledge and consent. This report aroused widespread interest throughout the country, and since my return to America, in October, the Missions of Healing, which it has been my privilege to conduct in various cities and towns from the Atlantic to the Pacific coasts, have been attended by thousands of people.

The interest manifested everywhere is an unmistakable evidence of people's yearning for all that the Church has to give, for the healing of the body as well as the healing of the soul. In each one of the Missions, I have striven to place the emphasis where it belongs. The Ministry of Healing is a *spiritual* Ministry, and offered freely to all.

Its aim is to heal men's bodies, but not their bodies alone; primarily it seeks to heal men's souls, and then to heal their bodies through their souls.

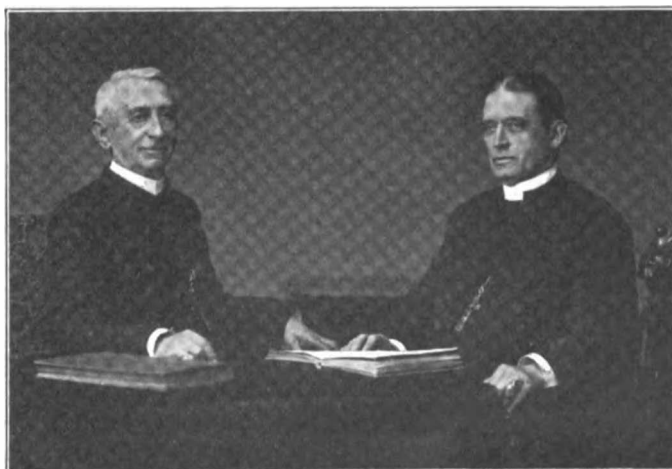
I shall shortly be returning to England, and in view of all the kindness which has been shown to me by clergy and laity and the press in all parts of the country, I feel that I cannot go without expressing my deepest gratitude. The sympathy everywhere manifested has been an unflinching source of inspiration and strength, and I shall carry away with me only happy memories of my visit. It is my earnest hope that the work will be carried on throughout the Church. Prayer Circles have already been formed in many places, and encouraging reports are constantly coming in. Information with regard to these Circles may be obtained through the Vicar of Trinity Chapel, the Rev. J. Wilson Sutton, 16 West Twenty-sixth street, New York City.

Those who desire to keep in touch with the progress of the work can do so by subscribing to *The Healer Magazine*, a monthly publication. Subscriptions should be sent to The Healer Press, 130 Sutherland avenue, Maida Vale, London, W. 9, England. The price is \$1.80 a year, or 15 cents a copy.

Perhaps I should say, in closing, that I am not connected with any organization in this country. My desire has been *not* to build up an organization but to revive the Healing Ministry throughout the whole Church, as a part of the Church's normal life and work. It is a great joy to feel that this revival has actually taken place, that now, as of old, people are looking to the healing Saviour. May the Holy Spirit carry on what He has so wonderfully begun!

God guide and bless the whole American Church!

JAMES MOORE HICKSON.



Bishop Herzog (Berne)

Bishop Darlington (Harrisburg)

SIGNING THE CONCORDAT WITH OLD CATHOLICS IN BERNE

[See THE LIVING CHURCH July 3, page 347]

Parish Organization and Administration

A Series of Lectures Delivered on the Reinicker Foundation Before the Students of the
Virginia Theological Seminary

By the Rev. W. H. Milton, D.D.

Executive Secretary of the Nation-wide Campaign

I. THE SCIENCE OF CHURCH ECONOMY

QY first act before beginning these lectures, which your faculty has honored me in asking me to deliver, must be to express my deep appreciation of the opportunity thereby afforded me of giving voice to some of the findings of my own ministry, which have been slowly taking form as definite motives and principles, informing and underlying that phase of the work of the Christian ministry known as organization and administration; an opportunity doubly valuable, because its occasion is a gathering of young men still looking forward to the ministry, and, therefore, doubly susceptible to whatever suggestion may promise to be of help in their untried experience.

If my experience is to be of any help to you in your future ministry—and it is out of that experience that you will wish me to speak, I am sure—you will naturally want to know something of the methods by which whatever success has been granted me has been achieved. And, if I am to be true to my theme, I shall, perhaps, have to suggest at least some of the mechanical details of efficient administration, in so far as I have discovered or applied them in my own experience. For parish administration, while it includes the whole of a man's ministry in a parish, as preacher, priest, pastor, and administrator, obviously in the connection which the canonical requirements for candidates for Holy Orders have reference to, and which suggested my theme, means the last—the organization and administration of its various agencies for the most efficient performance of all the functions of parish life. Of methods of organization and administration, I must speak, therefore; but it will be rather by way of illustrating and applying principles, than of offering you panaceas for administrative ills or sure cures for parish problems. The fact is that I am not conscious of having any, if indeed there be any, such universal expedients. On the contrary, I confess to some impatience with detail, and I am often painfully conscious of my serious lack of any genius for the details of administration, when I am thrown into intimate contact with the type of mind that is able to give the last detail of plan and method, the moment a problem of administration is suggested.

The rudiments of parish organization, provided for by canon, with something added from the experience and observation of your instructors, you no doubt are getting in the class room. Their instructions will constitute the norm of practice in the earlier days of your ministry, until you find your own wings and have tested out the value of the many suggestions and expedients which will follow you all the days of your life, as some one has said, "like the dynasties of successive expedients, following each other like the later emperors, each murdering his predecessor and murdered in his turn."

What I would like to do, and must do, if I am to be of any real help to you in the future, is to define certain great principles as the inspiring motives of all administration, believing and having proved—at least to my own satisfaction—that, if you will be true to them in your ministry, the necessary details will follow, and, in due time, the fruit of desired results, as surely as the leaves follow the rising sap; believing also, that without such vitalizing principles there will be nothing but leaves; that the real fruits for which both system and detail exist will fail you.

Invited, as I suppose I was, because of some imagined fitness to speak to you out of my experience on what seems at first thought to be wholly a practical question, altogether concerned with system and methods, I should be able to drop this warning in passing without possible suspicion that

I am belittling the necessity for system and machinery in administration. What I am pressing with all the force I am capable of—with the hope that whatever else you forget of what I shall say in this brief space, you will not forget this—is the absolute necessity for great convictions and universal principles as the guiding motives of all your activities, however remote such activities may seem from the prime objectives and ideals of a truly Gospel ministry. "Give me a great idea that I may feed upon it!" said a great thinker. And it has always been great ideas that have moved the world forward—whether the world of philosophy, science, government, or religion. It was Newton's Law of Gravitation that not only changed man's conception of the universe, but opened the gates of progress to the art of mechanics, and brought it to its present stage of mechanical efficiency and precision. It was Dalton's Atomic Theory in Chemistry, and Faraday's Theory of Electrical Induction, that caused the present advance in the arts of chemistry and physics. And not until these laws were discovered and applied was there or could there have been, any of the marvellous achievements which made the past century the crown of all the past in the triumph of the material arts.

I cannot resist the temptation to express my appreciation here of the recognition in this old school of the prophets of the need of some attention to and instruction in the practical arts of the Christian ministry, some grounding in the rudiments of the science of Church economy. It has always seemed to me that as there is a science of political economy, and a science of social economy—each dealing in its particular sphere with practical affairs in the management of the households of State and of society—that there should be room as well for a kindred science in the management of the household of the Faith. And yet, while voicing my appreciation of this awakened sense of responsibility for some practical training of candidates for the ministry, I come back once more to my deeper sense of gratitude that this old school still holds as its proudest title that of "the School of the Prophets", and still steers true to her ancient course of putting first in importance the training of an evangelical ministry—evangelical, I trust, in no narrow and partisan sense, but in the larger sense of placing the emphasis upon the great principles of the Christian Gospel as the first essentials in achieving great spiritual results.

It was hard for some of us in the past to go out into our first ministry with neither sextant nor compass of practical instruction with which to steer what seemed to us then our intricate way amid the shoals and reefs of parish management—of vestries and guilds and choirs and the usual conventional parish agencies; but in due time we found our way. Because whatever else we had lack of, we carried with us as our alma mater's endowment, the knowledge of, and a certain comradeship with, the sun and stars, the winds and tides, of great spiritual principles and ideals! These were our guides! And having these we somehow made shift; lacking them there are no other sufficient in themselves to take their place. It is the light of the sun on the sextant that enables the mariner to find his way on the high seas; it is the invisible principle of magnetism that gives value to the pointing of the needle of the compass, "useless one without the other."

And this leads me to the statement of my first principle, which is that all administration of the affairs and interests of the Church is essentially spiritual. You make the distinction, handed down to you from an earlier age, between sacred and secular, between spiritual and temporal affairs, in the exercise of your ministry, at your peril and at the

cost of the largest and truest results from your ministrations themselves.

If you take the word "administration", and its near equivalent "stewardship", back to their origin in the New Testament, to the use which St. Paul makes of them, in his epistles, you will find that while they were the homeliest words of every day usage—*diakonia* and *oikonomia*—house-service and house-management, and in their familiar usage signified the drudgery and routine of manual service and overseership—he couples them always in the new significance which he gives them in the life of the Church with the most sacred of relationships and duties. "There are diversities of gifts," he writes to the Corinthians—and the gifts enumerated are the most spiritual—"but the same Spirit". "And there are differences of administration"—*diakonia*—"but the same Spirit." Or again, coupling the two together in one all-sufficient definition of the functions of the Christian ministry: "Let a man so account of us as *ministers*" (house-servants) "of Christ, and *stewards*" (house-managers) "of the mysteries of God." My inference is clear—is it not?—that there is no distinction seemingly in the mind of St. Paul—such as is commonly drawn—between the temporal and spiritual affairs of the Church and its ministry. He does not allow those functions of the ministry which have to do with the more practical interests of the Church to be dragged down to the level of the common things of life, as we count them, but he lifts the common duties up to the level of the spiritual by the infusion of the Spirit into them.

It is this old distinction which made it possible for the so-called temporal affairs of the Church here in Virginia, and in other parts of the Church in this country, for so long a time to be served by men who were not communicants of the Church, and in some cases not even baptized. It is this distinction which still makes for the impatience of many a man in the sacred ministry when any claim is made upon his time or interest for service which in his judgment is outside of or beneath his essential ministry. It is this same distinction which stands in the way of that complete mastery of such duties and their efficient administration—even when the duties themselves are grudgingly recognized—without which what are called the higher ministrations inevitably fail of the results towards which all of a man's ministry must be directed.

It is a fact of vital significance that when the order of deacons was first instituted, as "servers of tables", they were required to be "men of good report, full of the Holy Ghost and of wisdom". Surely, no office in the Church could demand higher endowment in spiritual qualities. If it be answered that from then on, the Apostles gave themselves exclusively "to prayer and to the ministry of the Word," is it not also true that the greatest of the Apostles, whether he used the term in the new and technical sense or not, most frequently spoke of himself thereafter as "the servant of the Lord"—the Lord's deacon? Or going even further back than that, before the *diakonos* of the ordinary household of the day was taken as the figure of sacred service in the Church of God, is it not sufficient to glorify the humblest duties of the household of the faith, that the Lord of Glory Himself, on that last night of His earthly ministry, "knowing that the Father had given all things into His hands, and that He was come from God, and went to God", "took upon Himself the form of a servant", and girding Himself with a towel, knelt at the feet of His disciples, and washed them with His own hands? By this act, as would have been possible by none other, did He not cleanse their hearts of the deadly sins of envy, jealousy, and pride, thus combining in one act forever the highest and lowliest, the most spiritual and the most secular offices of any ministry?

It is of first importance, that any man looking forward to the Christian ministry get rid in the very beginning of all such false distinctions; distinctions that can have no existence even in the mind of the man who wishes to make "full proof" of his future ministry, whose whole mission should be to transfigure the secular with the glory of the spiritual and to lift the temporal to the plane of the sacred things of life. To do this is of the very essence of the sacramental teaching of the Church. It is the underlying principle of the chief of all her sacraments, in which the

common elements of bread and wine, which, when our blessed Lord first blessed them, were the common fare of the peasant, after His blessing become the signs and vehicles of His own blessed Body and Blood. It is the principle which, please God, some day will accomplish the redemption of all material means and instruments, when in recognition of the "stewardship" of all their possessions, the Church's members make their wealth a sacrament, and money becomes an outward and visible sign of the inward and spiritual grace of Christ-like generosity and sacrifice.

After all, the solution of most of the Church's problems of every character waits upon a right understanding of what is meant by "stewardship"—not alone "of the mysteries of God", but of all the powers and means which God has entrusted to His people. And there can be little hope that the laity will ever realize their responsibility in the face of the over-refined and unwarranted fastidiousness which so often characterizes the attitude of the Church's leaders and ministers in dealing with the Church's obligations of the stewardship of material wealth.

What a contrast there is between this strange sensitiveness in the matter of the relation of the financial support of religion and its institutions to the worship of the Church and the distinctively spiritual exercises of religion, and the seemingly unconscious transition by St. Paul from one of his noblest flights of spiritual aspiration, to his equally thoughtful provision for the material needs of the Church! From "O Death, where is thy sting! O Grave where is thy victory! Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" to "And now concerning the *collection* for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

But in addition to the supreme importance of recognizing the essential spirituality of every duty of the ministry, and the equal and uniform obligation resting upon every man to make full proof of his whole ministry, there is yet another reason, drawn from my own experience, why every man should seek as complete mastery of this side of his ministry as of any other. I speak of the influence which thorough-going efficiency in administering the affairs of the Church has upon the average layman. Nothing is more common in the way of criticism than the charge that some minister is no business man. Of course it is easy to retort, "Neither ought any one to expect him to be, since that is not his calling." And such an answer would be entirely fair, if, by *business-man*, the average critic meant one trained in the methods and details of secular business. But that is not what is commonly meant. What the critic—and he is oftener than otherwise a warm friend of the man whom he is criticizing—usually means is that such a man lacks sufficient grasp of the administrative affairs of his office to enable him to get the best results from any phase of his ministry. The criticism often implies a neglect of such duties, or a failure to give them due place in the man's consideration, rather than a lack of native ability. And, in general, it is a handicap that can be overcome, where there is sufficient appreciation of the importance of this side of the ministry to induce the man to set himself with whole-souled devotion to master its demands. That such a mastery is worth while, apart from the gain realized in the increased efficiency of his work, must be evident to every one when he sees how the average business man's respect kindles for the minister who has a strong grasp of the administrative side of his work.

Our work is among business men, in the main, in this day and generation. Among them, therefore, must lie a large sphere of our influence in the Christian ministry. They constitute a majority of our congregations as well as of our vestries. To win their confidence is to have our leadership accepted, not alone in temporal matters but in distinctly spiritual as well. To make an impression of indifference to any sphere of your duties, or, worse still, of slipshod performance and deliberate neglect, is to lose your hold on the interest of such men in all spheres. You must covet and cultivate, as far as in you lies, the gift of leadership of the whole of your congregation and in the whole range of your duties. I so often hear it said when speaking of the pas-

good at all. I came because I wanted to." And they come tural duties of the ministry, "Oh, well, I have no time for social calling"—or, as it is sometimes expressed, "for ringing door-bells"—"my sphere of usefulness is in the pulpit"; or, "I have nothing to do with the business end of the parish; that is the duty of the vestry, and the clergy should have nothing to do with the temporal affairs of the parish." This seems to me to be quite as mistaken as the opposite positions of belittling the value of preaching in favor of the conduct of worship or pastoral care, or of seeking success in the ministry solely through a business administration of the parish.

The mission of the Church, and therefore of the Christian ministry, is the redemption of the whole life, to lift all duty and all service to a spiritual plane, to prove to men whose occupations are all in the realm of the so-called secular, by your ability to spiritualize the temporal side of the Church's interests, that it is equally possible for them to make their own affairs outward and visible signs and means of grace; to lead them to apply St. Paul's principle of Churchly administration, "There are differences of administration, but the same Spirit," equally to their world. And, if, at the same time, you can rival their ability in their chosen fields of service by your manifest grasp of the problems and duties in what is only one side of your ministry, its administrative functions, you have doubly won them: you have opened a wider door into the spiritual for them, and you have drawn them after you by going through the door before them. There is nothing that a man so respects as ability in the sphere of his own particular interests: no man whom he will follow so readily into other spheres as the man whom he recognizes as his peer in his own.

[To be continued]

CHILDREN'S EUCHARISTS

(Continued from page 396)

long before service time. "Say," said some older boys who dropped in one morning, "this is some church, and them little altar boys are slick!" This may be translated into plain English.

An "Instruction and Story" Wednesday afternoons, after school, has been found helpful. Old Testament stories, stories of saints and angels, even the well worn fairy stories can be told over and over, spun out and adapted to fit the desired subject. Mrs. Ewing's *Brownies* shows children as helpers, not hinderers; blessings not burdens. "Red Riding Hood" suggests obedience, "Cinderella", unselfishness, "Bluebeard", curiosity, while "The Sin of the Prince Bishop" for humility, and "The Mary House" for order, from *A Child's Book of Saints*, are prime favorites. "My Lady's Tumbler" suggests offering.

"What can I give Him? poor as I am?"

They all bring pennies, firmly held between finger and thumb, occasionally getting away and rolling under the seats. They all bring clean hands and the love of their hearts, and flowers for God's altar. Cherry blossoms and forsythia are easy to dispose of; but what can we do with four stubby bunches of violets fresh from the warm hands of four earnest little boys? "There's a hundred and fifty in each bunch, and it took an hour to pick them," we are told. Revived in cold water and put in four claret glasses at the base of the altar cross, the violets come into their own.

Why could not many summer communities have such a service? Any priest with a helper or two could gather the children and put it through anywhere, avoiding the dreadful summer collapse that comes each year, and giving a new chance for eternal verities.

"Dear children, kiss your flowers, and throw them at His feet.

He is the Lord of flowers, of all things fair and sweet,

His glory all is hidden, but who He is, you know,

So throw your flowers before Him, and kiss them as you throw."

IT IS DIFFICULT to say how much is lost to the moral force of the Church . . . if a bishop is not recognized as a father of his flock, both lay and clerical; the one man to whom men instinctively turn for advice and counsel in moments of moral or mental perplexity.—H. P. Liddon.

APRES VOUS

BY THE REV. LYMAN P. POWELL, D.D.

WHEN Sir Douglas Haig notified the world that England was fighting with her back against the wall, he never meant that England would be beaten or surrender. He meant simply that England was in her normal and historic attitude when she always does her best. Her story is more moving even than the Hellenic story. She has made headway longer than ever Greece made headway with her back habitually against the wall.

Now, with Vimy Ridge and Lens merely echoes in our ears England has once more put her back against the wall. She came back from the front to find a war upon her hands at home. Labor was threatening revolution unless England, worn down by war, conceded promptly demands no class ought to make at such a time, possibly at any time. The King and the Prime Minister, who more than once hurried home from Paris, spoke out the nation's will. Their words sounded very like words familiar in our own history: "Millions for defense; not one cent for tribute."

I said labor made untimely calls upon the necessities of England. I should have said the bolsheviki spirit spoke there, as it now speaks over here. We might as well see straight. The Philistines are upon us. The bolsheviki have spread across the wide Atlantic and are making themselves dangerously felt.

Definitions of the bolsheviki are not easy to find. Generically they stand for mass rule in Russia. But that does not practically signify the rule of the majority. It means that a few "lewd spirits of the baser sort" with a gift of speech or leadership, or both, get the ear or will of the unthinking mass and set up class agitation, as dangerous and impossible as Russian autocracy at last proved to be.

Democracy is no safer under bolsheviki rule than with the Potsdam gang. When Mr. Gompers was reported as saying that in no circumstances would the wages of the workman come down, and when Mr. Garretson of the Railway Conductors' Union said that to reduce wages would bring the nation to the edge of a powder mine, they spoke foolishly. No one wants to see so-called labor suffer in any way. But every red-blooded American, of whom there are many millions whom no bolsheviki have the power to tamper with, has grimly, silently, highly resolved that labor must suffer with the rest of us in our reconstruction days. We are not going to have class rule here any more than we are going to see an autocratic spirit run democracy. Labor may as well understand that "folks" rule America. They make and unmake rulers who forget that fact, and they are strong enough to deal with labor too. I have used my eyes and ears as I have travelled the land over. I believe in "folks".

Then, too, we recall that whereas during the war prices went up and salaries of hard-working preachers, educators, and all who do the higher work for human souls either did not increase or fell down or grew irregular in payment, organized labor received an increase of nearly a billion dollars in wages. In addition organized labor was not subject to certain standards of living without which the minister, the teacher, the writer cannot get a "job", or, if he gets it, hold it. I have been in a mining region where miners were said to be getting their ten dollars a day and paying only fifteen dollars a month for house rent, with no standard as to clothes and social usage, while the president of the college at which I was speaking was groaning under a burden of conditions imposed by his office, and though paid a generous salary counted in dollars alone by the trustees, never able to make both ends meet. I recall the gloom out of which emerged his final word: "I think I'll have to seek a job down in the mines. It will enable me both to come out even, as is now impossible, and like other miners to put something every week against old age into the bank."

But the college professor is as badly off. Always inadequate, his compensation has recently fallen out of all relationship to the character and value of his work. The average professor is outclassed in wages by the bricklayer and even the milkman in some places. And as for the minister—God pity him—he must keep up appearances and do the holiest work of all on an income, which he often has to wheedle out of people, many of them as hard pressed as he. The situation

here is bad enough. I have spent the night under many a ministerial roof where nothing but sweetness and cheeriness and prayerfulness of the saints kept husband and wife from losing heart. In England it is—letters tell me—beyond description. In fact, so many of the clergy are out of profitable employment, that a special fund has been raised to furnish food, and clothes, and coal. No wonder everywhere some of the best of the higher workers have been drawn permanently off from their profession into positions where they can at least put their children through college, if not get rich. I know one college professor two years ago bringing up four children on \$2,200 who now receives as expert chemist several times as much to the great profit of child training.

Worse still, neither the ministry nor teaching can tempt their way some of the best young men unless some method be found to lighten the burden and ensure at least a chance to marry in due season and to raise a child or two, if only in a very mild obedience to the Scriptural command to "multiply and be fruitful". Bishops and college presidents are as hard hit as any though their salaries may be nominally larger than their associates receive. "The care of the churches" has taken on new meaning in these days in the catalogue of the episcopate, and the wear and tear of seeing their clergy suffer will be taken into account by the wise-minded who understand the episcopal breakdown here and there and see the lines gather in the face and the hair whiten and grow thin of those lonely men who have now not merely to "suffer fools gladly", but also to suffer in their honest sympathy with their faithful fellow-workers in the Master's vineyard. And as for college presidents, no word is needed about them. Watch your daily paper and observe how frequently—to-day the latest—the news comes that they are retiring from their work, often long before they are eligible even to the Carnegie pension, sometimes to more profitable employment. Two have with the aid of influential friends lately become bankers.

But I wander far afield. Before me, as I write, lies the message of the President of the Order of Railway Conductors indicating that all will be well for organized labor—which, by the way, is but a small proportion of the working class here as compared with England—if only all of us set the interests he represents before all other interests in life and even give approval to his profit-sharing scheme for his conductors.

What gives him the right of way when everybody has to feel the pinch? How dare he say that until the question is approached as he suggests, "The element of danger will not be eliminated"? We helped win the war. We can, if necessary, help kill the class spirit fostered by such men as thus wrote. We are all one people when the peril comes, and like England we can show—and we will if there is need—that when we fight with our backs against the wall, we fight to win and we shall win. All the problems which reconstruction brings will be solved in time. Meanwhile we would all count it less Prussian and more Christian if men like Mr. Garretson would realize that all of us have problems as acute as those he thrusts into the foreground and would like to see such give an exhibition of old-fashioned courtesy and say to all the millions round them:

"Après vous, Messieurs!"

REMINISCOR

BY THE PARSON O' ROCHE'S MOUNTAIN

I REMEMBER the Blue Ridge in Springtime, with its apple blossoms, and exquisite bits of scenery. And I remember those same hills in winter, bleak and barren, torn by winds and desolate, with jagged rocks and leafless trees.

And I remember a laughing boy, but his laugh was harsh and terrible, for he was drunken, and very young. I remember awful poverty, where they bathed, and washed the clothing, and cooked the meals, in the same vessels. And I have eaten, for in their gentle way they offered to the stranger the best they had. And it was sweeter than finer food in wealthier houses where they look upon the weary traveler with distrust.

I remember the old basket-maker who loved his work and wove into it his laughter and his tears, for he was an artist.

And his wife was lame, and blind, yet helped him as he "bottomed" chairs or made his baskets, honest baskets for burden-bearing. His own burdens he bore bravely, and wished to help others, so his handiwork was good to look upon.

And I remember the spectre Death, robbed of all his dignity by the terrible mountain winter, where little ones have slept for days with the Thing that had been Mother. And I shuddered and thought of careless faces along the city streets, and wondered. Had they forgotten Him, or did they know?

I remember a darkened attic stairway, and a lonely boy. He did not play as other children, for he was blind. And I remember the big, gentle doctor and the hospital where he gave himself for man; and the lad saw, and I was glad.

And I remember a child, and in her arms she held a child, and my heart was sad, because I knew. And I thought of Christ's lovely temples in the cities, and praying throngs. And I prayed, and wondered, When?

And I remember little clearings against the heavy-wooded hillsides, and the tiny patch of corn-land, and the plowman struggling with the stony soil, the lines graven deep upon his brow. His heart was heavy, for he wondered then if there would be enough for the winter. And I remember speaking to him and to his wife and children and many others, in the evening, when the day's toil was done. Under the purpling dome of heaven, 'neath the stars and trees, I told them of the Nazarene, and they listened gladly, and wistfully asked for more.

I remember hungry children, ten of them, as they sat upon the cabin floor and ate, ravenously. Their bread was in their laps, their dinner in the common pot. And I saw their widowed mother, and she was very ill, and I wondered, How? And I thought, and saw, beneath the dirt and rags, "My children". He gave them me. And I remembered how He said: "Suffer little children." Yet some there are, who in their carelessness seem to think that He commanded them to suffer. Can they not remember that He said: "Come unto Me"?

I remember bitter nights when babes cuddled closer to their mothers' breasts, and the old folk sat in chimney corners and smoked their pipes and listened to the howling wind. And the icy blackness of those nights when this one's child was taken "awful sick"—the long, anxious hours when one heard only the troubled breathing of a suffering child and the crash of falling trees without.

And I remember an old crone, bare of feet and wrinkled of face, and how between puffs from her old clay pipe she told me tales, strange, weird tales of the hills and of bloodshed. And weather signs she knew and queer old remedies for this and that. And her wisdom was great, for she was old.

I remember the "witchdoctor" as he worked and used his conjurin' rod, and his incantations. And I thought of Macbeth and of darkest Africa, and wondered. And I remember the piteous hopefulness of the sick woman, disfigured with goitre, as she turned away. And heard him tell her to return for cure, the "fust Friday in full-moon". Can such things be?

I remember a fine old man as he looked into my eyes and pleaded for these, his people of the hills, and how he wished that someone might bring to them the Light of Love. And his good wife who gave and gave, and worked and prayed for the Mission, and now she is sick, and troubled lest her dim old eyes may never see His Church planted here. Yet she labors on and her face grows wistful as she talks of Him and of how He alone may save her people.

I remember cities filled with churches. Here, one tiny House of Prayer, and one lone missionary, while the voices of thousands cry: "Come over and help us!"

Fletcher, Virginia. FRANK STANFORD PERSONS, II.

THE GOOD OF LIFE

WHAT IS the good of life? A philosopher has answered: "Giving and loving and helping." The happy are the helping, the loving are the living. "He who has a tear for pity and a hand open as day for melting charity;" he whose good deeds are without wish for publicity or expectation of gratitude—his is the rarest luxury of soul. Charles Lamb tells us that the keenest pleasure he ever knew was to do a good action by stealth and have it found out by accident.—*Humphrey J. Desmond.*



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.

DR. SMYTH AND THE POPE

To the Editor of *The Living Church*:

IN a recent number of *THE LIVING CHURCH* Dr. Smyth undertakes to interpret and commend to us what he conceives to be the papal mind respecting the validity of sacraments. He bases his conclusions on what he seems to assume was a careful and adequate study of the encyclical *Apostolicae Curae* and he thinks he discovers in it principles that "as a Congregational clergyman" he can endorse "fairly and squarely".

Presumably Dr. Smyth is not proposing to convict Leo XIII of not being acquainted with Roman faith and practice or of being at variance with other Roman authorities *c. g.* the Council of Trent. But he argues entirely from what he can unaided make out of Leo's words and he seems unconscious of the obvious hermeneutical principle that those who occupy the same special field of thought must be presumed to understand one another; and in this case the supreme authority of an ancient and extensive Communion is addressing himself to the entire body of those officials who are immediately below him and whose loyalty to their common thought and whose competency to know his mind must be taken for granted. It is as if one should propose to interpret from a lay standpoint the text of a Supreme Court decision with no reference to the fact that the Court had addressed itself only to attorneys of highly specialized training. Have we not here another illustration of the exegetical method that has resulted in the deplorable conditions that Dr. Smyth aspires to help remedy? Do not innumerable denominations that claim to be "founded" on the Bible owe their inception to the fact that their founders made what they could out of texts considered apart from reference to what the original recipients must have believed the words intended to convey?

Whether the official translation is perfectly accurate or not is a secondary consideration: at most it purports to be information given to the public about a communication addressed by Pope Leo to certain high dignitaries in communion with him. Strangely enough, these "official translations" are sometimes far from exact, as if executed perfunctorily and carelessly. In the encyclical *Novarum Rerum*, as I remember, the official translation published in the press gave "the surprising progress of science" as the equivalent of Leo's "*artes novis euntes itineribus*" a rendering that no competent Latinist could justify; the meaning of the words is "new scientific methods", though only the context would show whether the writer meant theory or practice. Let me add the suggestion that possibly Dr. Smyth mistranslates the phrase "*vel illud*": *vel* is not necessarily *intensive*, but may be used to introduce an illustration, like our "take, for instance".

Dr. Smyth contends that, since the Pope is discussing Holy Orders in the Anglican Communion, his allusion to the possibility of truly conferring a sacrament "by the ministry of a person who is a heretic or unbaptized" is "a general principle of sacramental validity" and affords a hopeful principle for the "reconciliation" of divergent practices. Not at all: the Pope is contending that Anglican orders are now invalid because (as he claims) at the time of the English Reformation no serious "intention" existed to continue the historic ministry; and he illustrates his contention by citing the all-importance of "intention" in an unnamed sacrament that his readers would instantly recognize as Baptism. The illustration is perfectly apposite *under the circumstances*: for since any person is competent to act as minister in Baptism, and since the baptizer is practically certain to use the proper "matter" (water) and due "form" (application of water with the baptismal words), the only remaining test of the validity of a given baptism depends on the baptizer's "intention"; in like manner Anglican divines at the Reformation had all the prerequisites to transmit a valid ministry, being themselves in the historic order, and whether they did perpetuate that order depends on their "intentions". This failure of intention the Pope infers—I will not stop to consider how erroneously—from the fact that they did not follow certain ritual details. Indeed, the entire "logic" of the Pope's reasonings—which Dr. Smyth professes to admire—is to the effect that at present no change of intention can be of effect but that what was originally a fatal defect of mere intention has caused the loss for all time of the other requisites to a valid ministry. The only "reconciling principle" to be found in the Pope's judg-

ment about the history of Anglican ordinations would have to be that Episcopalians, once they were persuaded to accept the Pope's decision that they forfeited and lost valid ordination, together with the Congregationalists, who have had no historic ministry either to preserve or to lose, might all become Roman Catholics. More reasons than one cause occasional perversions amongst us to Rome: but I doubt whether one priest has ever adopted Romanism just because he doubted the validity of his orders; as a "reconciling principle" the papal contention about our orders has proved the feeblest of all.

Dr. Smyth's appeal to instances wherein he believes that papal authority empowered laymen to perform duties commonly reserved to priests is probably a misapprehension of what really happened. When auricular confession at stated times was compulsory, laymen might, to be sure, be permitted by the ecclesiastical authority to relieve their consciences to the pious ears of a fellow layman. The same thing occurs amongst us to-day when a lay reader "prays and beseeches" the congregation to confess their faults and wickedness in the General Confession at Morning Prayer; but the lay reader does not receive authority to consummate the sacrament by giving the Absolution. In like manner our deacons "minister" the Eucharist when they deliver the Chalice; and it is conceivable that where the Sacrament of the Altar is reserved a deacon might minister both kinds. If more than this ever happened, it would only show that Popes are disposed to claim the right to suspend at their discretion the ordinary processes of sacramental administration; it would be as if St. Peter had excused Cornelius from being baptized. But if Dr. Smyth is awaiting the time when Churchmen shall claim authority to dispense from the obligations of administering sacraments according to the several requirements of each one, he will find that we regard papal assumptions as something to avoid rather than to copy.

Fayetteville, Ark.

T. T. CHAVE.

CHURCH SERVICES IN THE YELLOWSTONE

To the Editor of *The Living Church*:

I WOULD like to inform your readers who may chance to visit the Yellowstone Park this season that regular Church services are held in the Government chapel, Fort Yellowstone, every Sunday and that tourists are always given a hearty welcome. The chapel is a beautiful stone gothic structure built by the government.

If any clergyman going through the Park will kindly communicate with me, I will be glad to have him preach in the chapel. We want to make the services available for all going through the park.

I am faithfully yours,

J. N. PRITCHARD,

Chaplain Yellowstone Park Chapel.

OPPORTUNITY FOR A CHURCHWOMAN

To the Editor of *The Living Church*:

I WRITE to ask you to give publicity to the opportunity now offered at King Hall, the Church House for Women at the University of Oklahoma, whereby a college girl may qualify for her degree and become a trained specialist for Church work at the same time.

The University has a group of studies under the title Religious Education. One of these is in Religious Pedagogy; and here credits are to be allowed for hours of teaching in the Church schools, as for other laboratory hours. Beginning the next fall semester, King Hall is planning to discount its room rentals thirty per cent to Church girls who select any of the studies in this group. Steps are being taken to establish scholarships and a loan fund further to assist students to train themselves as Church workers. The necessary secular knowledge may be acquired at the University, counting toward the degree. Information for our own special needs is to be supplied by the Church's officers at the Hall. Accordingly, King Hall may hereafter function as a training school for Church workers to the extent that our people seize the privilege now available.

Norman, Okla., July 2nd.

VINCENT C. GRIFFITH,

Chaplain of King Hall.

WOMAN'S WORK IN THE CHURCH

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.

ANY interesting things were the outcome of the meeting of the Executive Board of the Woman's Auxiliary at the May meeting. This Board, it will be remembered, is now made up of 16 members besides the General Secretary. Miss Delafield, representing the second province, resigned and was succeeded by Mrs. R. B. W. Elliott; Miss Brent of the sixth province resigned and her successor was Mrs. J. W. Watzek. Miss Delafield's place on the National Committee of the Church Service League was taken by Mrs. Loaring Clark. Deaconess Goodwin, who has served our college girls so lovingly and faithfully for many years, seeking them out and helping them to preserve their loyalty to the Church, also resigned, causing deep regret.

It was reported that in accordance with the resolution passed in Detroit the salaries of 49 U. T. O. workers have been increased and there are now 100 in the domestic field and 82 in the foreign. One third of the Offering of 1919 has now been used and no new appointments can be made.

The secretaries in the Church Missions House have visited 44 dioceses explaining the new Service League, and in almost every one of these, plans have been started looking to compliance with the new League. Mrs. Phelps reported that the committee on Appointments had met several times and had passed on the qualifications of twenty applicants. Mrs. Butler, Chicago, reported for the U. T. O., and plans were discussed for re-writing some literature on the U. T. O. and the possibility of having a pageant written on the subject of the Offering. Miss Winston reported for the Publications committee. Miss Winston is chairman of the Emery Fund, about which an article appeared, on this page lately. This committee has made the following plan for the furtherance of the Emery Fund for a Furlough House for missionaries: The provincial representative on the committee will procure a chairman in each diocese by August 1st. These diocesan chairmen will get parochial chairmen by September 1, and these latter are to see that addresses are made in every parish on the work of the Auxiliary in the last 50 years, as the Emery Fund is the jubilee memorial of the Auxiliary's life and work. The committee hopes that the Jubilee will be marked by a gift from every member of the entire Auxiliary.

MRS. A. B. HUNTER, who founded St. Agnes' Hospital, connected with St. Augustine's School, Raleigh, N. C., has retired as active head of the hospital, after 25 years of service. She now becomes honorary superintendent, while Dr. Mary V. Glenton, our first U. T. O. missionary, well known for her work in China and Alaska, is now acting superintendent. Dr. Glenton has been resident physician at the hospital for the past two years. She reports that since May 1, 1919 the expenditures of the hospital have been \$28,000, of which \$20,000 has been paid by patients. Principal Goold announces that every teacher and student in St. Augustine's school made a pledge to the Nation-wide Campaign. On commencement day, Chief Justice Walter Clark, of the Supreme Court of North Carolina made an address reviewing the accomplishments of the Negro race in the last 55 years. This famous school is proving a blessing to the whole Southland.

THE REV. HENRY RUSSELL TALBOT, one of the canons of the Cathedral at Washington, is making visits in the interest of the Cathedral. He visited Indianapolis in mid-June, preaching eloquently at St. Paul's Church, on The Meaning of a National Cathedral. At a private house, Canon Talbot displayed some very exquisite views of the Cathedral, both as projected and as completed. He consulted with some Churchwomen while here on the expediency of forming

a committee to interest Churchmen in this project. While it was felt that its memorial appeal would be heard by many, it was deemed best to wait until autumn before taking official steps. Christ Church, Indianapolis, already has twelve persons who were members of the Cathedral Association. Without forming any new and formal body, this work, it would seem, might be done by a committee in connection with the parish Church League of Service.

THE ISOLATED CHURCHMAN, the little paper published by the Church League of the Isolated, comes out with its seventh number, dated June 1. The League now has secretaries in the dioceses of Missouri, Southern Ohio, New Jersey, Michigan, Minnesota, Central New York, and Idaho. The field notes indicate a widening circle of usefulness in this League, and the secretary, Miss Mary La F. Robbins, Skyland, N. C., suggests some ways of increasing the scope of the society:

"The custodians of the United Offering of the various Dioceses could so help the isolated by placing in the home of every isolated Churchwoman a mite box whereby her hand could literally find something to do that would give her a part in the blessed mission of the Church. And the League could so help Jensen

this branch of the Auxiliary work by searching out the isolated and sending addresses to the Treasurer of the United Thank Offering.

"Then there is a class of isolated just now very close to the secretary's heart. So many of our girls and boys are scattered here and there in denominational institutions and we are not keeping them in touch with the Church as we should.

"Sometimes, we have only an occasional service in the college town and months elapse without an opportunity for students to worship in their own Church—no Lenten privileges—and no opportunity to make their Easter Communion. A few rectors correspond with these young people of their parishes, but many seem to have too many duties at hand to remember those who are absent nine months of the year. Meanwhile, as has recently come under the secretary's observation, much is left undone in the college direction—a field of such great possibilities.

"A friend from an eastern city writes:

"In looking over the LIVING CHURCH ANNUAL I happened upon the name of this League. My interest was at once aroused. I was brought up in the Diocese of Pennsylvania so I know good Churchmen and Churchwomen. We belong to St. Luke's parish in——— but are sixty miles away. Our nearest church is a summer chapel twelve miles away. We have two little girls and I do so long for the privilege of the Church for them. I teach them the best I can."

FROM A WOMAN reader of THE LIVING CHURCH, comes the answer to the last Charade of the Parson. The answer is "repaired". This correspondent is both a reader and a writer of charades and sends two of her own.

My *first* is hidden in the ground
Though never in the earth 'tis found.
Demons and devils both possess it,
And yet methinks you'd never guess it,
Though you should *second* imp and elf
Or Mephistopheles himself.

My *whole* is mostly old and grim;
No fun, no gaiety for him.
A good example he would show,
As Non-conformist, you must know.
As Churchman oft he's young and green,
A kind of 'prentice-hand, I ween.
And Church and Chapel disagree
On what my *whole* should really be.

The clerk threw my *last* at the curate,
Because he had broken my *whole*,
And made him my *first* his careless act
From the depths of his troubled soul.

Church Kalendar



- July 1—Thursday.
 " 4—Fifth Sunday after Trinity.
 " 11—Sixth Sunday after Trinity.
 " 18—Seventh Sunday after Trinity.
 " 25—Eighth Sunday after Trinity. St. James.
 " 31—Saturday.

Summer Addresses

THE Rev. G. M. and Mrs. BREWIN of Oswego, N. Y., sailed for Europe July 3rd on the *Adriatic* and will leave Southampton on September 1st in the same boat.

THE Rev. R. J. CAMPBELL of Grace Church, Cedar Rapids, Iowa, will pass the summer in the European war zone, and hopes to visit Italy as well as the more northern regions.

THE Rev. HERBERT CODDINGTON, D.D., rector of Grace Church, Syracuse, N. Y., will spend the months of July and August at New Britain, Connecticut. The Rev. Edmund Middleton will be in charge during his absence.

THE Rev. HENRY NEAL HYDE, rector of St. Paul's-by-the-Lake, Chicago, will spend the latter half of July and the month of August at Skaneateles Lake, N. Y. He should be addressed in care of Neal and Hyde, Syracuse, N. Y.

THE Rev. WYTHE LEIGH KINSOLVING has accepted charge of St. John's summer chapel, Manchester Center, Vt., during July and August.

THE Rev. CLARENCE S. MCCLELLAN, Jr., rector of St. Paul's Church, Marfa, Texas, will spend the summer at Long Beach and other resorts in California. Communications will reach him through his Marfa address.

THE Rev. EDMUND S. MIDDLETON is minister in charge of Grace Church, Syracuse, N. Y., for July and August, during the absence of the rector, the Rev. H. G. Coddington, D.D.

THE Rev. SIDNEY MORGAN is in England until after September 1st.

THE Rev. WILLIAM DALLAM MORGAN, rector of St. John's Church, Waverly, Baltimore, Md., is at Kennebunkport, Maine, for July and August.

THE Rev. GEORGE NATTRESS, for seven years on the staff of clergy at the Church of the Advent, Boston, Mass., has withdrawn from active work in that parish, and is taking a much needed rest at his summer home in Devereux, Marblehead, Mass. All communications should be addressed to him there.

THE address of BISHOP OVERS, who has just returned from Liberia, is 10 Charles street, Jamestown, N. Y.

THE Rev. JOHN KENNETH PUTT, rector of Emmanuel Church, St. Louis, Michigan, is priest in residence at St. Paul's Cathedral, Detroit, Mich., for the month of July. He may be addressed in care of the Cathedral.

THE Rev. LOUIS T. SCOFIELD is conducting the services at Christ Church, Binghamton, N. Y., during the absence of the rector on vacation.

THE address of the Ven. B. F. THOMPSON, president of the Standing Committee of the diocese of Delaware, for the months of July and August, will be Otsego Lake, Cooperstown, N. Y.

Personal Mention

COMMUNICATIONS for the Secretary of the Missionary District of South Dakota should be addressed to the Rev. CLYDE B. BLAKESLEE, Madison, S. Dak.

THE Rev. PHILIP AYRES DALES, of Washington, has been appointed assistant to the Rev. Charles E. McAllister, rector of St. Matthew's parish, Hyattsville, Md.

ALL communications for the Standing Committee of the diocese of Tennessee should be addressed to the president, the Very Rev. F. DU M. DEVALL, Office of the Dean, 715 Poplar avenue, Memphis, Tenn.

THE Rev. WILLIAM NEVIN ELLIOTT, priest in charge of Grace Church, Riverside; St. Mark's Northumberland; and All Saints', Selins Grove, Pa., began his work in these places on June 27th. He may be addressed at Riverside, Northumberland county, Penna.

THE Rev. PERCY T. FENN, Jr., has received an appointment as assistant instructor in history and politics at Princeton University. He is a candidate for the doctor's degree in philosophy at this university, which has just conferred upon him the master's degree in arts.

THE Rev. HARRISON W. FOREMAN, new archdeacon of Central New York, has taken temporary quarters in Syracuse, N. Y., at 1000 W. Onondago street.

THE Rev. RALPH ERSKINE GENTLE, late of Virginia, Minnesota, has become Chaplain and Bursar of St. Peter's Hospital, Helena, Montana, and also is assisting the rector of St. Peter's Church.

THE address of the Rev. EDWIN V. GRISWOLD, who has accepted charge of St. Elizabeth's and St. Matthew's Churches, Chicago, is 1738 West Marquette road, Chicago, Ill.

THE Rev. JOSEPH H. HARVEY, assistant city missionary in St. Louis, Mo., will have charge of Sunday services at St. Paul's Church, Jackson, Mich., the first four Sundays in August.

THE Rev. JAMES W. HEYWARD, called to the rectorship of St. Mary's Church, Cleveland, Ohio, has begun that work.

THE Rev. ELMORE E. HUTCHINSON should be addressed at Zion Church Rectory, Morris, N. Y.

THE Rev. WILLIAM H. JEPSON should now be addressed at 510 Wilmot avenue, Bridgeport, Conn., which is the new rectory of St. Luke's parish.

THE Rev. ARCHIBALD M. JUDD, rector of All Saints' Church, Williamsport, Pa., and Archdeacon, has been elected executive secretary of the diocese and has accepted, taking up residence in Selins Grove on July 6th.

THE Rev. BENJAMIN T. KEMERER has resigned the rectorship of St. George's Church, St. Louis, and accepted an appointment as field secretary of the Nation-wide Campaign department of the Church with office at 281 Fourth avenue, New York.

THE Rev. R. H. MIZE, rector of St. Paul's Church, Kansas City, Kansas, has been granted a year's leave of absence, and has become locum tenens of St. Luke's Church, Prescott, Arizona.

ALL communications for the Standing Committee of the diocese of Olympia should be sent to the secretary, the Rev. CAMERON MORRISON, Church of the Epiphany, Thirty-eighth avenue, Seattle, Wash.

THE Rev. JOHN WALLIS OHL, who resigned the rectorship of Holy Trinity Church, Collingswood, N. J., has accepted a call to become rector of Christ Church, Oak Cliff, Dallas, Texas, and is already in residence.

THE Rev. MARK RIFENBARK, of St. John's, Marysville, California, has accepted the rectorship of St. Paul's, Salt Lake City, Utah, to assume duty on September 1st.

THE Rev. FRANCIS CURTIS SMITH has resigned as rector of St. Luke's Church, Utica, after a rectorship of six years, to accept the office of executive secretary to the Bishop and Council of the Diocese of Central New York.

THE Rev. JOSEPH A. STEWART, formerly in charge of St. Andrew's, Yardley, Pa., is now rector of Emmanuel Church, Adams, N. Y., and will also have charge of the missions at Ellsburg and Frederick's Corners.

THE Rev. M. L. TATE has become rector of Grace Church, Holland, Mich. On his departure from Waterloo, Iowa, several civic and patriotic organizations gave him dinners and gifts; and the vestry voted him a month's holiday, expressing regret at his going away.

THE Rev. WALTER C. WHITAKER, D.D., rector of St. John's Church, Knoxville, Tenn., has been elected rector of Christ Church, Macon, Ga., in succession to the Rev. R. F. Gibson, who recently became head of the Department of Publicity of the general Church. Dr. Whitaker has been rector of St. John's, Knoxville, for thirteen years.

ORDINATIONS

DEACON

NORTHERN INDIANA.—On Tuesday, June 29th, ELTON HOYT was ordained deacon by Bishop White at St. John's Church, Bristol, Ind., where Mr. Hoyt has been serving as lay reader. He was presented by the Rev. L. C. Rogers.

PRIESTS

EAST CAROLINA.—On June 9th, the Rt. Rev. Thomas C. Darst advanced the Rev. THEODORE PARTRICK, Jr., to the priesthood. The ordination service was held in St. Paul's church, Clinton, N. C., the home parish of the candidate. The Rev. W. C. Bell, D.D., professor of Theology in the Virginia Theological Seminary, preached the ordination sermon. Mr. Partrick was presented by Ven. W. E. Noe, his brother-in-law. Mr. Partrick takes charge of Trinity Church, Lumberton.

LEXINGTON.—The Rev. IRA DAY LANG, minister in charge of St. John's, Bellevue-Dayton, was advanced to the Priesthood by Bishop Burton on June 29th at that church. The sermon was preached by the Rev. G. H. Harris.

MONTANA.—The Rev. JOHN GILBERT SPENCER was advanced to the priesthood in the Church of the Holy Spirit, Missoula, Wednesday, July 7th. Mr. Spencer is a recent graduate of Berkeley Divinity School, and has now been assigned to the mission field at Jeffers, and is generously taking on added responsibility temporarily by supervising the mission field centering about Virginia City, the first home of Bishop Tuttle in Montana.

INFORMATION BUREAU



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

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

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

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

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

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

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E. S. Gorham, 9 and 11 West 45th St.
 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.:

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BOSTON:

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

BORN

MCALLISTER.—To the Rev. CHARLES E. and CLUTHA (Ralyea) McAllister of Hyattsville, Md., on July 3rd, at Washington, D. C., a son.

DIED

COOKE.—Entered into life eternal, July 4th, EDITH HOWARD COOKE, daughter of Mary Newbold Cooke and the late Walter Howard Cooke, Esq., of "Sydney Farm", Morristown, Pennsylvania.

Miss Cooke's life was one of singular purity and holiness; just in judgment; loyal in friendship; above all a real love for souls for whom she jealously labored that they might be brought into the Catholic faith, which she so faithfully believed and upheld.

"Lord, all-pitying, Jesu blest,
Grant her Thine eternal rest."

DWELLE.—Entered into rest Sunday, July 4, 1920, KATE L., wife of Franklin DWELLE of Grass Lake, Michigan, in the 74th year of her age. She was a devout communicant of the Church and an Associate of the Sisterhood of St. Mary.

GRISWOLD.—Entered into Life Eternal at her home in Lakewood, Ohio, in the evening of the Fifth Sunday after Trinity, RUTH GRISWOLD, age seventy-five years.

She gave back her spirit to Him who gave it on the Lord's Day, having lived a lovely Christian life as a devoted mother and wife at home and of loyalty to her Church and friends.

Funeral from St. Peter's Church, Ashtabula, Ohio.

"Asleep in Jesus! blessed sleep!"

GOODMAN.—Entered into rest at Newtown, Pa., on Friday, June 25th, MARY THATCHER GOODMAN, aged 92. Burial service was held in St. Luke's Church, Newtown, and interment was made in the family vault adjoining the church.

"Make her to be numbered with Thy saints in glory everlasting."

HART.—Entered into rest on the evening of June 29th, at her home in Federal Point, Florida, LUCY ELEANOR HART, daughter of the late E. H. and I. H. Hart. Burial at "Heartsease", Poughkeepsie, New York.

HASTINGS.—Entered into rest on Wednesday, June 30th, at his home in Montclair, N. J., in the 77th year of his age, COURTLAND E. HASTINGS.

HOUGH.—At Jefferson City, Mo., on July 3rd, ARTHUR MIDDLETON HOUGH, aged 72, senior warden of Grace Church.

MERRICK.—Entered into life eternal at his home in Galena, Ill., on the morning of July 2, 1920, CHARLES STEPHENSON MERRICK, husband of Fanny Snyder Merrick, in the 74th year of his age.

"The Lord lift up His countenance upon him and give him peace!"

TAYLOR.—Entered into the rest of Paradise on June 28, 1920, at his home in Santa Monica, California, ALFRED BLAKE TAYLOR, formerly of Saugatuck, Michigan, son of the late Rev. J. Rice Taylor, in the 73rd year of his age.

"A good soldier of Christ Jesus".

WHITE.—On June 12th, Miss SARA E. WHITE, of Tallulah Falls, Ga., formerly of Charleston, S. C. She was a prominent Churchwoman, and generous supporter of the diocese of Atlanta. "In the confidence of a certain faith."

MEMORIALS

WILLIAM TOWERS STROUD

(By the vestry of St. Timothy's Church, Roxborough, Philadelphia, Pa.)

WHEREAS: It has pleased the Divine Master to call from this world on June 23, 1920, WILLIAM TOWERS STROUD, who was a member of the vestry of St. Timothy's parish, Roxborough, since 1906, and the son of the late William Penn Stroud, who himself was a member of this vestry for forty-five years,

Resolved: That the vestry hereby express upon its record its deep appreciation of his work and fidelity as a member and officer of this vestry.

Resolved: That the vestry hereby express its great sense of personal loss, and its sympathy for the family of one who was ever ready to do his duty; who was faithful, upright, unselfish, and just to his fellow man; and whose love for the Church was founded on a great and lasting principle.

May his soul rest in peace, and may the Divine Love encompass him forever!

POSITIONS OFFERED

CLERICAL

CURATE IN PROGRESSIVE NEW ENGLAND parish of 1,100 communicants by September 1st. Must be sound Churchman, a tactful, willing worker, unmarried. Good salary. Position one of attractive opportunity. Address K-170, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT WANTED IN A MIDDLE WEST parish. Must be a single man, tactful, energetic, and willing to do hard work. Good salary. Apply, giving references, to E. W. MANLEY, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTED FOR SMALL PARISH. Salary \$1,200 and house. Good opportunity for good man to build up a larger congregation. Address JOHN J. YOUNG, 1162 Erle avenue, Williamsport, Pa.

CLERGYMAN TO TAKE CHARGE OF TWO parochial missions in western city. Good house. Salary acceptable. Address SERVICE-175, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A DIRECTRESS OF RELIGIOUS education in a parish of 1,200 communicants in attractive New England city. Unusual opportunity for an industrious, tactful woman to do a strong work. Position open September 1st. Good salary. Address S. E.-169, care LIVING CHURCH, Milwaukee, Wis.

A CAPABLE, CATHOLIC CHURCHWOMAN of reasonable experience, of executive ability, to serve as Director of Religious Education in a large mid-west parish. Salary twelve hundred dollars a year. Address DIRECTOR-155, care LIVING CHURCH, Milwaukee, Wis.

WOMAN TO SELL BUILDING certificates for a new school building project for a Church school. Maturity five years. Commission basis. Address REV. FRANCIS H. RICHEY, Treas., Box 336, Maplewood, N. J.

WILL A LADY, QUALIFIED TO TEACH grades 4, 5, 6, 7 (25 pupils), offer her service in a Church House for orphan girls in care of SISTERS? Salary assured. Address, 649 College street, Macon, Ga.

REFINED, WILLING, ACTIVE, untrained Churchwoman wanted in New York City mission to visit and help. Fifty dollars monthly and room. Write P-172, care LIVING CHURCH, Milwaukee, Wis.

WANTED FOR SEPTEMBER 1ST at Christ Church, Dayton, Ohio, an organist of ability and personality. Splendid opportunity in Church and Community. Address the RECTOR.

ST. JAMES' CHURCH, WILMINGTON, N. C., wants an organist and choirmaster of ability. References required. Communicate with JAMES I. METTS, Chairman, Wilmington, N. C.

ORGANIST AND CHOIRMASTER wanted. Must be a single man and expert in training and holding the interest of boys. Write, stating salary required, to CRAWFORD-165, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT HOUSE-KEEPER AND HOUSE mother for school in the middle west. Address Box-161, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

WANTED, SEPTEMBER 1ST, PARISH East or South, by priest thoroughly familiar with all branches of parochial activity. Moderate, bachelor, aged 40. Exceptional testimonials. Address E-162, care LIVING CHURCH, Milwaukee, Wis.

HOUSING PROBLEM. RECTOR ABOUT TO be married desires parish with rectory; north, south, east, or west. Good references. Address E-157, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN OF TWENTY YEARS experience would supply during August in Philadelphia or vicinity. Address D. A.-163, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WISHES TO TAKE DUTY FOR THE month of August or September in or around Boston or New York. Address RECTOR-200, care LIVING CHURCH, Milwaukee, Wis.

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

DESIRES LOCUM TENENCY DURING JULY and August, or will supply vacant parish. "VICAR"-171, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, CAPABLE. available Sept. 1st. Address PRIEST-168, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS OF MATURE YEARS, WIDE experience. Graduate nurse, some medical training. Physical culture and domestic science. Parish with large social service work, school, or mission station directly under a bishop preferred. Address "DEACONESS"-174, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN, REFINED, WELL recommended, wants care of young children in Church Boarding School or private family. Successful kindergarten teacher, loves children, capable take entire charge. EXPERIENCED-173, care LIVING CHURCH, Milwaukee, Wis.

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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.

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.

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

COMMUNION WAFERS, ALTAR BREADS, PRIEST'S HOSTS. Sample box and prices on application. Address CHARLES STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.

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

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

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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.

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

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RESTMORE," MONTROSE, PA., 2,000 FEET altitude. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet 11.

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

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LADY WITH VERY PLEASANT SUMMER home, situated in fruit belt—3 minutes from Western Maryland R. R.—wishes to rent rooms. Board in neighborhood. College women preferred. References exchanged. No children, no invalids. Address Lock Box 13, Smithsburg, Washington Co., Maryland.

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

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ST. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey. Under the care of Sisters of St. John Baptist. Open from May to October. For women under 60 years recovering from acute illness and for rest. Terms \$5. Private Rooms \$10 to \$20. Apply to SISTER IN CHARGE.

SCHOOLS FOR NURSES

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.

RETREATS

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

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, 9:30, and 11.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue. Sundays: The Eucharist at 7:30 and 11.

ST. BARTHOLOMEW'S CHURCH

Park avenue and Fifty-first street, New York. The Rev. LEIGHTON PARKS, D.D., rector. Special Summer Services. 8:30 A. M. Holy Communion. 10:00 A. M. Morning Prayer and Sermon. Preacher: Rev. Paul G. Favour. Full Choir. All Seats Free.

CHRIST CHURCH, PORTSMOUTH, N. H.

Services: On Sundays, 7:30 and 10:30 A. M. and 7:30 P. M. Saints Days: 7:30 A. M., 7:30 P. M. Instruction and Vespers, Fridays, 7:30 P. M. All Church privileges. Tel. Portsmouth, 107.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

PAGEANT CONTEST

THE Commission on Church Pageantry and Drama, Department of Religious Education, announces a contest for a pageant to be used in the Nation-wide Campaign. The following rules must be observed:

Purpose. This pageant must be designed to serve the purpose of emphasizing and extending the work of the Nation-wide Campaign.

Eligibility. Members or active workers of the Protestant Episcopal Church only shall be eligible as contestants.

Award. A prize of \$200 is offered to the author of the accepted manuscript.

Dates. All manuscripts must be received by the Commission by August 15th. Announcement of the award will be made during the last week in September.

Manuscripts. Manuscripts should be unsigned. The name and address and the parish of the author, and the title of the pageant, should be in a small sealed envelope accompanying the manuscript. The title only should also be written on this envelope. Stamps for return of manuscript should be enclosed. All manuscripts should be typewritten and only one side of the paper used.

Form. It is desirable that the pageant should make provision for the participation of the clergy, choir, and congregation, and be suitable for presentation in the church itself. The suggestion is made that the pageant take the place of the sermon at the morning service and should not exceed thirty minutes in presentation.

Sources of Information. It is recommended that the literature on the Nation-wide Campaign be used for reference material and also the first Nation-wide Campaign Pageant, "The Builders of the City of God." This material can be obtained without charge from Rev. R. Bland Mitchell, 281 Fourth Avenue, New York City.

Ownership. The accepted manuscript shall become the property of the Commission and will be recommended to the churches of the country for presentation on a Sunday preceding the campaign.

Inquiries. All manuscripts and inquiries should be addressed to Percy J. Burrell, Nation-wide Campaign Pageant Contest, 24 Commonwealth Road, Watertown, Mass.

Judges. The Commission on Church Pageantry and Drama: Mr. Percy J. Burrell, chairman; Miss Elizabeth B. Grimbald, Miss Margaret Hobart, Miss Marjorie Lacey-Baker, Rev. George Long, Miss Hazel Mac Kaye, Rev. Phillips E. Osgood, Mrs. Donald Pratt.

PUTTING LIBRARIES ON WHEELS

WERE I a millionaire, or even the ruling power of an organization, social or religious, there would be on the road a fully equipped little ambulatory library, which would take its message of cheer into every rural district where it was needed: stories grave and stories gay, with books and pictures for the kiddies set out alluringly on nifty shelves; fashion magazines, good periodicals and the latest things in housecraft for the women who dwell in lonely places; and stuff on engineering and modern invention for the lads, and along with it some one who would divine what to place and where.

The librarian of any ambulatory castle of books would be a woman, well-read and understanding; able to tell stories and awaken an interest in good literature. Once a month at least she would cover her district, collecting and replacing what she left on her last trip, encouraging opinion on what had been read.

Backed by a wide experience in rural districts, I unhesitatingly affirm that she would receive a welcome in every house she entered. There is a real need for just such a service. —AGNES JAMES, in *Christian Herald*.

EDUCATIONAL

WEST TEXAS HAS SUCCESSFUL SUMMER SCHOOL CONFERENCE

ST. MARY'S HALL, San Antonio, was the scene of a most successful Church summer school occupying the third week in June, and embracing a wide variety of courses and topics.

This is the second Summer School held under the auspices of the West Texas diocese.

Each day began with a thirty minutes Bible Study at 9 o'clock under the leadership of the Rev. L. B. Richards, who also acted as dean of the School. The Rev. Charles Clingman of Trinity Church, Houston, gave a course of lectures on Christian social service making liberal use of the Nation-wide survey and contributing many vivid illustrations from his own work in Houston to emphasize the importance of this branch of the Church's work.

The mission study class was conducted by the Rev. Gayner Banks, of Eagle Pass, and the text-book used was the general Survey recently published by the Presiding Bishop and Council. Five selected themes from the Survey were undertaken and aroused a high degree of interest and enthusiasm. The Survey of the home field and the problem of Christian Americanization were the central topics under discussion.

Mr. Oscar J. Fox, diocesan choir leader for the diocese of West Texas, conducted a class in Church music and choir training, the main work accomplished being the musical interpretation of the liturgy.

The Rev. W. Postell Witsell, of St. Paul's Church, Waco, delivered what appeared to be the most interesting lecture series of the entire week, his subject being Salient Points in English Church History. Mr. Witsell, besides possessing a vast fund of information on this subject, evinced a remarkably convincing power of conveying his arguments to his audience. His prime object was to show beyond controversy the integrity of the claim of the English Church to absolute independence of Rome and this was done by outlining the progress of the Church in Great Britain from Apostolic times right down to the dawn of the seventeenth century. The lecturer's grasp of the Reformation Period with all its subtle intricacies was immensely gratifying and nobody who attended this course will ever again be perplexed by the time-worn question! "Did Henry VIII, found the Church of England?"

A course given on Religious Education was mainly a practical demonstration of the Christian Nurture series of lessons by the heads of the various departments of St. Mark's Church School, San Antonio. A pleasing pageant was presented by members of the primary department.

During the week a reception was held at St. Mark's rectory by invitation of Dr. and Mrs. W. D. Stevens, and at the suggestion of Bishop Capers it was decided to seek the immediate cooperation of all the dioceses of the state of Texas with a view to making this summer school a state-wide project. A committee of four (two from the diocese of Texas and two from the diocese of West Texas) was appointed to take the necessary steps towards this end. More than sixty people enrolled for this summer school and all expressed themselves in glowing terms regarding its success. Conferences of the

Girls' Friendly Society, Woman's Auxiliary etc., were also held.

SUMMER SCHOOL AT BERKELEY

THE FIRST term of the Summer School in Theology for men who have been in the national service, began the first of July at the Berkeley Divinity School, Middletown, Conn. At the opening chapel service the preacher was the Rev. F. H. Sill, O.H.C., headmaster of Kent School.

There are fifty-five men registered for courses, coming from eleven different divinity schools, of which the Episcopal Theological School, Cambridge, has the largest number, sending thirteen men. The Virginia Seminary and Berkeley have six men each, and there are five from the General Theological Seminary and the Philadelphia Divinity School. Twenty-nine colleges are represented by graduates, the University of the South and Lehigh leading, and the students are from sixteen different states and two foreign countries, China and Assyria.

The faculty for the first term consists of the Rev. Professors Burton Scott Easton, D.D., of the General Seminary; J. Cullen Ayer, D.D., of Philadelphia Divinity School; H. H. Powell, D.D., of the Divinity School of the Pacific, San Francisco; Wallace E. Rollins, D.D., of the Virginia Theological Seminary; Norman B. Nash, of the Episcopal Theological School, Cambridge; and Charles B. Hedrick and Frederic C. Lauderburn of Berkeley.

The faculty are living in the Fraternity House of the *Delta Kappa Epsilon*, and the students are housed in the Berkeley buildings and in the *Delta Tau Delta* House. The Wesleyan University has cooperated in granting the use of the library, tennis courts, and athletic fields, and the students are planning for a tennis tournament and other athletic contests.

The Rev. Charles B. Hedrick has been elected chairman of the faculty committee in charge, and the Rev. Norman B. Nash is secretary.

THE CONNEAUT LAKE SUMMER SCHOOL

"Mama, do I know as much as I don't know?" The little girl's remark to her mother, which was only one of the many stories and illustrations used by Mrs. John Loman, member of the Primary Council of the General Board, to make her lectures fascinating, was re-echoed by every one at the best summer school ever held by the Boards of Religious Education of the dioceses of Erie, Ohio, and Pittsburgh. Every one who listened to the lectures realized how far the Church is from her ideal in religious education, how little has been done, and how vital the subject is to the life of the Church.

The summer school had been made a success some months before it met, when those in authority chose four of the most beautiful days in the summer for this gathering. The weather was ideal; neither too hot nor too cold. On two nights the Swiss Alps could not have excelled the beauty of the full moon on the sparkling waters of the lake

whose ripples glistened like a pathway of shining silver as far as the eye could see. Any one who has poetry enough to think that "God sleeps in the rocks, He dreams in the flowers", must have seen Him smile in the perfect beauty of that moonlit lake.

Then the school was the largest that has ever been known, showing that it is coming into its own; and that the Church is awakening to the value of the Christian Nurture Series. Here was a school without frills, that taught one thing and one alone—the course that the Church has approved through its Board of Religious Education. Last year 100 attended; this year, 159. Last year four dioceses were represented; this year eight were present. Last year only neighboring dioceses attended; this year both far-away Nebraska and Chicago came to gain instruction. The figures may be interesting: Nebraska 11, Chicago 2, Northern Indiana 1, Maryland 2, Ohio 21, Southern Ohio 3, Pittsburgh 42, and Erie 77.

Each year sees more of the clergy present; but this year saw the episcopate, in spite of the Lambeth Conference, in larger numbers than ever before. Two bishops and one bishop elect lent their help to the classes and the discussions. It was very touching to hear the Bishop of Pittsburgh, the father of the House of Bishops, and chairman of the Prayer Book Commission, say, in his sweet simplicity, after listening to a morning's lectures, "I have learned a great many things to-day." And it was just as important for the future of the Church to hear a number of the clergy say, "I would not have missed Dr. Cook's lectures on 'Devotional Life' for anything." Dr. Cook is the Bishop-elect of Delaware.

The Rev. G. P. H. Sargent, rector of Grace Church, Grand Rapids, Mich., was greatly missed, but his telegram caused his brother, Prof. Edward Sargent, Field Secretary of the Department of Religious Education, to step into the breach and do what he could. How able the absent brother is the writer cannot say, but if he is half as good in a lecture course, religious education is not suffering in the vicinity of Grand Rapids. The new secretary has a way of putting things that grip and hold, and the Church is fortunate, in this crisis, to be able to enlist the services of Professor Sargent.

"After twenty-five years in the schools," he said, "I know the helplessness of the public school system to give adequately to the children the one great need—morality. Yet morality is no new discovery, for twenty centuries have not revealed a new decalogue." "We are born with all the brain cells we will ever have. At a certain period these crystallize. If they have not been trained before this, they can never be changed. God meant that they should be trained in early years."

Time fails to tell of the Course on "Christian Service" by Miss Vera L. Noyes, Principal of the Week Day School of Religion, Gary, Indiana; or the lectures of Miss Edith James of St. Mark's Church School, Toledo, Ohio; or the Clerical Conferences on Mysticism, Christian Healing, and the Sacraments, led by Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, Ohio; or the Grade Conferences for the teachers who gathered in groups on the

shady porches in the late afternoons; or the boating and the swimming, where a tadpole bishop was seen diving and gliding through the water while the father of the House looked on with great interest.

But we must speak of the beautiful stereopticon lecture on "The National Cathedral", given by the Rev. Henry Russell Talbot, Chevalier of Honor. His slides were no more graphic than his word pictures as he painted "the National Cathedral" with its roots deep in the central soil of the nation's life.

And last, that which came first, "The Early Communion", where from sixty to one hundred gathered every morning. If one were the most practical of men he could not fail to be touched with the romance of mysticism, "A little taste of Heaven right here on earth"; and be helped all through the day by the Christian fellowship of those early Communions. There are many other things—but come next year and see this splendid school for yourself.

ST. ALBAN'S SCHOOL REORGANIZED

THERE HAVE BEEN elected as officers of the Trustees of St. Alban's School, Sycamore, Ill., the Rt. Rev. Charles P. Anderson, D.D., president; the Rev. Norman O. Hutton, D.D., vice-president; Mr. Frank W. McDonald, secretary; and the Rev. L. B. Hastings, rector of St. Alban's, treasurer. At an early meeting in the fall the policy of the school will be mapped out.

PENINSULA SUMMER SCHOOL OCEAN CITY, MD.

WHAT MIGHT have proved a sad tragedy in connection with the third annual session of the Peninsula summer school which was held at Ocean City, Md., June 21 to 26, was averted by the timely efforts of two of the clergy present. During the bathing hour on Wednesday, the Rev. Thomas K. Smith, of Washington, D. C., became exhausted in the strong surf and losing consciousness sank beneath the water, when he was with great difficulty rescued by the Rev. Thomas Getz Hill, rector of St. Peter's Church, Smyrna, Del., and the Rev. Percy L. Donaghay, rector of St. Anne's Church, Middletown, Del. With the aid of a pulmotor he was restored to consciousness, and, notwithstanding his advanced age, he was at this writing resting comfortably.

The school was attended by thirty delegates from Delaware, the eastern shore of Maryland, and the Virginia peninsula. The faculty consisted of the Rev. Llewellyn N. Caley, D.D., New Testament, with illustrated lectures on the Life of Our Lord; Miss Helen I. Jennings, Teacher Training; Mrs. Elizabeth E. Osgood, Old Testament; and the Rev. Albert E. Clattenburg, Inspirational Addresses.

The course of study entitled those completing it to receive credit in the official training course of the Department of Religious Education. The success of the school was due largely to the enthusiastic efforts of the Rev. Thomas Getz Hill, president; the Rev. Percy L. Donaghay, secretary; and Mr. Dudley G. Roe, treasurer; and to the courtesy of Dr. Edmund Burke, who placed the facilities of the state school at the service of the guests.

BETHLEHEM SUMMER SCHOOL

ON A lofty mountain-top, two thousand feet above sea-level, exposing in the west a fertile valley of bright green pastures and dense forests on the distant hills, and in the east crescent-shaped Lake Montrose, with the tennis courts and golf links of the Mont-

rose Country Club on the nearer slope and on the farther side dairy farms and rolling hills, the summer school of the diocese of Bethlehem was held at Montrose, Pennsylvania, in St. Paul's parish (Rev. Wallace Martin, rector), from Monday to Saturday, July 5th to 10th. The sessions were held in a vast auditorium, at one end of which was the chapel, where the Holy Communion was celebrated daily at 7:15 by the chaplain, the Rev. John Talbot Ward, who also held at sun-set service in the open air at 7:15 p. m. daily. The Rev. Samuel Tyler, of Rochester, N. Y., was the lecturer on social service and the Rev. George Heyn, of Portland, Connecticut, the instructor in Expression. The Rev. S. U. Mitman conducted the classes on The Teacher. The Rev. Royden K. Yerkes, of Philadelphia Divinity School, gave a most illuminating course of lectures on The Parables of the Kingdom. Other instructors were: Miss Laura Boyer, on Mission Study Classes; Mrs. Arthur S. Phelps, of Plainfield, N. J., on the Woman's Auxiliary; Mrs. A. H. Glick, of Frackville, on Junior Work; and Miss Lydia West, of Norristown, Pa., on The Girls' Friendly Society. Other speak-

ers were the Rev. H. W. Diller, of Pottsville; the Rev. A. E. Clattenburg, of Hazleton; Mrs. C. P. Elliott, of Canon Ball, North Dakota; and the Rev. Wallace Martin, of Montrose. The charming site of the school brought forth daily references to the Mount of Transfiguration, and the hospitality of St. Paul's Church in taking the members of the school to and from the trains in automobiles, and in securing the privileges of the country club for the members, afforded great pleasure.

NOTES

CHATHAM EPISCOPAL Institute, Chatham, Va., has secured Miss Annie Marion Powell, of Wytheville, Va., as principal, to succeed Mrs. L. M. Willis, who recently resigned. Miss Powell, who holds the degrees of A.B. (Sweet Briar College, Va.) and A.M. (Columbia University) has recently come from Sullins College, Bristol, Va., and is a southern lady of highest standing and good Churchmanship. The continued growth and prosperity of the school are assured under her administration.

THE LONDON LETTER

The Living Church News Bureau }
London, June 25, 1920 }

ON the threshold, as it were, of the long-anticipated Anglo-Catholic Congress which opens in London next Tuesday, and will continue its meetings and services throughout the week, it may be well to call to mind the objects and aspirations of this great gathering—the first of its kind.

It is designed primarily to provide an object-lesson of the strength of the Catholic Revival, and to refute the assertions—made far too often of late—that the Movement is a "spent force". It will form a meeting-ground for a multitude of visitors, clerical and lay, from the provinces and from overseas, and the organizers of the Congress were wisely inspired when they decided to add a social side to their undertaking. Catholics need drawing together—they have been getting apart, out of touch with one another, and inclined to fall into groups and work by coalitions. The common worship at the famous London churches, whose names are household words to those familiar with the history of the Oxford Movement, will tend to a sense of re-invigoration. And, last but not least, the various papers to be read, by selected speakers—masters all of them of their respective subjects—will be a mental stimulus to those who are privileged to listen to them and should provide renewed confidence in the soundness of the Catholic cause. To the Anglo-Catholic Congress we may look therefore, for a clear pronouncement of Catholic Faith and practice, but, above all, for a great rallying to the Church in her most important work of the conversion of souls.

The applications for tickets are still pouring in at the eleventh hour, and the number of those already disposed of is over 12,000. I hope, in my next letter to give as descriptive an account of the earlier proceedings as the space at my disposal in the columns of THE LIVING CHURCH will permit.

In the great procession to what is virtually a Pontifical High Mass at St. Alban's, Holborn, with which the Congress will be opened on Tuesday morning, there will be 1,200 priests and more than twenty bishops. They will all vest in St. Alban's Schools, and at half past ten will move in procession down the busy thoroughfares of Gray's Inn

Road and Holborn, and thence round by Brooke street to the church. The group of bishops in copes and mitres will bring up the rear of the procession, the last of all being the Bishop of Salisbury, who is to preach the sermon. Each bishop will be attended by two deacons of honor, who will be vested in dalmatics. Needless to say, vestments and the full ceremonial customary at St. Alban's will be the order at the Celebration. There will be no laymen at all in the procession, and the banners, crosses, and censers will be carried by priests. Nor will there be any laymen in the church apart from a few officials.

The High Mass at St. Alban's will be followed half an hour later by High Celebrations at eight other London churches and these will be attended by the laity. The list is as follows:

All Saints', Margaret street (preacher the Bishop of Nassau); St. Augustine's, Kilburn (preacher, the Archdeacon of London); St. Mary Magdalene's, Munster Square (preacher, Canon Randolph); St. Matthew's, Westminster (preacher, the Bishop of Zanzibar); St. Paul's, Knightsbridge (preacher the Bishop of Milwaukee); St. Peter's, Vauxhall; St. Stephen's, Gloucester Road; and St. Michael's, Shoreditch.

The English Church Union celebrated its sixty-first anniversary last Friday, commencing with a Solemn Celebration of the Holy Eucharist at St. Mary Magdalene's, Munster Square, in which the Bishop of Nassau (Dr. Roscow Shedden), took part, and also preached. At the afternoon meeting at the Church House, Westminster, the newly-elected president, Sir Robert Newman, delivered his first address in that capacity—an address which had been awaited with much interest, and which should go far to reassure those whose allegiance to the venerable Union had been inclined to waver of late.

The points of the address on which the keenest satisfaction will be felt are those dealing with the future policy of the Union in regard to the vital questions which are at the present time agitating the minds of Catholics. On these points the new president was explicit; his remarks on the great fundamental truths of the Faith are well worthy of record. He said:

"The doctrine of the Virgin-Birth of our

Lord Incarnate is in some quarters denied and in others treated as a negligible matter. By this doctrine, as it has been historically received and defined always, everywhere, and by all in the Catholic Church, the Union stands, and can admit of no tampering with this divinely revealed truth on the part of high or low, within the borders of the Church.

"Again, with regard to the necessary and indisputable fact of the Bodily Resurrection of the Saviour on the third day after His Crucifixion and Death, the Union occupies the same impregnable position. We stand by the definite and explicit teaching of the Gospels and of St. Paul, and affirm in defiance of all detractors the final and unalterable necessity of this truth.

"And as for these, so also for the infallibility of the teaching of our Lord as recorded in the Gospels on any and every subject on which He spoke with the authority which He claimed Himself to possess, as well as for the verity of miracles wrought by Himself and His Apostles, the Union will contend to the uttermost as being of the substance of the Faith once delivered to the Saints.

"Again, the Union in all its utterances and actions must be found faithful to the doctrine of Sacramental Grace, and chiefly to that of the Real Presence of our Blessed Lord in the adorable Sacrament of His Body and Blood, as this doctrine has been received by the whole Church from the teaching of the fathers, with all the inevitable implications and consequences in theory and practice alike which flow from it.

"The matter of extra-liturgical devotions and of their importance has been perhaps unduly emphasized in some quarters, and the enemies of the Catholic cause have taken advantage of this fact to exaggerate its significance and to foment strife. All this is, perhaps, inevitable, and should cause us no real anxiety. In quietness and confidence we await the future. Where God is present there must men adore. For the rest, the matter is already to some extent in the experience of the Church; and in this as in all other matters we wait upon the guidance of the Spirit of God, and can only move as we are led by Him within the limits of Catholic Discipline and Order."

The Keble College Jubilee has been celebrated this week with marked success, and old students, to the number of 800 and more, rallied to this notable gathering. It was one of the largest college functions which has taken place within the memory of Oxonians, and to afford accommodation at the Choral Eucharist it was found necessary to remove all the seats from the chapel. Even then, the Bishop of Winchester's sermon had to be preached outside, the happy idea being adopted of a temporary pulpit on the path in the great quadrangle, while the congregation was accommodated with seats placed on the lawns below. The glorious weather which prevailed made the success of this plan complete.

Opportunity was taken to make a presentation to Dr. Lock, who recently resigned the Wardenship; this took the form of an exhibition or scholarship to the sons of Keble men and to the kin of Dr. Lock. Many speeches were made at the luncheon which followed, at which the new Warden, Dr. Kidd, presided. The Bishop of London, responding to the toast of "Keble College", said that in the last fifty years the most successful thing done by the Church of England had been the foundation of Keble. It had been a venture of faith, and they were not going to let it drop. He believed that there was absolutely nothing that two thousand earnest men could not do, and if it was essential that £100,000 should be found

to endow the teaching work of the College, he believed it would be found.

The House of Lords, on Tuesday last, assented to the third reading of the Divorce bill by a majority of 47. The occasion was memorable, in that the Archbishop of Canterbury, replying to a direct question from the Lord Chancellor, said that he did not consider the re-marriage of the innocent party to a divorce would involve sin. The Primate thus definitely breaks with that teaching of the Catholic Church which stands by the indissolubility of marriage, and makes clear this issue—for loyal Churchmen know now what to expect and for what they must be prepared. Too often, in the past, have they been compromised by private negotiations between their official leaders and politicians.

The Archbishop's temporizing on this matter has led to much comment in the daily Press, and on the whole it may be said that a distinctly bad impression has been made. The *Times* summarizes the general view as follows:

"One can understand the argument that maintains marriage to be indissoluble and remarriage to be against the divine law, or the view which applies to legislation the sole tests of whether it will work to the general good or whether there is a real demand for it. But one cannot understand an amalgam between these positions. If a Bill legalizes sin, the Church, at any rate, need not trouble itself with the political reasons for or against it; if, on the other hand, it does not transgress a divine categorical imperative, why advance to the attack in a theological tank? The Primate's speech somehow left one with the idea that though the Bill, in his opinion, was against divine law, he might reconsider his views if only enough people wanted it or if the amount of the suffering inflicted by the present law were sufficiently great. The Archbishop, of course, did not really mean that, but that is the sort of atmosphere that he made."

The subjects for discussion at the Lambeth Conference (the business proceedings of which will commence on July 5th), and the speakers invited to deal with them at the first sessions, are as follows:

July 5th.—"Christianity and International Relations, especially the League of Nations." Speakers.—The Archbishop of Brisbane, the Bishop of Winchester, the Bishop of Connecticut. "The Christian Faith in relation to (a) Spiritualism; (b) Christian Science; (c) Theosophy." Speakers.—(a) the Bishops of Oxford, Goulburn, and Grahamstown; (b) the Bishops of Ottawa and Western New York; (c) the Archbishop of Dublin, the Bishop of Madras.

July 6th.—"Relation to and Reunion with other Churches." Speakers.—The Archbishops of York and Melbourne, the Bishops of Gloucester, Moray and Ross, Southern Ohio, Bombay, Chichester, Hereford, and Pennsylvania, and the Primus of the Scottish Church.

July 7th.—"Missionary Problems." Speakers.—The Bishops of Dornakal, Calcutta, Hankow, South Tokyo, Lagos, and Zanzibar, and the Bishops in Corea and Tinnevely.

July 8th.—"The Position of Women in the Councils and Ministrations of the Church." Speakers.—The Archbishop of Sydney, the Bishops of Chester, Ely, Southern Florida, and Uganda.

July 9th.—"The Opportunity and Duty of the Church in Regard to Industrial and Social Problems." Speakers.—The Bishops of Tennessee, Chelmsford, Fredericton, Lichfield, and Newcastle (N.S.W.).

July 10th.—"Problems of Marriage and

Sexual Morality"—the Bishops of London, Birmingham, Vermont, and Willochra. "The Development of Provinces in the Anglican Communion." Speakers.—The Archbishops of Cape Town and Rupert's Land, the Bishops of Jamaica, Massachusetts, and North China.

After each subject on the agenda has been discussed, a committee will be formed to go more thoroughly into its ramifications. These committees will be given a fortnight to carry through their deliberations and submit reports. A second group of sessions of the full Conference will then receive and consider these reports and take final decisions.

The seven hundredth anniversary of the laying of the foundation stones of Salisbury Cathedral was observed yesterday (St. John Baptist's Day), with befitting ceremonial and amid unmistakable signs of the interest felt by the whole city and diocese. Represented among the forty visiting bishops were Great Britain, the United States, Argentina, the Dominions and Colonies—a considerable proportion, in fact, of the prelates who have come to this country for the Lambeth Conference. The predominant aspect of the day was emphasized by Dr. C. H. Brent, Bishop of Western New York, who preached the sermon. He began with a few words in acknowledgement of the "delicate courtesy" extended to the sister Church in America by inviting one of her bishops to preach on this historic occasion, and proceeded to give a highly interesting discourse tracing the story of the cathedral from its foundation. Among the names associated with Salisbury, Dr. Brent recalled that of Wordsworth, "a John of Salisbury of later days well known and well loved in America."

The commemoration will conclude on Sunday, when the Archbishop of Sydney and the Bishop of Ottawa will be the preachers.

CONGRESSES AND CONFERENCE

The many preparations in connection with the Anglo-Catholic Congress and the Lambeth Conference have not been allowed to put aside arrangements for the Church Congress in the autumn which will be held at Southend-on-Sea from October 19th to 22nd, the Bishop of Chelmsford presiding. Considerable progress has been made with the programme.

The coming Congress will not only follow the Lambeth Conference, and probably induce many of the overseas bishops to attend, but it will precede the meeting of the new National Church Assembly, which, it is understood, will be held in November. The preachers at the opening services will be the Archbishops of Canterbury, Cape Town (Metropolitan of South Africa), and Sydney (Metropolitan of Australia).

The general subject of the Congress will be "The Living Christ and Problems of To-day." "The Healing of the Moral Wounds of the War" by Lord Robert Cecil, M.P., the Dean of St. Paul's, Mr. G. N. Barnes, M.P., and the Bishop of Lichfield, and "Problems of the National Assembly" by Lord Phillimore and Lord Wolmer, M.P. Speakers on "Spiritualism" will be, Sir William Barrett, F.R.S., and the Rev. Harold Anson. Miss Gertrude Tucker, Mrs. Cyril Bailey, Miss Picton Turberville, and Canon Goudge will speak on "Christ and Womanhood." Industrial problems will be considered under the aspect of "Christ and the Labor Movement," and the speakers will be the Bishops of Southwark and Peterborough and the Rev. Studdart Kennedy. "Christ and Recreation" will be dealt with by Miss Sybil Thorndike and others.

The whole of what is known as the

"Kursaal" has been secured for the week of the Congress and will accommodate four thousand people, another hall in the same building providing for one thousand.

The Bishop of Norwich, writing upon the legislation now proceeding in Parliament in connection with the Divorce bill, says:

"The present time of disquiet seems to me inappropriate for the passing of reforms in divorce law, except on an agreed basis; but some of us could wish that now, when the General Registry Office has just been moved to the control of a new Ministry, it would take up this important matter, and that fresh legislation to make our marriage preliminaries consistent, uniform, reasonable, and effective, might precede any effort to deal with the failures to which they now lead.

"Moreover, if in the end it were decided that every person had to possess a card of identification, etc., and that all marriages must be civil marriages, then the tension between Church and State would be relieved, if the Church, when requested, only blessed marriages, in this case already contracted, of which it approved. I am aware of the difficulty in defining the Church for this purpose, of the danger of people drawing a distinction between complete and incomplete marriages, and of the pity of weakening the association of the Church with the beginnings of pure family life. But yet there might be clear gains on the other side. We might along these lines get nearer to agreement and with less friction meet, in many cases, the needs of these times."

GEORGE PARSONS.

that the society is a survival of one of the most beneficent of mediæval orders, the Knights of St. John of Jerusalem. In the recent war the order had 350 V. A. D.'s overseas, 50 ambulance orderlies, 400 men enlisted in army medical service, and 600 women in the Women's Aid Department in military hospitals.

Miscellaneous Items of Church News

Nova Scotian Churchmen are mourning the death at 83 of Thomas Brown, of Halifax, one of the best known laymen of the diocese, a devoted member of the congregation of All Saints' Cathedral, one of the founders of the Church of England Institute, of which he was honorary life president, and a faithful member of many synod committees.

Dr. Griffith Thomas, lately of the staff of Wycliffe College, Toronto, is spending the summer in visiting China, Japan, and Corea and addressing conferences at leading points.

The death of Verschoyle Cronyn, eldest son of the late Bishop Cronyn, of the diocese of Huron, removes one of the best known Churchmen of that diocese. He was active in the work of the Memorial Church, London, Ont., erected to the memory of his father, was chancellor of the diocese, and a member of the council of Huron Divinity College.

At St. James' Church, St. Mary's, Ont., a beautiful memorial window to the late rector, the Rev. W. J. Taylor, and his beloved wife was unveiled. The window illustrates the Resurrection message, "He is not here, but is risen". The preacher in the morning was Dean Tucker, in the evening the Rev. Dr. Taylor, educational secretary of the M. S. C. C., who is a son of the late rector.

Mrs. H. D. Warren, a well known Churchwoman, has been elected President of the Toronto Association of the Canadian Girl Guides.

The diocese of Quebec has devoted \$21,000 received from the Forward Movement to the Bishop Dunn Memorial Mission Fund, the first claim on which is to be St. Clement's Mission, Labrador.

Professor Cosgrove, of Trinity College, Toronto, is spending the summer in England in special study.

Rev. Canon Cayley, of St. Simeon's, Toronto, has been contributing to the *Canadian Churchman* an interesting series of papers on a Constructive Modernism.

Christ Church, Huntingford, in the diocese of Huron, has just celebrated its 75th anniversary.

Bishop Reeve dedicated a stained glass window of St. Andrew at St. Andrew's Church, Centre Island, Toronto. It was erected as an act of thanksgiving.

MR. HICKSON IN CANADA

Great Numbers are Helped by His Ministrations - First Chinaman in Canada to be Made Priest

The Living Church News Bureau }
July 2, 1920 }

THE visit of James Moore Hickson to Toronto has attracted wide-spread interest throughout the Canadian Church and in the community generally. St. James' Cathedral, Toronto, was crowded with the sick and the afflicted, including many soldiers from the military hospitals and many children. Ministers of all communions were given seats in the chancel and the vast congregation listened to Mr. Hickson's earnest words and watched the laying on of hands with the greatest interest. Many professed to have been greatly benefited. In the evening Mr. Hickson spoke at the convocation Hall of Toronto University.

Diocese of Calgary

A summer school under the joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service, has just been held at St. Hilda's College, the Church school for girls of the diocese of Calgary. The Dean of the school was Canon James, the secretary, the Rev. W. Simpson, and the speakers Dr. Westgate, Canon Vernon, and the Rev. R. A. Hiltz.

The Bishop of the diocese took a great interest in the school. It is hoped that during the winter deanery institutes may be held as a preparation for the summer school of 1921. A feature of the school was the presence of Deaconess Stapleton with two Indian girls from the mission school on the Pegan Reserve.

Memorial to Soldiers

At the Pro-Cathedral, Calgary, a beautiful oak rood screen has just been erected to the memory of the men of the congregation and Anglicans of the city who fell in the great war, no less than ninety in numbers. The main beam of the screen carries in deeply cut and gilt lettering the words: "Their name liveth for evermore."

The Rev. R. H. Harker, for the past five years assistant to Dean Paget at the Pro-Cathedral, returns to England this week. He was presented by the congregation with a check for \$500. The Rev. R. M. Robinson, formerly of the Archbishop's Mission at Edmonton, will succeed him.

The First Chinaman in Canada to be made Priest

Special interest is attached to the ordina-

tion of Mr. Lem Yuen to the priesthood at St. Paul's, Vancouver, British Columbia. His examination papers were set by the chaplain of the Bishop of Canton, and he made an average of 80 per cent. He had studied under the direction of the Rev. N. L. Ward, superintendent of Chinese Missions in British Columbia. In the evening an enthusiastic reception was held at the Chinese Mission Hall. Amongst those with the Bishop on the platform was the Chinese consul, who cordially congratulated his fellow countryman. The Chinese presented Mr. Lem Yuen with bouquets of flowers and an illuminated address, the Bishop with a stole, the Woman's Auxiliary board with a surplice, and the clergy of the diocese with a purse of gold.

The outlook for Chinese missions in British Columbia is regarded as most encouraging. A catechist has recently been sent to Vernon in the diocese of Kootenay where there are some 800 Chinese.

With the Brotherhood of St. Andrew

The Brotherhood of St. Andrew in Canada, since the appointment of its new general secretary, Mr. Walter Burd, is co-operating with the Council for Social Service in welcoming newcomers to Canada, and is reviving old and forming many new chapters. There are thriving chapters at the General Hospital and the Hospital for Incurables, Toronto.

St. John Ambulance Brigade

At a special service held at St. Alban's Cathedral, Toronto, for the St. John Ambulance Brigade, Canon Macnab pointed out

BOSTON NOTES

The Living Church News Bureau }
Boston, July 12, 1920 }

CHURCH Unity was interestingly discussed in an editorial in the Boston *Herald* on Friday:

"The International Congregational Council, which recently met here, naturally discussed the movement for Christian unity. For many years nearly all Protestant denominations have manifested increasing interest in the conservation, on the one hand, of the essential beliefs of the various churches and, on the other, for their more comprehensive unification. One of the most difficult problems to adjust if unity ever is achieved has to do with the position of the

High Church wing of the Episcopal communion."

The first step in a great religious, educational, and financial campaign to be carried on by the Unitarian Laymen's League, was completed last week, when a dinner was tendered at Unity House to 100 ministers of that denomination gathered from all parts of the United States for the Religious Plattsburg of the Harvard Summer School of Theology.

The dinner was in the form of a jubilant celebration of the success of the initiative drive of Unitarianism and as a welcoming reception to the visiting clergy and their wives. The list to date of the enrollment

of ministers of other denominations was announced as: Episcopal, 4; Congregational, 4; Methodist, 2; Presbyterian, 2; Universalist, 2; Swedish Evangelical Covenant, 1; Baptist, 1.

In announcing yesterday to his people the continuance of the full work of the Church, in summer as well as in winter, the rector of St. John's Church, Fall River, said:

"I sincerely trust that the rector will find his flock responding to this plan; if it is not too hot for him to say his prayers, and intercede for others, then it should not be too hot for the congregation to do their part. There is one thing certain, that God will be there and that He will miss His little human praise, if His people are not there to perform it."

PENNSYLVANIA PLANS DIOCESAN TEACHING MISSION

Independence Day Observed—City Parish Dedicates Air Farm—"Drives" to be Prohibited

The Living Church News Bureau }
Philadelphia, July 12, 1920 }

A NUMBER of the clergy who served as chaplains during the war urged that the usual methods of Religious Education be supplemented by a Teaching Mission for Men. The purpose of this Mission is to instruct large numbers of unchurched men regarding the fundamentals of Christian Faith and Practice.

The chaplains were deeply impressed by the general ignorance among the men in the service regarding the Church and her teaching. While they realize that the only remedy for such conditions in the future is the adequate education of children, yet they feel that the present generation of young men should not be neglected.

The matter was proposed to the Bishop and at his suggestion taken up by the Council. On account of the Nation-wide Campaign the Mission was not undertaken last winter. It is now proposed to conduct the Mission next Advent.

The Advent Teaching Mission will begin on Sunday, November 28th, and will last two weeks. The first week will be in charge of the Rev. Dr. George L. Richardson and the Rev. Samuel B. Booth. The second week will be led by the Bishop of Pennsylvania. There will be a sermon and an instruction every evening during the two weeks.

The announcement is now made that the Mission will be general—for both men and women—and will be diocesan in scope.

All churches of the diocese are requested to assist in the preparation for the mission by their earnest and continued intercessions. Further announcement as to details of the plan will be made public in the early fall.

BISHOP OF PENNSYLVANIA PREACHES IN ST. PAUL'S, LONDON, JULY FOURTH

Philadelphians are proud to learn by special cable dispatch of Bishop Rhineland's powerful exposition of America's conception of liberty in St. Paul's Cathedral, London, on Independence Day.

Speaking to a large, sympathetic, and cosmopolitan congregation, the Bishop said in part:

"It is difficult to see how secure guarantees of freedom are to be given smaller, weaker nations unless we together give them. The League of Nations can hardly be more than a paper plan, a visionary dream of reconstruction unless the British empire and the United States together shape it, secure it, through practical effectiveness. God help us to do it, and the doing of it will be no easy task. There are not lacking signs that present-day democracy is losing hold of that idealism which alone can keep it safe from mob rule, on the one hand, and corrupting influences on the other. May the

pressure of the world's need and our sense of the world's dependence upon us bind us together even more closely to perpetuate our common heritage than the threat of the great war brought us together to defend it."

PATRIOTIC SERVICE AT OLD CHRIST CHURCH

On Independence Day, in the beautiful Colonial structure where the fathers of the nation worshipped, their descendants, and representatives of religious, patriotic, military, and historical organizations re-dedicated themselves to the basic principles upon which the republic was founded.

The occasion was the annual Union Patriotic Independence Day Service in Christ Church under the auspices of the religious bodies that were influential in the American Revolution.

Organizations represented included the Descendants of the Signers of the Declaration of Independence; the Colonial Dames, the Daughters of the American Revolution, the American Legion, the Society of the Cincinnati, the Society of Colonial Wars, Founders and Patriots, the Military Order of the Loyal Legion, and Daughters of the Loyal Legion. The Mayor of Philadelphia and his party occupied the George Washington pew.

A feature of the service was an address by Bishop George H. Bickley of the Methodist Episcopal Church, recently assigned to Singapore.

THE CHURCH OF ST. LUKE AND THE EPIPHANY DEDICATES FRESH AIR FARM

A beautiful tract of land, forty-five acres in extent, has been purchased by the Church of St. Luke and the Epiphany for \$15,000 and will be made a summer home for parishioners. The farm is situated at Broomall, Delaware County, within easy access from the parish, which is a down-town parish.

The service was of a patriotic character. An American flag was presented to the Church Farm by the Infant Sunday school class of the parish, as a memorial to the young men of the parish who lost their lives in France.

MAYOR OF PHILADELPHIA MAKES MOVE TO REGULATE CAMPAIGNS AND ABOLISH TAG DAYS

In the twenty months that have elapsed since the armistice was signed, the people of Philadelphia have contributed \$20,000,000 to "drives" of all kinds, or at the rate of \$1,000,000 per month.

Is it any wonder that the Mayor of Philadelphia, realizing that the people of the city are weary of distraction of campaigns and "tag days" has asked for the drafting of a bill to put a check upon "drives"?

The ordinance would require organizations conducting "drives" for funds to file with the department of Public Welfare complete information in regard to the proposed use of the money collected. It would also require solicitors to apply for a license and pay a fee. Moreover the measure would

empower the director of public welfare to investigate individuals and organizations filing applications with his department.

Such a law would afford the public much needed protection against impostors. Philadelphians gave gladly during the war, carried their full share of the government loans, and supported wholeheartedly the various welfare movements for soldiers, sailors, and war sufferers. They have, however, come to regard most "drives" as a common nuisance since the cessation of hostilities.

Present indications are that the results of the Nation-wide Campaign will be conserved by a progressive policy next year. Under the leadership of the Council, every parish throughout the diocese will be urged to work steadily toward the goal of universal service and universal financial support in the entire membership of the Church. The Campaign is not so much a "drive" as a matter of "permanent policy".

ONE HUNDRED BIBLE SCHOOLS OPEN SUMMER TERM IN PHILADELPHIA

More than one hundred Daily Vacation Bible Schools opened their doors this week for the summer term. The children will spend the morning in the summer schools five days in the week, receiving instruction in the Bible, industrial work, singing, and calisthenics.

Many of the schools are established in churches and parish houses in congested districts. They keep a multitude of children off the streets. Most of the teachers are students of colleges, universities, and theological seminaries. Bible stories and habit talks are a feature of the curriculum. Old standard hymns and patriotic songs are taught the children.

THE DIOCESAN CHURCH

The summer schedule of services in the diocesan Church of St. Mary includes an open air service at 7 p. m. on the lawn south of the church. The Rev. A. Muller will be in charge of the church from July 15th to September 1st. The vicar, Dr. Richardson, will take his vacation in Moultonborough, N. H. Dr. Hodge is at his summer home in Exton, Pa.

Open air services will also be held each Sunday afternoon at 4:30 at the Cathedral site on the Parkway. The preachers will be: July 18th, the Rev. Robert Bakewell Green; July 25th, the Rev. John R. Hart, Jr.

SUMMER RELIGION

The Vicar of the Diocesan Church, in a pastoral message to his people, spoke as follows:

"Some of our people act as if they thought they had no need of God in summer, or as if He had excused them from every duty. But this cannot be so. What would we have thought if in the summer of 1918 our boys in the Army and Navy had announced that they did not hold their duty to the Nation binding in hot weather! Is duty to God any less weighty? The Christian of steadfast loyalty will not let his religious duties lapse at any time of the year. Summer is a time when the early services, in the cool and quiet part of the day, are beautiful and uplifting especially. Think this over."

THOMAS S. CLINE.

CHINA MISSIONARY AT LYNCHBURG

THE REV. EDMUND J. LEE of Anking, China, recently visited St. Paul's, Lynchburg, Va., where he spoke to the Sunday school, the Men's Bible Class, and the congregation. China and the Chinese were his subjects, but especially the Kuling School.

GROWTH OF HYDE PARK CHURCHES

Notable Lead is Registered by Church of the Redeemer—Religious Education is Planned in Oak Park

The Living Church News Bureau }
Chicago, July 12, 1920 }

RELIGIOUS statistics are always interesting and can be very instructive. We quoted recently some figures of the returns of the national census in Rogers Park, showing that in the farthest north section of the city, Churchmen are second in the list of Church members, not counting the Roman Catholics. Dr. Hopkins, rector of the Church of the Redeemer, Hyde Park, has just sent some figures concerning the religious conditions in his district. Dr. Hopkins says:

"I have lately received some figures which may be of as much interest and encouragement to us all, as they are to myself. They were compiled by the secretary of the Council of Hyde Park Churches, the nine congregations in our neighborhood who are grouped together for all possible community purposes. These figures show the growth of these various congregations, including our own, during the decade beginning in 1910. During that period our sixth ward has grown from about 65,000 to 95,000 population. The Hyde Park Baptist congregation has grown from 748 members in 1910 to 1,200 in 1920. The Hyde Park Presbyterians have grown from 932 to about 1,100. The Kenwood Evangelicals have grown from 813 to 1,305, but during this decade they have consolidated with the Plymouth Congregationalists. The McCabe Memorial Methodists have grown from 408 to 510 members. The St. James' Methodists have grown from 1,100 to 1,150 members. St. Paul's Episcopal Church has grown from about 800 to 1,085 communicants. The Swedish Lutherans have grown from 384 to 606 members. The University Congregationalists have now 444 members. In 1910 they had 437. The Redeemer has grown from about 500 communicants in 1910 to 925 on January 1, 1920.

"If we are not figuring erroneously, our growth has been about 80 per cent. We do not find that any of the others have registered so marked a growth. True, our parish reported more than 500 communicants the year before we began our work together, but at Easter, 1910, I could not find more than about 500, and I reported accordingly to the Bishop at the annual diocesan convention in that year. That we should have been able to register such a growth in membership is very encouraging. It shows us that we have more than kept up with the increase of population. That increase was about 50 per cent. and our increase we think was about 80 per cent. We ought to have a much larger growth in the year now begun.

"One more item, which was not announced to the Council of Hyde Park Churches, but which is of great stimulus to our own gratefulness. It is this: that during the closing years of the decade just preceding 1910, our parish has measured its missionary usefulness to the diocese and the General Church by giving about \$800 a year to Missions—\$500 to Diocesan Missions and about \$300 a year to General Missions. For the year current we have, under God, increased this total to about \$15,000 a year, equally divided between the Diocesan and

General Missions. That is a great cause for thankfulness."

RELIGIOUS EDUCATION IN OAK PARK

Many of our communities, most of them suburban, are following the examples set them in Evanston, in Gary, and in Batavia, and are adopting some plan of week-day religious instruction. The latest report is from Oak Park and River Forest, where a Community Council of Religious Education has been organized. Its aim is to develop and maintain an adequate programme of religious education in these communities. The rector of Grace Church, Rev. F. R. Godolphin, is a member of the executive committee, which consists of the four officers of the council and four other persons, of whom two have so far been elected. Mr. Frank McKibben, of the Northwestern University, director of week day religious instruction in Evanston, has been engaged as the community superintendent of religious education.

The expense of the first few months is underwritten by a group of business men, but the total budget, which may run into many thousands of dollars, will have to be raised by public subscription covering probably a period of three years.

TRIBUTE TO A FAITHFUL SEXTON

A former rector of Old St. James', Chicago, is quoted as having said, "Rectors come and rectors go but John Zimmerman goes on forever". On Sunday, July 4th, John W. Zimmerman celebrated his thirty-fifth anniversary as sexton of St. James'. At the close of the mid-day service the rector, Dr. Stone, spoke affectionately of the long and faithful service given by Mr. Zimmerman as sexton of the parish. Mr. Thatcher Hoyt, one of the vestrymen, on behalf of the congregation, presented a generous purse to Mr. Zimmerman, and advised him of an increase in his salary. John Zimmerman, or simply "John" as he is generally known by all who have attended St. James', has had an active personal interest in the parish for thirty-five years. During that time he has attended practically every service held at St. James'. He has been sexton, verger, and sacristan combined. He is a communicant of the Church, and a charter member of Chapter Number 1, of the Brotherhood of St. Andrew, founded by Mr. James L. Houghteling over thirty years ago. H. B. GWYN.

RACINE CONFERENCE IN PROGRESS

THE BUILDINGS and grounds of Racine College are alive, as this issue goes to press, with a happy throng in attendance upon the Racine Conference. The attendance is larger than ever before, and many are necessarily housed outside the college buildings. There are fewer lions than usual, but more lambs, and the lectures are giving entire satisfaction. The Rev. David L. Ferris and Father Officer are large factors in promoting the helpfulness of the Conference. Bishop Johnson (of Colorado) has stirred everybody with his pungent but good natured raillery. Dean Lathrop and the Rev. R. S. Chalmers have delighted their pupils with their lectures, and all the various instructors are doing well. A costume party in the gymnasium on Saturday night testified to the child spirit that lives within erstwhile grave and reverend seigneurs; while the social courtesies extended by the people of Racine have been greatly appreciated.



REV. CHAS. S. HUTCHINSON, D.D.
Dean-elect of All Saints' Cathedral, Milwaukee
Photo by Elias Goldensky

STIRRING UP CONNECTICUT

MR. LEWIS B. FRANKLIN, treasurer of the Nation-wide Campaign, has just returned to New York from a 300 mile automobile trip through the western half of the diocese of Connecticut, where he conducted thirty-three meetings in the interests of the Nation-wide Campaign with a total representation of some 75 parishes. The start was made on a Monday morning and the trip continued until Saturday night. With but two or three exceptions the rectors of all of the parishes in the places visited were present, together with from five to seventy laymen and laywomen.

Work can be accomplished in this way that never could be done at meetings where all, or a major part, of the clergy of the diocese are gathered in one place, Mr. Franklin believes. He says that "at such meetings one does not get the intimate touch which is so necessary. People are loath to voice objections or criticisms, but in small meetings in their own parishes a full and frank discussion of the whole subject may always be had."

In describing the trip and giving the reasons that led up to it Mr. Franklin says: "I realized that there had been considerable misunderstanding in the diocese of Connecticut as to the purposes and plans of the Nation-wide Campaign and felt that it would be of help if a personal visit could be made to each of the parishes in the diocese. I accordingly suggested to the Rev. George L. Paine, diocesan campaign director, that he and I should make a trip throughout the diocese, if the Bishop approved, visiting all or at least a major part of the parishes and missions. Bishop Brewster gave the plan his cordial approval and wrote a letter to each of his clergy whose parish was included in the itinerary advising them of the trip and giving it his endorsement.

"The distances between parishes were not great and by the use of an automobile we found that we could cover five or more different places each day. At many places arrangements were made for the attendance at the meeting by representatives of several parishes in the neighborhood. Necessarily many of the appointments were made at an inopportune time of day but we were always repaid for our efforts even when the attendance was limited to four or five people. In every case the diocesan director explained carefully the plans adopted by the diocese for a continuation of the work and asked for the cordial support of the rector and his parish. Arrangements were made for the better organization of the parish committees and the visiting teams for the dis-

tribution of literature and for the more aggressive participation of the parish in the general work of the Church from now on."

Mr. Franklin is deeply impressed with the results which can be obtained from this sort of intimate work and strongly recommends that some such visitation be made in every diocese where the local conditions warrant it. He suggests that where it is not possible to obtain the use of an automobile, each parish provide transportation to the next place to be visited. Or better still, it might be practicable to arrange for the loan of two automobiles for each day's work, one for the morning and the other for the afternoon.

He believes it is vitally important that such a visit be conducted by two people rather than one, and that one of the team should be entirely familiar with the work and the other should be well qualified to make short inspirational talks where this is advisable and where the people can be gathered together.

"But no such trip is worth while unless strongly backed by the Bishop," says Mr. Franklin.

INDIAN CONVOCATION MEETS

ON ST. PETER'S DAY, June 29th, the annual meeting of the Indian Convocation opened at St. John's mission, Red Lake, Minn. On the day previous, and during the day, delegates arrived from the country, many of them bringing tents and blankets, so that when the party of white workers arrived a scene of great activity was presented. The Rev. Fred Smith, the Indian priest at Redby, and the Rev. Mark Hart, deacon of Red Lake, were hosts for the convocation. A bower had been built for the meetings at the side of one of the buildings in the Fair grounds, and other Fair grounds buildings were utilized as dining room and kitchen. The services were held in the bower.

With the placid waters of the lake in the distance, the merry voices of playing children among the tents, the stamping of horses and the jingling of cow bells near at hand, the procession of clergy marched from the "dining room" over the pasture grass and up the aisle between the rows of plank seats shortly before eight o'clock, while all sang in the Ojibway tongue, the familiar strains of "Onward Christian Soldiers". The setting sun reddened the sky which could be seen through the boughs of oak and maple as the service continued, led by the Rev. E. C. Kah-o-Sed, in the language of the Chippewa. Only the Absolution and the Benediction pronounced by the Rev. George Backhurst, superintendent of Indian Missions, and the sermon by Dean Couper, of Trinity Cathedral, were in English, the latter being interpreted by the Rev. Fred Smith.

On Wednesday morning, the Holy Communion was celebrated by Dean Couper and the sermon given by superintendent Backhurst, the hymns and congregational portions of the service being in Ojibway. The afternoon session was given to the consideration of Sunday school work and to a business meeting. The evening was required for business and questions relating to the Nation-wide Campaign.

At the request of the Indians the meetings were continued on Thursday when Women's Work, and problems peculiar to the Indian field, were the topics of discussion. Mrs. H. F. Parshall and Miss Pauline Colby, our Auxiliary workers in the Indian field, were present and contributed to the discussions, as was also the Rev. D. A. Sanford, who had just arrived from Michigan to take temporary duty at Park Rapids and at some of the Indian Missions.

FIFTY YEARS A PRIEST

AT ITS last annual council, the diocese of Duluth voted that fitting recognition should be made of the fiftieth anniversary of the ordination of the Rev. Francis C. Coolbaugh, D.D. An anniversary service was held at the Church of the Redeemer, Superior, Wis., of which Dr. Coolbaugh is rector, though canonically connected with the diocese of Duluth. The Bishop of Duluth was the preacher and Archdeacon Hood of the diocese of Milwaukee made an address on behalf of the Bishop of that diocese, who is in attendance at the Lambeth Conference. The Rev. Edwin D. Weed, of Duluth, presented Dr. Coolbaugh with an address and a purse on behalf of the clergy and laity of the diocese of Duluth, while the Rev. Dr. Albert W. Ryan, senior presbyter of that diocese, also made an address. A reception followed the service at the home of the senior warden of the parish, Mr. W. R. Smith. There a purse was presented on behalf of the members of the parish.

Dr. Coolbaugh was born in Bradford County, Pennsylvania, and at the age of eight years his father brought him, with the family, in a covered wagon with four horses from Pennsylvania to Illinois, where they took up six hundred acres. Later they moved on to Minneapolis where the elder Coolbaugh built the fourth house in the present city, and patented eighty acres of land on which the city hall of Minneapolis now stands. Dr. Coolbaugh was confirmed by Bishop Whipple in his first class. He was educated at Hobart College and at the Seabury Divinity School, receiving the degree of S. T. D. from the former, and of B.D. from the latter. He was ordained both as deacon and as priest by Bishop Whipple in 1870.

PERSONNEL BUREAU DISSOLVED

NOTICE is given by the directors of the Church Personnel Bureau, Inc., that that corporation has been dissolved, its work having been taken over by the officially constituted Commission on Registration and Reference of Church Workers. This latter commission is appointed by the Presiding Bishop and Council under a resolution of General Convention to provide a bureau for bringing workers and work together in the Church, and the authorities of the Voluntary Society deemed it their duty to terminate their existence and leave the official body to do the work. An arrangement has been completed whereby the archives of the bureau have been taken over by the new commission.

MEMORIALS AND GIFTS

Grace Church, Jefferson City, Mo. (Rev. George L. Barnes, rector), under the will of the late Arthur M. Hough, senior warden, will be recipient of a legacy of about \$40,000 as an Endowment Fund. This sum becomes available at the death of certain legatees. Two years ago Judge Hough presented a pipe organ to Grace Church.

AT A recent visit of Bishop Parsons to St. Philip's Church, Fruitvale, Cal., a set of richly embroidered Trinity Altar hangings was dedicated as a memorial to the late beloved rector, the Rev. Marden Dewes Wilson. The hangings are the gift of St. Philip's chapter of the Daughters of the King.

THE ALTAR of St. John's, Ensley, Ala., has received on July 9th an altar service desk presented by the Altar Guild. On the day on which it was first used, there were two applications from members of the

congregation for the privilege of presenting memorial Eucharistic candlesticks. Mr. and Mrs. Hunter S. Leary gave two cruets.

ON WHITSUNDAY, during morning prayer, in Christ Church, Savannah, Ga., the rector blessed two oak and brass hymn boards hung on either side of the chancel, the gift of Mr. and Mrs. A. C. Read in memory of their daughter, Elizabeth Lawton Read, and of Mrs. Read's mother, Mrs. Elizabeth Jones Lawton.

AT GRACE CHURCH, New Haven, Connecticut, on Whitsunday, the rector (Rev. Frederick Leeds), blessed a beautiful brass Altar desk which bears the following inscription:

To the Glory of God and in Loving memory of SARAH ANNE GILBERT 1830-1910

"I have fought a good fight, I have finished my course, I have kept the faith."

A PORTABLE ALTAR for use in the mission field was recently presented to the Rev. Clarence S. McClellan, Jr., rector of St. Paul's Church, Marfa, Texas, by the Rev. Horace P. Silver. The altar, the work of Geissler, is a copy of those used by the Church on the battlefields of France and is equipped with cross, candlesticks, chalice, paten, cruets, ciborium, and linen. There is ample room also for vestments and service-linen. When folded up it is about the size of an ordinary suit case.

IN TRINITY CHURCH, Columbus, Ga. (Rev. S. Alton Wragg, rector), on Sunday, July 4th, three sanctuary lamps were blessed by the rector. The lamps are of strictly gothic design. In the globe of the central lamp are set five precious stones, showing the colors, and suggesting the sentiment, of the main seasons of the Church year. This lamp is a memorial and bears the inscription, "To the Glory of God and in loving memory of Fannie Berry Lummus, 1919."

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop

Church School Commencement at Montgomery—Healing Mission at Woodlawn—Junior Brotherhood Chapter to be Installed—Two Hundred Dollars for Rector's Vacation

THE CHURCH OF THE ASCENSION, Montgomery (Rev. Peerce N. McDonald, rector), on the Fourth Sunday after Trinity held its commencement for the Church school. The superintendent Mr. Algernon Blair, conducted the opening service in the church which was followed by an address by a prominent educator on Religious Education and Character Building. The rector then catechised the whole school, beginning with the primary department, the questions being graded according to the work done.

Then came the awarding of promotion certificates for all who had completed the prescribed courses, the prizes, and graduation diplomas. This school remains open throughout the year, and uses for the winter term the Christian Nurture Series; for the summer term, *The Young Churchman* Series.

MR. HENRY C. BLANDFORD, with the coöperation of the rector of St. John's, is conducting a Healing Mission at Grace Church, Woodlawn (Rev. Carl Henckell, rector).

There are two services daily, at 10 A. M. and 8 P. M.

THE FOURTH BIRTHDAY of the Grace Church chapter of the Brotherhood of St. Andrew in Anniston will soon be celebrated by the installation of a Junior Brotherhood, the first to be organized in the parish. The Junior chapter has seven charter members who are new serving their period of proba-

tion, and the service of admittance will be held shortly after the return of the boys from their summer camp. The rector is the director of the Juniors.

The rector was recently handed a letter enclosing a check for \$200 "from the men of the parish", expressing the hope that it would help to make his summer vacation more enjoyable. He says "It will", and is planning the work of the parish with a view to leaving for a visit to Virginia and Maryland some time in August.

TWO OF THE PARISHES in Mobile are working to pay off their debt. All Saints' Church (Rev. Thomas R. Bridges, rector), has just paid \$10,000, reducing the debt to \$15,000. Christ Church (Rev. Louis Tucker, rector), has raised a considerable amount and is working to increase the fund. This parish has recently presented the rector with an Overland automobile.

The Rev. Gardiner C. Tucker, rector of St. John's Church, Mobile, has been seriously ill with fever following a fall from his bicycle, but has now recovered.

The Rev. Thomas R. Bridges, rector of All Saints' Church, Mobile, is spending July with his family in New York City.

ALBANY

RICHARD H. NELSON, D.D., Bishop
Cemetery Dedicated at Brushton

BISHOP NELSON recently dedicated the new St. Peter's cemetery at Brushton. At the same time he visited St. Peter's Church (Rev. Francis G. Ilsley, rector), and confirmed a class of three.

ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.
Increasing Costs Delay Building

GRACE CHURCH, Waynesville (Rev. Albert New, rector), two years ago started to raise \$2,500 to replace its parish house destroyed by fire several years earlier. The American Church Building Fund agreed to donate twenty per cent. of the cost. Pending construction, however, estimated costs have risen 60 per cent., so that it now becomes necessary to raise an additional \$1,500.

CENTRAL NEW YORK

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

One Hundred and Fifteenth Anniversary—Woman's Suffrage at Seneca Falls—New Organ at Utica—Five Parishes Seek Rectors

IN CONNECTION with the celebration of the 115th anniversary of St. Peter's Church, Auburn (Rev. Norton T. Houser, rector), the pageant "The Burden Bearer" was presented on the church lawn, the full vested choir assisting.

THE PARISH HOUSE of Trinity Church, Seneca Falls (Rev. Dr. W. B. Clarke, rector), is the meeting place of the local League of Women Voters, and nonpartisan community gatherings for the instruction of the new voters are regularly held there. The rector is an earnest advocate of woman suffrage, and was active in securing the change in the laws of the state whereby women became eligible to vote at parish meetings, and he is chairman of the committee which will report to the next diocesan convention on the advisability of admitting them as delegates and allowing them to hold office on vestries.

FOR THE THIRD year a community vacation school has been opened at Holy Cross parish house, Utica (Rev. J. J. Burd, rec-

tor). The attendance is larger than previously, numbering about 200 under 14. The Rev. J. L. Hatfield, assistant to the rector, has charge of the boys.

AT THE choral Eucharist on June 27th in St. George's Church, Utica (Rev. Jesse Higgins, rector), a new organ was used for the first time, having been blessed prior to this service. The Rev. John A. Staunton, registrar of the diocese, preached.

MRS. E. S. GOODALE, diocesan president of the Woman's Auxiliary, has been elected 1st vice-president of the Jefferson County League of Women Voters.

FIVE SELF SUPPORTING parishes are now seeking rectors. Emmanuel Church, Norwich, has given its rector to be Archdeacon. St. Luke's, Utica, is furnishing the new executive secretary to the Bishop and Council. Trinity, Utica, is left vacant on account of illness in the family of the former rector. St. Mark's, Syracuse, has given its young and vigorous clergyman to the Middle West. Pierrepont Manor, a rural parish, has been vacant since the death of the rector in the winter.

COLORADO

IRVING P. JOHNSON, D.D., Bishop

Combined Schools Picnic—First Vacation in Twenty-five Years—Early Sunday Eucharists

THE REV. CHARLES H. MARSHALL of St. Barnabas' Church, Denver, is having his first real vacation in twenty-five years. His work is being taken by the Rev. Charles Brady.

A UNITED workers' conference to be held at Evergreen July 25th is being planned for the teachers and workers in our Church schools.

WHILE SEVERAL Denver parishes are giving up the evening service, the Associate Mission is giving a full quota of services. At St. Andrew's the Rev. Neil Stanley is giving a special series of six sermons.

EARLY EUCHARISTS on Sunday mornings are drawing many mountain visitors to God's house who would probably not attend at all if the services were at 11 o'clock only.

CONNECTICUT

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

Quarterly Bulletin of Berkeley Divinity School—St Paul's Vacation House—The New York City Mission—Proposed New Church—Guild of St. Barnabas—Thirtieth Anniversary—Italian Pamphlet—Berkeley Divinity School

THE CURRENT number of the Quarterly Bulletin of Berkeley Divinity School takes the form of a promotion number for the school; it is made up of two sketches of the school reprinted, with some adaptations, from recent articles contained in the *Hartford Times*, and the Church paper, the *Witness*. One of the articles tell how it was named after Bishop Berkeley, the great English philosopher and missionary, in order to commemorate his pious zeal in the cause of clerical education and his relations to our early Church in Connecticut.

SOME THIRTY Knights of Washington have made application to become Delaware Braves. This new degree of the order is to be given once a year at the time of the annual camp fire symposium held at Camp Washington the beginning of July. This year's camp, extending from the evening of

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REUNION

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Canon Ollard covers the ground historically, treating of the various movements looking toward Reunion that have been attempted since separation began. His chapters are, respectively: Reunion with the Roman Church, Reunion with the Eastern Church, Reunion with the Foreign Reformed, Home Reunion.

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

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June 30th until noon on July 3rd, was well attended and proved a real recreation.

ST. PAUL'S VACATION HOUSE, at Oyster River, the summer institutional work of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), was auspiciously opened for the present season on July 6th. The house and grounds have been thoroughly renovated during the past few weeks. This vacation house is truly a rest house for many a mother and her little ones as well as for hundreds of children of the parish who without it would be compelled to spend the hot days of summer on the city streets.

THE REV. DR. SCOVILLE, rector of Trinity Church, New Haven, in a Fourth of July address to the Mary Clapp Wooster chapter of the D. A. R., centering his remarks around liberty, personal and national, said that the words, liberty, freedom, democracy, and equal rights had won new meanings through the war and could not be as easily defined as hitherto. In former years, the isolation of America was a prominent feature in the definition of these words in connection with Americans, but the great war has changed all that. The stars and stripes wherever shown declare to the whole world the inalienable right of the American citizen to life and the pursuit of happiness, the right to worship God, to live his life as he wishes, to go and come freely—the right of personal liberty. Assailing "Parlor Reds" he said: "As I ride through New England, and see the miles of stone fences which were built by our forefathers as a recreation at odd times, I wish that every parlor socialist had to build just one mile with his own hands, then he would not deem it so wise to tear down what has been built up."

THE NEW YORK CITY MISSION brings about one hundred and fifty children to its summer home at Milford Haven, where the youngsters are given a breath of combined country and sea air. Regular services are held on Sunday evenings in the chapel of the home, with addresses by several Connecticut clergymen.

PLANS HAVE been completed and estimates are being prepared for the proposed new church for St. James' parish, Westville (Rev. J. Frederick Sexton, rector). The structure will be of native West Rock (local) stone, with a slate roof, constructed to permit of future enlargement. At first a nave and five bays will be built to seat 300 persons, and capable of enlargement soon to accommodate up to 450 people.

THE CHURCH SERVICE LEAGUE has been helping to make its Guild of St. Barnabas better known, by brief talks about the guild, and distribution of informative literature at the meetings in the several archdeaconries of the diocese.

THE PROPOSED improvements to and enlargements of the buildings in use by Trinity Church, New Haven, as a parish house, have been indefinitely postponed as there is a possibility of the site being taken by the city for municipal purposes.

IN OBSERVANCE of the thirtieth anniversary of his admission to the sacred ministry, the Rev. George J. Sutherland, rector of St. Paul's Church, Huntington, was tendered a reception at the rectory on Friday evening, June 25th, and at this time he was presented with a generous purse by his parishioners.

THE CHILDREN of St. James' Church school, Danbury, are selling seals towards

their pledge of \$1,500 for building of the new parish house—it is hoped that sufficient funds will be forthcoming to begin building early in the spring of 1921.

A MOST PLEASING affair was the recent celebration for the Girls' Friendly Society of Christ Church, East Haven, of the fifth anniversary of its founding.

THE AMERICAN Society of Church Literature in cooperation with the Church Missions Publishing Co., Hartford, has published in Italian a pamphlet by the Rev. Carmelo Di Sano, general Italian missionary of the Borough of Richmond, in the diocese of New York, in which there is given an illustrated account of the Church for use of Italian-born Americans, immigrants and others who speak the Italian language.

THE RECTOR of St. James' Church, Westville, conducted a three-days' Christian healing mission in that parish during the week of June 27th. A weekly healing mission is being held regularly on Friday mornings in Christ Church Cathedral, Hartford.

THE SUFFRAGAN BISHOP has been appointed by Bishop Brewster as the one through whom the diocesan clergy are to secure

the required permits for the purchase of Sacramental wine.

EAST CAROLINA
THOMAS C. DARST, D.D., Bishop

Meeting of the Bishop and Executive Committee

AT A RECENT meeting of the Bishop and Executive Council of the diocese, the Ven. W. R. Noe was elected executive secretary. Bishop Darst presided over the meeting. The treasurer of the diocese reported that about 80 per cent of the campaign pledges had been paid to date. This showing gave great encouragement. It is believed that by the end of the year the pledges will be paid in full.

At a joint meeting of the Church Extension and Finance department of the Bishop and Executive Council in the Bishop's study in Wilmington, on July 8th, the advance programme of the Church was discussed. Appropriations were made for the erection of new churches at Pikeville and Turkey, a rectory at Lumberton, a parish hall at Belhaven; and for the furtherance of work already under way at Edenton, Fayetteville, and in the Wilmington archdeaconry.

A portable church for Sunset Park, a

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

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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.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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Wilmington suburb, is now under course of construction. This church is being erected under the direction of Archdeacon Noe.

Mr. Harvey Cox, a student of Yale Divinity School, has taken charge of the Red Springs and Maxton missions for the summer.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Waycross Men's Club—Augusta Men's Club—
Woman's Auxiliary Pledges—Augusta Chapter D. A. R.—Fourth of July Service

AT A LARGELY attended meeting held at the railroad Y. M. C. A., the Men's Club of Grace Church, Waycross, was host to the Presbyterian Men's Society, and much live community spirit was shown. A committee from each church was formed organizing a community service.

THE MEN'S CLUB of Augusta held its June meeting in the parish house of St. Paul's Church, and the president, Mr. John D. Twiggs, outlining the purpose of the club, said it was first to bring about a better acquaintance among the men of the Church of Augusta, and secondly, to arouse interest in the work of the Church, and thirdly, to bring the Church into closer relations with the work of the community. The club then assumed the obligation of supporting two boys at St. John's Haven, St. Simon's Island.

THE RECORDING secretary of the Georgia Branch of the Woman's Auxiliary announces that the diocesan pledges for 1920 amount to between \$1,200 and \$1,300 as against \$700 last year.

THE AUGUSTA CHAPTER of the Daughters of the American Revolution, of which the Rev. G. S. Whitney, rector of St. Paul's Church, is chaplain, attended special services in a body at St. Paul's, on Sunday July 4th.

A PATRIOTIC SERVICE was held at Christ Church, Savannah (Rev. John Durham Wing, D.D., rector), on the Fourth of July, when the Bishop preached. He pointed out the menace to civilization in the present orgy of extravagance, and emphasized the fact that the ideal of democracy was grounded upon the truth of the Incarnation by which human nature was united with the Divine Nature. This expressed the dignity and worth of man as man and gave status to him as an individual.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

New Organization—Change in Election of Vestry

AT THE meeting of the diocesan convention last May a canon was adopted providing for a council (which was forthwith elected), thus bringing the diocese into harmony with the action of the general church at the last general convention. Recently St. Andrew's, Harrisburg, has provided for the organization of a parochial advisory council consisting of one representative from each organization. As there are more organizations of women than men in the parish, women will be in the majority in the council, but not being a legislative body, it will not interfere with the work of the vestry. It is planned to elect vestrymen for three years instead of one year as previously, and to elect four vestrymen each year, no vestryman to succeed himself.

Thus far St. Andrew's is the first parish in the diocese to adopt these changes.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

A Car for the Rev. Mr. Sulger—Meeting of Summer Convocation

THE REV. JOHN E. SULGER, rector of St. Stephen's Church, Terre Haute, was recently made recipient of a five-passenger Buick car, presented by parishioners and friends. Among the donors were Roman Catholics, Jews, and members of other religious bodies. Mr. Sulger has been rector of St. Stephen's for twenty-four years.

THE SUMMER CONVOCATION was held at Trinity Church, Bloomington (Rev. William Burrows, vicar), on June 29th and 30th, with a full attendance. The clergy were quartered in St. Margaret's Hall, the center of the diocesan student work, at the University of Indiana. Convocation opened with evensong prayer on June 29th, the Rev. Henry P. Lyman-Wheaton preaching, the sermon being on Taking the Church in Earnest. There was a celebration of the Holy Communion at 7 A. M. on the 30th. At a later hour there was an informal address by the Bishop, in which he dwelt upon the necessity of having a positive message, and believing in it.

The three subjects discussed were: The organization of the diocese on the plan of the Presiding Bishop and Council; The Follow-up of the Nation-wide Campaign; and Religious Education, with special Reference to supplying candidates for Holy Orders.

It was the unanimous opinion that the diocese should be organized on the plan of Bishop and Council, and a committee, consisting of the Rev. Messrs. James D. Stanley, Marshall M. Day, and George G. Burbanck, was appointed to draft a canon to be presented to the next diocesan council for action. There was also discussed the possibility of making the annual council of greater interest to the people at large. It was thought that a formal session in January for the transaction of routine business should be supplemented by a general gathering of the diocesan forces in June along the lines of religious activity and service. The idea will probably be carried out next year.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Consecration of Church at Nicholasville

ON ST. JOHN BAPTIST'S DAY Bishop Burton consecrated All Saints' Church, Nicholasville. The building is a commodious structure, purchased from the Methodists. The clergy were met at the door by Mr. Robert Bronaugh, warden, and Mrs. Muir, secretary, representing the committee. The procession moved up the aisle, and morning prayer, followed by the rest of the Consecration service, was said. In the chancel were Bishop Burton, the Rev. Messrs. W. S. Cain, John Gass, G. H. Harris, and J. J. Clopton. Dr. W. B. McClure, representing the diocesan board of trustees, read the Instrument of Donation, and also an abstract certifying that the edifice was free from all liens. Mr. Robert Bronaugh, the warden, read a paper stating that it had not any financial obligations, and that it had fulfilled all canonical and rubrical requirements. Judge Lyman Chalkley read an interesting history of the mission. The preacher was the Rev. G. H. Harris, a former minister in charge, who was largely identified with the purchase.



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MONTANA

WILLIAM F. FABER, D.D., Bishop
Active Mission at Roundup

CALVARY MISSION, Roundup, having finished and paid for its community house, is now raising funds for the erection of a rectory.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON E. STEARLY, D.D., Ep. Coadj.

Community Service at Cedar Grove—Paterson Has Twilight Service on July Fourth

A COMMUNITY SERVICE was held in the town hall at Cedar Grove, N. J., on Sunday evening, July 4th. Addresses were made by the Rev. Robert B. McKay and the Rev. John Keller on the Christian Characteristics of the civil institutions of the United States.

IN EAST-SIDE PARK, Paterson, N. J., a twilight service was held on Sunday, July 4th. Thirty-two churches representing eight denominations and the Episcopal Church participated. Upwards of eight thousand people were present. Nearly a score of vested choirs were in the procession. Patriotic addresses were made by the Rev. David Stuart Hamilton and others.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop
St. Stephen's Church School, Pittsburgh

ST. STEPHEN'S Church school, Wilkinsburg, closed a remarkably successful year, with commencement exercises, in the church on Sunday evening, June 27th. Sixty-nine diplomas were given. Twenty-two honor prizes were awarded. The rector, the Rev. William Porkess, gave a short address on Education's Highest Point. This school has

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Canada

secured a largely attended corporate early Communion, followed with breakfast, for the teachers, the second Sunday of each month. The monthly teachers' conference, on the second Monday evening, has had equally good attendances. Ninety per cent. of the school have attended, on the third Sunday morning of each month, the regular Church service. The rector at this service gives a five-minute story immediately after the prayers, the children being dismissed after a hymn. St. Stephen's Church school has four divisions with a superintendent for each one, and a general superintendent over all. The scholars are graded according to their day school and high school grading. The Christian Nurture Series is used throughout. The new school year begins on the second Sunday of September, with teachers already secured for every class, and a good number of substitutes.

RHODE ISLAND

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

Services for Summer Visitors—St. David's Mission—Evening Service at Grace Church

BEFORE HIS resignation of the rectorship of St. Paul's parish, Wickford, took effect, the Rev. H. Newman Lawrence arranged, with the advice of the Bishop, for the August services at the old Narragansett Church, virtually the diocesan summer cathedral, of which the rector of St. Paul's has long been the acting dean. The services held at five in the afternoon have a large attendance from neighboring watering places. The preachers for this season are as follows: August 1st, the Rt. Rev. H. T. Moore, D.D., Bishop Coadjutor of Dallas; 8th, the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence; 15th, the Rev. Lucius Waterman, D.D., of Tilton, New Hampshire; 22nd, the Rev. C. A. Meader, General Missionary of the diocese; 29th, the Rev. P. G. Moore-Browne, of the Church of Our Saviour, Providence. The Rev. Herbert J. Piper, for seven years past the assistant at St. John's, Providence, has accepted the rectorship of St. Paul's, commencing his duties there August 1st.

THE PEOPLE of St. David's Mission, Meshanticut Park, an attractive suburb of Providence, having once had a school house, and then a deserted railway station for their meeting place, are very happy now to possess a recently erected well-proportioned wooden structure, which was formally opened on the Fourth Sunday after Trinity. At the early celebration of the Holy Communion the Rev. L. B. Edwards, rector of the Church of the Transfiguration, Edgewood, the priest in charge, was celebrant. For the special service at 7:15 the chapel was crowded. The Transfiguration choir, brought over in automobiles, sang the service. The Rev. L. B. Edwards said the dedicatory prayer and blessed several memorial gifts, altar crucifix, altar desk, a font ewer and a baptismal shell. The Rev. A. M. Aucock, D.D., rector of All Saints' Church, Providence, preached on the advantage of seeing visions and dreaming dreams, and the need of having them founded on the historic creed of the Church. Mr. Norman Hathaway, the faithful lay reader, who has done much in building up the mission, read the lesson. The chapel is so arranged that the platform, with the altar and its furnishings, can be readily slid into a closed alcove, when it is used for secular or social purposes. The seats and much of the furniture are from Trinity Church, South Scituate, now abandoned because of the water works for the city of Providence. The chapel was largely built by the loan of the fund acquired from the sale of Trinity Church to the city.

GRACE CHURCH, Providence, maintains a Sunday night service throughout the year, always with good music, and a sermon either by the rector, the Rev. P. F. Sturges, or his assistant, the Rev. J. H. Robinette, or by some visiting clergyman. These services are generally well attended.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Death of Mrs. Russell—Festival of Girls' Friendly Society

ON FRIDAY MORNING, July 2nd, at 5:30 o'clock, Mrs. Virginia M. Russell, wife of Archdeacon James S. Russell, principal of St. Paul's School, Lawrenceville, Va., entered into the paradise of God in the full triumph of faith. She had been in poor health for some time, but it was only recently that unfavorable symptoms developed. Despite all that loving hands could do and the best of medical attention she grew

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steadily weaker until Friday morning when the end came, and surrounded by members of her family, and with her husband sitting by her bedside, she passed into eternal life. Always a devout and a devoted Churchwoman, her last conscious utterance was a request for the administration of the Holy Communion. The sacred elements were brought and she partook of the Blessed Sacrament with her family. The holy office was performed by Archdeacon Russell. After the administration of the Holy Communion she again relapsed into a state of coma and remained so until the end. The funeral services were simple and in keeping with her beautiful and unassuming life. The interment was at St. Paul's cemetery. Six clergymen were present as representatives of the diocese. Hampton Institute was represented by Maj. Allen Washington, Commandant. State Normal School, Petersburg, by President Gandy and wife and Mr. L. H. Foster, business manager, and wife. Mrs. Russell was 62 years of age in May. Her husband, two sons, and three daughters, all grown, and six grandchildren, survive her; besides two brothers and a sister.

ON JUNE 20TH, the Girls' Friendly Society of the diocese of Southern Virginia held its first festival service in Trinity Church, Portsmouth (Rev. Newton Middleton, rector). The four branches in this vicinity, St. Luke's, Norfolk; St. Paul's, Berkeley; Emmanuel; Phoebus, and Trinity, Portsmouth, were represented, each branch having its own banner.

Bishop Thomson preached, being assisted in the service by the rector of Trinity, the Rev. Newton Middleton, and by the Rev. David W. Howard, D.D. (rector of St. Luke's, Norfolk), and the Rev. B. R. Phelps (rector of St. Paul's, Berkeley). The music was supplied by the combined choirs of St. John's and Trinity Churches, and they were followed in the procession by the diocesan officers, members and associates of the society. It is hoped that this service will be the first of many others to be given by the different diocesan branches of the Girls' Friendly Society.

TENNESSEE

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

Church School at Clarksville

THE LAST Sunday in June was a memorable one at the Church school of Trinity parish, Clarksville. This Sunday marked the completion of the first year's use of the Christian Nurture Series.

The class whose special study had been the Church Catechism in the "God's Great Family" course, invited other members to assist them in giving "Lady Catechism and the Child" for the edification of the parish.

The play was beautifully and most reverently given in the chancel of Trinity Church instead of the usual Sunday night service on June 12th. The rector, the Rev. Warner Forsyth, explained the plan of the "God's Great Family" course which gives the pupils a practical idea of the great truths of the Christian faith as contained in the Catechism, concluding his talk with the story of the "Tired Missionary's Dream".

To emphasize special parts of the play, three other stories used in the course were told.

That the pleasure given might not be confined to the parish, a dozen automobiles were at the parish house on the afternoon of June 26th to take those having a part in "Lady Catechism and the Child" to Grace Chapel, a mission at Rossview, where the play was again given.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, D.D., Bp. Coadj.

Work Among Colored People

THE DIOCESE has taken hold of its colored work with enthusiasm, since the Nationwide Campaign. Previous to the Campaign there was only one colored congregation in the diocese. Since that time work has been begun at four other places. At Beaumont the diocesan missionary committee will purchase property valued at \$9,000 for this work. The work begun at Lufkin and at Houston is also very promising. At Tyler the Church has a building with parish house, and a priest has been called. A deacon, recently graduated, has been called

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to the colored work at Beaumont and Lufkin. Archdeacon Walker will now give his time to new work in towns where white clergy are asking that he help them present the Church to the colored people.

Archdeacon Walker maintains that the solution of the negro problem largely rests on the Church. The Roman Church can not meet the need because it definitely refuses to establish a colored priesthood, and the Protestant bodies do not seem to make much more than an emotional impression. The calm, dignified ritual of the Church supplies the temperamental needs of the negro, but carries with it stabilizing qualities which give food for thought and will eventually have a decided effect on the moral life.

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WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Cornerstone for new Parish House Laid at Buffalo

WITH A PERFECT summer's day as a setting, the cornerstone of the new parish house for the Church of the Ascension, Buffalo (Rev. Chas. D. Broughton, rector), was laid on Thursday afternoon, July 1st, by the Suffragan Bishop-elect, the Rev. David L. Ferris, in the absence of Bishop Brent. Preceded by the choir, with cross and flag, fourteen of the city clergy, with the rector, followed by the vestry, marched to the foundation of the parish house in the rear of the church. The Rev. Charles A. Jessup, D.D., a former rector, took part in the service. Mr. Ferris made a very impressive address, explaining how a cornerstone binds together the foundation and must be a strong and perfect stone else the building upon it will come to naught.

The parish house was started by a gift of \$25,000 from Mrs. George A. Plimpton and her son, George F. Plimpton, in memory of Lieut. Chester Harding Plimpton, who was killed in action near Thiaccourt, Sept. 27, 1918. The parishioners are raising a like sum in memory of the four young men, from the parish who lost their lives in the war. The structure is of brown stone, matching the church.

One of the vestry, Mr. John W. Crafts, was also present when Bishop Coxe laid the cornerstone of the church edifice in 1872. An informal reception followed in the rectory and at noon Mr. Plimpton entertained the vestry and clergy at luncheon.

WYOMING

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Activities of St. Mark's Church, Casper—Thirty-sixth Anniversary of St. Paul's, Evanston—Vacation Notes

THE CONGREGATION of St. Mark's Church, Casper, has held its final services in the brick church building erected in 1905. The rector, the Rev. Philip K. Edwards, dwelt on the bonds which united the people to their Church home of many years, but emphasized the fact that the Church is not doing its duty which does not have its eyes on the future. "We give God thanks for the past," he said, "and ask that we may be given grace to take all that is best from that past and carry it into the future for the formation of a greater and better parish."

The church is now being torn down, and the rectory removed from the property. The old parish house is being remodelled to

accommodate the congregations for a time, until the new church can be built upon the new location recently purchased in Casper. The rector and his family are already occupying the beautiful new rectory purchased by St. Mark's Church. It is the ideal of Mr. Edwards that St. Mark's shall not be saddled with a church debt, but that the congregation shall assume the cost of the building above the amount realized from the sale of the former property. The gifts of the people are an expression of their gratitude to God for material prosperity granted them.

ON JUNE 27th, the parish of St. Paul's, Evanston, celebrated the thirty-sixth anniversary of the laying of the cornerstone of its church. The services were commemorative in character, and the rector, the Rev. Guy E. Kagey, gave a short history of the parish from its beginning.

MR. CHARLES D. CAREY of Cheyenne, has been elected a member of the Trustees of Church Property in the missionary district of Wyoming, and secretary of the Board.

BISHOP AND MRS. THOMAS and their party of friends arrived in Southampton on June 21st, on the *Laplant*. They will spend the summer in England, where the Bishop is attending the Lambeth Conference. They plan to sail on September first, for the return voyage. During the absence of the Bishop, the work in Wyoming is under the supervision of Archdeacon Dray.

Mr. Paul Due of the Theological Seminary, Alexandria, Virginia, is spending the summer in missionary work in Star Valley, with headquarters at Afton. The Rev. Harold Johns, formerly an assistant at St. Thomas' Church, New York, has taken the work in Jackson's Hole. Mr. Johns and his mother arrived on July 1st, and their address is Jackson, Wyoming. The Rev. A. G. Mullen is in charge of the work of Holy Trinity Church, Gillette. The Rev. Warren A. Seager, a senior in the Theological Seminary, Alexandria, is doing summer work at the Church of St. John the Baptist, Big Piney.

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